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# NOTES AND QUERIES:

A

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FOR

LITERARY MEN, GENERAL READERS, ETC.

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EDITED BY DR. DORAN, F.S.A.

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No. 79.

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## Notes.

## FIRE!

The following list has been jotted down just as the items of it presented themselves to the collector in the course of his reading, without regard to chronological order, and may serve, in their being so brought together, to make a deeper impression, and excite to greater care and watchfulness, on the part of all who have the custody of similar treasures:—

Audubon, J. J. His library of works on natural history was destroyed by a fire, which broke out, after his death, in the house of a female relative in America.

A fire broke out (in 1710) in Spring Gardens, by Charing Cross, London, and burnt down the chapel and the library belonging to it.

Dr. Roxburgh made large collections of plants in the Carnatic, but had the misfortune to lose them all, with his books and papers, in an inundation.

All the ancient records of the Commissary or Consistorial Court of the County of Aberdeen perished by a lamentable fire on the 30th of October, 1721. "Alas!" writes a contemporary witness (the Tom Hearne of his day), "what can supply the grievous hurt which the gentle lovers of antiquity sustained in the destruction of a treasure so inestimable, so rich in illustrations of genealogy, ecclesiastical history, biography, old manners, forgotten usages, and scandal—fascinating scandal—delightful, although obsolete, and only then innocent!"

The Hon. Archibald Campbell, chosen Bishop of Aberdeen in 1721, having obtained possession of the original

Registers of the Church of Scotland from 1560 to 1616, presented them, in 1737, to the library of Sion College, London Wall, under such conditions as might effectually prevent them from becoming the property of the Kirk of Scotland. "Disregarding the opinion of the legal advisers, who declared that the deed of gift prevented their being parted with, the Committee of the House of Commons, in its omnipotence, insisted on their being produced, and on the 5th of May, 1834, they were laid on the table of the Committee. It does not appear that the production thus unjustly compelled furthered the slightest end of the pig-headed (*sic*) Committee, but it was fatal to the Records. They were consumed in the fire which destroyed the Houses of Parliament on the 16th of October, 1834." It ought to be mentioned that the Governors of Sion College, recollecting the obligations they were under, expressed a hope "that the Committee would not compel them to part with the custody of the MSS. in express violation of their trust." The remonstrance was in vain. See *The Book of Don Accord*, a Guide to the City of Aberdeen, said to be written by the late eminent antiquary, Dr. Robertson, of the Record Office, Edinburgh.

The Cottonian Library was partly destroyed by fire in 1731; removed to the British Museum in 1753. Many of the MSS. have been carefully restored by Sir F. Madden.

A fire broke out at the Advocates' Library, Edinburgh, in 1874, by which many volumes, chiefly historical, were destroyed before it was extinguished. In 1709, the library narrowly escaped destruction by fire.

It is stated that, in the library founded by Dr. Williams, in Red Cross Street, Cripplegate, were many MSS. which were burnt, and among them the pompous and curious book of the ceremonies of the coronation of the Kings of England.

The destruction of books by the Great Fire of London was immense. The works of Sir William Dugdale and Sir H. Spelman's *Glossary* and *Concilia* suffered greatly, but the chief victims were the booksellers in St. Paul's Churchyard. The greater part of the folio Shakspeare of 1644 was also destroyed, and consequently copies of it are very scarce. Some papers also of Horrocks, the young astronomer, are said to have been lost in the fire. The late Dr. Bliss was very assiduous for many years in collecting books printed in London in the three years immediately preceding the Great Fire, in which many of the copies are presumed to have been destroyed; and a list of these books is contained in the catalogue of the second and remaining portion of Dr. Bliss's library, which was sold by auction by Messrs. S. Leigh Sotheby & John Wilkinson, in August, 1853. There is also a list of works relating to the Plague (all printed in 1665) and to the Great Fire.

The destruction of the library of the city of Strasburg, during its bombardment, is so recent as a melancholic instance, that little need be said about it, except to rejoice in the generous efforts everywhere made to repair the loss as far as possible. Some particulars regarding the losses then sustained will be found in "N. & Q." for Sept., Oct., Nov., 1870, by the present writer and others.

The destruction of books and MSS. during the Reign of Terror was incalculable, not only in Paris, but in the provinces, and is a lesson for all time,—a lesson which the prophetic insight of Burke read to all the world who would listen to him.

The fire (elsewhere alluded to) which consumed the Houses of Parliament, in 1834, destroyed also great part of the library; but a curious collection of historical and political pamphlets, from the reign of Elizabeth to George II., was partly saved, with the books and documents that could be got at in the intense excitement that then prevailed.

In a review of Grant's *Central Provinces of India* (in the *Edinburgh Review* for Jan., 1872), it is said, that "in 1862 the Indian navy ceased to exist; and previously, in 1860, the materials for its complete history were destroyed at the India House." Query, why destroyed, by what means, by whom? Was it a fire?

J. MACRAY.

#### FRENCH VANITY.

The French have often been most unjustly reproached with personal vanity; for it is precisely the warmth with which they express their admiration of that which pleases them in other people, or in themselves, that renders them such agreeable companions.

An amusing instance of this is to be found in the description of herself by Madame de Bregy. She was one of the "beaux esprits" at the French Court early in the latter half of the seventeenth century; and I will endeavour, in translating her letter, to do "la Comtesse" as full justice as she did herself. She says:—

"However closely I may adhere to truth in forming this picture, and whatever care I may take that the fidelity which a copy owes to its original be accurately maintained, I do not pretend to avoid the criticisms of those who may examine it. I shall, nevertheless, always remain satisfied with the agreeable impression which it has produced upon myself; since, if my enemies might represent me as having more faults, my friends might depict me as possessing more charms. Thus, as this portrait might have been produced by an impartial hand, I can without shame admit that it is mine, and that it is from myself you will learn the good and the evil which are to be found in it.

"My person is of those which may be said to be rather large than small. My figure is of the best proportioned; and there is in it a certain fascinating and easy carriage which has always convinced me that I was one of the most beautiful figures of my size. My hair is brown, and my complexion clear—brown, but very agreeable. The form of my face is oval, all the features are regular; my eyes are fine, and of such a mixture of colours as renders them very brilliant; my nose is of a pleasing shape; the mouth is not of the smallest, but it is agreeable both by its shape and colour; and as to the teeth, they are as white and regular as the finest teeth in the world could be. My bosom is handsome, and the arms and hands can be shown without shame. All this is accompanied by a lively and refined air, and my looking-glass has often made me believe that it showed me a thing which was well worth all I could see elsewhere. I appear as young as any one, although there are many persons who are more so than I am. Behold, as nearly as may be, my outward form. As to my mind, I imagine that others can judge of it better than I can myself, because there is no mirror in which it can be seen faithfully represented. Nevertheless, it seems to me that there is an intimate connexion between my mind and my body. I believe that the former is delicate and penetrating, and even tolerably solid; for reason, wherever I find it, has more power over me than any other authority. My natural intelligence is well fitted to judge correctly of things, although I have not acquired any; and I am so little able to use the riches of others, that my own sense is of more service to me than the rules of art, so that I must adhere to that which was born with me. Notwithstanding this,

I have heard it said—without having ever believed it—that the hours spent in conversation with me are passed at least as quickly as those with any other person, and that, in what is serious, my opinions were not bad to adopt.

"As regards my disposition—with which I ought to finish to make myself known—I will say, with sincerity, as I have done of the rest, what I think of it. I love praise too much; and it is that which has caused me to repay it with usury to those from whom I have received it. My heart is proud and disdainful; yet I do not cease to appear mild or to be polite. I never differ openly in opinion from anybody; yet it is no less true that interiorly I seldom adopt theirs in prejudice to my own. I can say, with truth, that I was born prudent and modest, and that pride always takes care to maintain in me those two good qualities. I am idle, and I am very vain; and these faults produce others in me, for they are the cause that I seldom flatter any person or make advances to them, so that, for fear of doing too much in that respect, I often do not do enough. This is also the reason why I do not even seek pleasure or diversion; yet, when others take more trouble than I do to procure them for me, I feel indebted to them, and I appear very gay, although in reality I am not too much so. I take great pains never to offend anybody unless they oblige me to do so by an offensive proceeding. And although I can, perhaps, give an agreeable turn to raillery, no one ever hears me do it. I have taken an aversion to ridicule, because I find that people begin it with their enemies and finish it with their best friends. Although I do not possess a mind given to intrigue, if I embarked in an undertaking I think I could carry it out with some tact. I am persevering even to obstinacy, and guarded even to excess; and, in that which I am going to say, I confess myself to be one of the most unjust persons in the world—namely, in wishing harm to those who do not do that which I wish, and in not being able to decide upon making them know it. In order to become intimate with me, it is necessary to make all the advances; but I repay well that trouble by what follows, for I serve my friends with all the ardour which it is usual to display only for our own interests. I praise them, I defend them, without ever admitting anything which is against them; and thus being to them more faithful than flattering, I often serve them better than they themselves see how much I love them. Time, which almost always effaces the impressions produced by things, only engraves them more deeply in my memory. I am not covetous, but also I am not a dupe; and although I do not choose my friends because they may be useful to me, if fortune places them in a position to become so, and they are not, I cease to love them, because they do not deserve it. I am not sufficiently virtuous to be devoid of a desire for wealth and honours, but I am too much so to follow some of the roads that lead to them. I act in the world according to what it ought to be, too little in accordance with what it is, and I blame myself for wishing to have the advantages which are found in it, and not employing the means by which they are procured. To tell the truth, I am neither so good nor so bad as it would be useful to me to be. I am not devout; but all my life I have been eager to become so, and, not having been able to render myself more so, I await the result. I am very sensible of the merit of others, and, by the way, I may, perhaps, have too good an opinion of my own; yet my presumption affects rather my mind than my heart. I am too long in deciding, but, when I have done so, it is very difficult to make me abandon what I have chosen. I am of all persons in the world the one who adheres the most religiously to that which I have once

promised, and who endures with most impatience the opposite omission. I am too easily discouraged, and as to things which must be obtained by prayers, I prefer to abandon rather than to pursue them, so that I am more readily influenced by gratitude than by hope. As a last stroke of the brush, I can say that the faults of a mean heart will never be mine. It is against the faults which pride may cause that I must watch myself, and, therefore, since I cannot destroy it, I have given it such employment as enables me to look without shame at a portrait which is like me.

"I send you this one, which is an effort of my esteem, but I do not limit that for you to this task; and if, after having faithfully represented what I am, you wish that I should be different, as I cannot be so either in my person or my mind, order me as to my disposition, and rest satisfied that your laws will be preferred to my own inclinations, since there is none in me so powerful as that of pleasing you, nor any desire so strong as that to see you again among those for whom your absence causes the world to be deprived of that which ornaments it the most."

None but a Frenchwoman could have drawn such a charming, and probably true, portrait of herself.

RALPH N. JAMES.

Ashford, Kent.

#### SHAKSPEARIANA.

"LAND-DAMN" (5<sup>th</sup> S. iii. 303, 383, 464).—MR. SKEAT is, perhaps, too thorough-going in his condemnation of guessing; for how could any emendation be accomplished without it? or where can the line be drawn between well-founded guessing and rational conviction? No doubt there are many guesses in "N. & Q." which do little credit to the judgment of their authors, who might often with advantage lend an ear to MR. SKEAT's exhortations to consult the ordinary sources of information, before offering for publication their own crude suggestions on the subject. But, after all, much of the great popularity of "N. & Q." arises from the variety of speculation it offers to its readers on all sorts of subjects; and, in the very number in which MR. SKEAT declares his belief in the uselessness of guessing at the meaning of *land-damn*, appears an explanation of the term which was before enounced by Halliwell in his *Dictionary*, and now, supported by the information adduced by THORNCLIFFE, to me, at least, carries complete conviction. The name of *landan*, we are told, was given in the Midland counties to a charivari of rough music by which country people were accustomed, as late as forty years ago, to express their indignation against some social crime, such as slander or adultery, which was not likely to meet with its deserts from the arm of the law.

"When any slanderer was detected, or any parties discovered in adultery, it was usual to *landan* them. This was done by the rustics traversing from house to house along the country side, blowing trumpets and beating drums or pans and kettles."

In the passage before us, Antigonus uses the figure of *landanning* to express his indignation

against the villain who had poisoned the ear of Leontes, and, from the way in which *damned* in the previous clause, "who will be damned for it," acts as a catchword to *land-damn* (*landan*) in the following one, it is probable that the name of the custom suggested to Shakspeare's mind the same explanation as that adopted by THORNCLIFFE, viz., the notion of "*damning* throughout the *land*, so that everybody might know the villain, and treat him accordingly."

It is unfortunate that THORNCLIFFE concluded his note with this unsatisfactory piece of etymology, which tends to divert attention from the effective soundness of his explanation of the passage. It is hardly doubtful that *landan*, like *randan* or *rantan*, is a mere representation of continued noise. "*Randan*, a noise or uproar (Gloucester)."—Halliwell. "*Landan*, *lantan*, *rantan*, are used by some Gloucestershire people in the sense of scouring or correcting to some purpose, and also of rattling or rating severely."—Dean Milles's MS. Glossary in Halliwell. The true formation of the word is seen in the French *rantanplan*, used, like our *rubadub*, for the beating of a drum. H. WEDGWOOD.

MR. SKEAT assumes that I connected the Swiss *Landamman* with the Latin *damnare*. In point of fact I did not; but, if I did, why not? But suppose I were to connect *Landamman* with the German *Verdammen*, meaning to judge, to condemn, to damn; and suppose I were further to connect together *verdammen*, *landamman*, *damn*, and *damnare*, why not? I beg to say to MR. SKEAT that I have no superstitious veneration for Germans, and I do not *blindly* accept what they may say any more than what a Frenchman may say. Englishmen differ about the derivation of English words; do Germans infallibly know the truth? The question with me, after anything is said by any one—be he Scotch, English, Irish, German, or French—is, Is it true? And as to the derivation of these words, *verdammen*, *landamman*, *damn*, and *damnare*, I may remark that I may, perhaps, by dint of study, have seen, and see, something that neither MR. SKEAT nor his German friends see. But, perhaps, according to the philological cant of the day, MR. SKEAT holds a Scotchman to be, and that he can only be, nothing compared with a German. I am of an entirely different opinion. And on the point in issue, I would ask whether, considering the cognate words above referred to, *amman* is not = *damman*, in the same way as the ancient English word *cme* was = *deme* or *deem*, the *d* being dropt in both cases? MR. SKEAT will bear in mind, with reference to his phrase "extraordinary suggestions," that it has passed into a proverb that "truth is stranger—stranger than fiction."

THORNCLIFFE's note is interesting, and points, as it seems to me, in the same direction as my

explanation. Our forefathers (and, I am sure, all other sensible persons) never approved of mob law, and I think it more than likely that the custom he refers to had originated under the authority of a judge.

HENRY KILGOUR.

Sir Walter Scott, in *Peveril of the Peak*, chapter xlii., gives a derivation of the word *lambe* = beat, kill. Sir Geoffrey Peveril and his son, after their acquittal at Westminster for complicity in the Popish plot, on their way from the hall to their lodging, are beset by a violent mob, "and the word began to pass among the more desperate, 'Lambe them, lads; lambe them!'"—a cant phrase of the time, derived from the fate of Dr. Lambe, an astrologer and quack, who was knocked on the head by the rabble in Charles I.'s time.

H. A. KENNEDY.

Waterloo Lodge, Reading.

The following is another example of the word *lam*, to beat. It seems to be intended for an Americanism. The extract is from an old song entitled "Bow, wow, wow," as sung by Mr. Hooke at the Anacreontic Society. The allusion is to one Trimmer Hal, who seems to have been a friend of Billy Pitt and Daddy Jenky:—

"This Harry was always a staunch friend to Boston,  
His bowels are soft, for they yearned for Indostan;  
If I had him in our township I'd feather him and tar him,  
With forty lacking one, too, I'd *lam* him and I'd  
scar him."

Is this song, with its allusions to Boston, well known?  
W. H. PATTERSON.  
Belfast.

In reply to THORNCLEIFFE, I may state that in Lincolnshire and Notts I always heard the old custom alluded to by him called *randan*, and not *landan*. In corroboration of W. T. M., I have a son fresh from Marlborough College, and his expression for a sound thrashing or jacketing is invariably "a good *lambing*." J. T. M.

"CHEWING THE CUD" (5th S. iii. 103).—If S. T. P. can lay hand on Howard Staunton's *As You Like It*, 1864, or Alexander Dyce's second edition, 1866, he will, I am sorry to say, see that he desires to see,—to wit, in the verse,

"Chewing the food of sweet and bitter fancy,"  
"cud" for "food." Mr. Staunton's justifying note runs:—

"The old text has *food*, undoubtedly a misprint. 'To *chew the cud*,' metaphorically to *ruminate*, to *revolve in the mind*, is an expression of frequent occurrence in our old authors."

The "cud" is identically the "chewed." There is, then, a chewing that is not of the cud, but of the fresh food, which, become so a cud, is laid by for re-chewing.

Orlando chews no cud, but the food, ever

springing afresh, of sweet and bitter love-thoughts, a crop in repute for quick and thick growth; the self-sown of the moment, and perplexing its botanist with variety novel without ending.

"To chew the cud," for "to revolve in the mind," is a figure that might, I conceive, be termed even idiomatic to the speech of the country. The illustrative criticism of the text under dispute asks instances of the "chewing" without the "cud." For a start, Shakespeare enriches us with one high in place (*Julius Caesar*, Act i. sc. 2). Cassius has moved Brutus towards conspiring against Caesar, and Brutus, having promised a time for giving him a determinate answer, goes on:—

"Till then, my noble friend, chew upon this:  
Brutus had rather be a villager  
Than to repute himself a son of Rome,  
Under these hard conditions as this time  
Is like to lay upon us."

Brutus here supplied to Cassius fresh food for chewing.

How at home the metaphor is in the English mind is shown in the curious fact that the oral tradition of our educated society has usurped possession of the verse, turning "food" into "cud." Engage ten persons of literary cultivation with the elder brother's disclosure of the younger's reverie, and, if the world is as it was, nine will, I expect, pledge their scholarship to that reading of this text which, on the page of Shakespeare, they have not read. With a step back into the world as it was, you have wonderfully Sir Walter Scott in example. Look to the place referred to by S. T. P. in the Introduction to *Quentin Durward*, where the author, unless my memory greatly deceives me, deliberately alleges "cud" for the universal reading of the books more than a generation ere one of them had it. See also *Measure for Measure*, Act ii. sc. 4, l. 4, and *Henry V.*, Act ii. sc. 2, l. 56.

EREM.

ST. AUGUSTINE AND SOPHOCLES.—If St. Augustine had not the following passage of Sophocles in his mind, when writing thus to St. Jerome, the parallel is very striking:—

"Ne de vobis ea conscribendo spargatis, quæ quædam concordantes delere non poteritis, qui nunc concordare nolitis; aut quæ concordare legere timeatis, ne iterum litigetis."

—"Do not write and publish such things against each other which, should a reconciliation come about, you, who now do not desire it, may be unable to cancel or recall, or which you will afterwards be afraid to read—having made up your quarrel—lest they should provoke a renewal of it." Sophocles makes Ajax say:—

ἔγωγ' ἐπιστάμαι γὰρ ἄρτιως, ὅτι  
ὁ τ' ἐχθρὸς ἡμῖν ἐς τοσούδ' ἐχθραντίος  
ὥς καὶ φιλήσων αὐτὸν.

Ajax, ll. 678-680.



"This wisdom I have learn'd,  
That him, who is my foe, I so may hate  
As one perchance to be my friend again."

Potter.

The letter of Augustine to Jerome, written mainly for the purpose of trying to soften his anger against Rufinus, and to heal the breach between them, is a model of Christian mediation, and highly to the honour of the writer. The characters of the two men are greatly in contrast, and it can be only attributable to the mild, chastened, and forbearing temper of Augustine, that they did not come to an open rupture. What Hooker says of Tertullian is surely quite as applicable to Jerome—"a sponge steeped in worm-wood and gall."\* EDMUND TEW, M.A.

DOUBLE DIMINUTIVES.—In looking at Mr. Wedgwood's *Dictionary* the other day, I was disappointed to find how meagre were his remarks on the term "Huguenot." When so eminent an etymologist preserves such a silence, one is apt to ask the question, Is the origin of the word so hopelessly doubtful as this seems to imply? To my mind, nothing can be more satisfactory than DR. CHARNOCK's statement, made a few weeks ago, that the term is nothing more than a double diminutive from "Hugue" or "Hugues" (Hugh). Thus the word belongs to the directory rather than to the dictionary, and it is there we must look for its history.

It is a curious fact that, while a double diminutive is unknown in English, it is of common occurrence in French nomenclature. Our forefathers, after the Norman fashion, used of *et*, as in Willmot (Williamot) or Hewet (Hugh). Following the same pattern, they introduced *on*, *en*, or *in*, as in Alison (Chaucer's form for Alice), Perren (Pierre), or Colin (Nicholas). Both diminutives are often connected with the same name, but they are invariably used separately. Thus, Hugh gives us Huguet and Huggin; Mary, Marion and Mariot; Pierre, Perrot and Perrin or Perren.

Turning to France, we find that these diminutives were commonly used together. Thus, Marie became Marinot; Margaret, Margotin; Pierre, Perrinot, or, transversely, Perrotin; Jean, Jannotin; and Philip, Philipponet. Thus, again, of Hugue. This, one of the most popular of French as of English names, became, similarly, Huguenot. Thus, in the Paris Directory for the current year, we have as surnames (the personal name, as in the other cases quoted, having become surnominal) Hugonet, Huguenet, Hugonin, and Hagenin. Curiously enough, in these two latter instances, the same diminutive has been doubled. I have not the slightest doubt that a search into the less formal of French registers will disclose Huguenot as a personal name before it had become

a surname. I say a less formal register, because in France, as in England, the ceremonious registrar always sets down the name in its native dress or in Latin.

Guillotine, from the French physician Guillotin, has exactly the same history. It is a double diminutive of Guillaume, the first part answering to our English Willott. The syllables are simply in a reverse order from those of Huguenot. I have been fortunate enough to find an instance of Guillotin in its original use as a personal name as distinct from a surname. "Gilletyne Hansake" will be found in *The Wars of the English in France: Henry VI.*, vol. ii. p. 531.

That Huguenot is a term derived from a man of that name I cannot doubt; further than that I make no assertion. CHARLES BARDSLEY. Manchester.

DR. WOLCOT AND OZIAS HUMPHREY, R.A.—Looking over the very interesting MS. correspondence of the celebrated miniature painter, Ozias Humphrey, I came across a letter addressed to him by the eccentric Dr. Wolcot (better known by his pseudonym of Peter Pindar), which I think will prove of interest to your readers, and, therefore, forward a copy. I am not aware whether the eulogistic verses it contains have been published or not; but I cannot find them in the pretty edition of the poet's works, in four volumes, which came out in 1816, some years previous to his death. He probably carried into effect the intention indicated in the conclusion of his letter, and had them printed in one of the papers of the day:—

"Dear Sir,—Give me leave to congratulate you on your return from Italy to old England, loaded, I make no doubt, with all the Excellencies of the Painters of His Holynesses Dominions. I have often enquired concerning you, & have met with frequent information. Collett, the present Genoese Consul, pleas'd me much with his accounts of you. I have been told that you have entirely dropp'd your miniatures for the large in oil, & that instead of painting for five-&-twenty years, you have taken a resolution for five hundred. I make no doubt of your succeeding as well in oil as in water colors, in which you are now *about*, than Claude in Landscape. As I am myself a *Dabber*, I want a head in water colors and in oil finished in your highest manner, not only for my instruction, but for the Vanity of being possess'd of the finest paintings in the World. Will you tell me in your next, your Price. Your present of M<sup>r</sup> Collier is still in my possession, & held sacred.

"I have sent you a few stanzas long since penn'd, which if you do not disapprove of I will print in some of the papers. They are the Effusions of real regard for yourself and your art carried to its highest perfection.

"I am, with the greatest Sincerity, Sir,

"Your humble Serv<sup>t</sup>,

"J. WOLCOT.

"To Mr. Humphrey on his Return from Italy.

At length, my Friend, I hail thy wish'd Return,  
Joy'd to review once more my Country's Pride—  
Of *Thee* bereft (too long condemn'd to mourn)  
Hath British Beauty for thy Pencil sigh'd!

\* *Eccles. Pol.*, B. vi. ch. vi. § 6.

Let rapt Italia boast a Guido's name :  
Corregio's, Titian's art with wonder see—  
To Britain, Fortune grants a loftier Fame,  
And blends the Excellence of all in Thee.

"W.

Direct to me (if you please) to Dr. Wolcot, in Truro, Cornwall, Truro, August 9, 77."

T. C. SMITH.

A LEGISLATOR-COMEDIAN.—Give me leave to embalm in the pages of "N. & Q.," for the benefit of future annalists of the British stage, the subjoined unique theatrical advertisement from the pages of the Melbourne *Argus* of this day, April 19th, 1875:—

"Theatre Royal.—Wednesday next, April 21. Eight hours' anniversary. Grand demonstration and annual benefit. Amy Stone's first appearance in comedy, 'Mrs. Ormsby Delmaine.' Mr. G. Coppin, M.L.A., as 'Aminadab Sleek,' in *The Serious Family*. Its first production in the new Theatre Royal, also for very many years. An address, written by Marcus Clarke, Esq., will be recited by Mr. Dampier. To be followed by, for the first time in Australia, a new drama, in three acts, entitled, *Miralda, a Story of Cuba*. In which Amy Stone and Mr. H. F. Stone will appear."

Now, hereby hangs a tale. Mr. George Coppin, M.L.A., the Aminadab Sleek of the programme, is one of the two representatives of the electoral district of East Melbourne in our Victorian Legislative Assembly. He is by profession a "low comedian," and is at present part proprietor of the Theatre Royal here. East Melbourne, be it remarked, is one of our most select constituencies, answering to the West-end of London in respect of relative social position. At the last general election Mr. Coppin won his seat by a considerable majority over Professor Hearn, who is one of our leading intellects, a man of large and varied scholarship, and author of two notable works on *Plutology, the Science of Social Wealth*, and on the British Constitution. Mr. Coppin is by courtesy the "Honourable" George Coppin, in virtue of having previously been a member of our Legislative Council, or Upper House. He has always been in the habit of varying his public labours as a legislator by a return to his private professional pursuits; and this season he has performed, in the presence of thousands of his delighted constituents, the characters of Jem Baggs, Paul Pry, Milky White, Tony Lumpkin, and several others of that cast. His character-recitation of "Villikins and his Dinah" always brings down the house. His singing of the burlesque version of "Poor Dog Tray" convulses alike pit, gallery, and dress circle. His extemporaneous speeches in *Paul Pry*, wherein he sharply satirises all the current social and political whims, and especially the Legislative Assembly doings, take the town by storm. He is extremely popular amongst his constituents, and is held to be a very useful public man. Was there ever another instance of a low

comedian "doubling" his private pursuit with the grave rôle of senator?  
D. BLAIR.  
Melbourne.

JAMAICA.—The phonetic coincidence between this name and *Xaymaca* has apparently given rise to a mistake. I have no doubt that the latter was converted into the former, without the loss, however, of either of the two accredited etymons. Jamaica may, therefore, be a compound name, formed of the first two letters of Jago (James = St. James), substituted for *Xa*, and the last four letters (i an interpolation) taken from the original Carribean name.  
SR.

EPITAPH.—In the churchyard of Mayne, county Louth, bordering the sea-shore, the following epitaph was lately to be seen; it has since been defaced, all but the last line. Ward died about ninety years ago:—

"Beneath this stone here lieth one  
That still his friends did please,  
To Heaven I hope he's surely gone  
To enjoy eternal ease.  
He drank, he sang, whilst here on earth,  
Lived happy as a lord,  
And now he hath resigned his breath—  
God rest him, Paddy Ward!"

W. H. PATTERSON.

NORWICH CATHEDRAL.—It may interest many to learn that during the restoration (so called) of Norwich Cathedral, the original bishop's throne in the apse at the back of the altar was discovered. Being in a dilapidated condition, notwithstanding the great interest attaching to the historical fact, it was thought wise to restore it; in other words, to destroy the historical and most interesting original, and put up a copy in its place, in which coming generations may entirely disbelieve. What a happy thing it is that the old Romans were builders instead of restorers!

J. C. J.

MILTON'S SIXTEENTH SONNET.—The *Spectator*, in reviewing the work, *King and Commonwealth*, says:—

"We must also protest strongly against such a quotation as this (p. 347):—

'Peace hath her victories  
No less renowned than war.'

What Milton wrote was true and accurately expressed. This is neither."

In Phillips's copy of the sonnet (1694) the passage stands:—

"Peace has her victories  
No less than those of war."

But surely the *Spectator* will not contend that this version is more true or accurate than the common one quoted by the author of *King and Commonwealth*, which is the same as the MS. in Trinity College Library, written in a female hand, but corrected by Milton. Phillips's copy is, according

to Professor Masson (and all critics except the *Spectator*), "a sheer vitiation of the original as we have it in the Cambridge draft." C.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

#### LIBRARY OF AUGUSTINE FRIARS AT NAPLES.—

In reading over Montfaucon's Italian diary, translated by John Henley, London, 1725, I find a valuable library, with numerous manuscripts, mentioned, belonging to the Augustine monks of St. John de Carbonaria at Naples. The tour of Montfaucon was in 1698 and 1699. The monastery has no doubt disappeared long ago, but what has become of the manuscripts? It was formerly the library of Anthony Seripandus, a cardinal, I believe, who had been left it by the will of Janus Parrhasius. Montfaucon was informed that the library, which was formerly much more numerous, had been considerably impaired by a Dutchman, who bought many of the manuscripts. If the libraries of Holland possess ancient manuscripts, to this Dutchman, whoever he was, they would be, no doubt, indebted. There were seventy-one Greek manuscripts, of different ages, and twenty-four Latin. Among the Greek manuscripts he mentions—

"The Gospels, on vellum, of the eleventh century. In the first chapter of St. Matthew I observed this:—'And Josias begat Joachim, and Joachim begat Jechonias and his brethren,' &c."

Our Bibles do not mention Joachim. Also—

"A curious manuscript of Dioscorides, vellum; the characters uncial, without accents, the plants and flowers painted in miniature by a skilful hand. I believe there is no other copy of this author so ancient and fair."

Is it known what has become of this manuscript? Among the Latin manuscripts there were many of Cicero and of Livy, of the twelfth century, and three, very ancient, of Priscian's Grammar, with these verses in one of them:—

"Me legat antiquas qui vult proferre loquelas:  
Qui me non sequitur, vult sine lege loqui."

Also—

"A curious manuscript Virgil of the tenth century, with short notes, and Servius's comments on Virgil, written A.D. 1907, as is noted at the end."

Was this monastery suppressed by the French? and, if so, what became of the manuscripts?

C. T. RAMAGE.

GRAVESEND AND MILTON.—In *The New Retorna Brevium*, printed in 1728, is quoted, as an example, a return made by D—P—, Esquire, Sheriff, that, on the 8th of January, Paul Francis, Marquess of Brabantine; Marc Antony Puget, Knight of

Malta; and Nicholas Magnus de la Fountain, were committed to Maidstone Gaol, in virtue of a warrant under the hands and seals of James (or Jacob?) Woodcott, Mayor of Gravesend and Milton, and John Watson, Esquire, a justice of our Lord the King. No year nor reign, however, is quoted, nor the reason of the imprisonment; but it seems probable that the date would be in the reign of Charles II. Can any reader supply any further information as to the three delinquents or their offence? JOHN W. BONE, F.S.A.

BÂB-UL-MANDAB, the gate of tears, the straits or passage into the Red Sea, vulgarly called "Babelmandel" (Richardson's *Persian and Arabic Dictionary*), but, according to the same authority, Mandel is the name of a town famous for its aloes, evidently Socotora. Babelmandel is the name by which it is mentioned by De Barros, Lafitau, and early Portuguese accounts generally. In what work, Arabic or Persian, are the name and derivation first given to be found? E.

Star Cross, near Exeter.

OLD MSS.—I have by me an old MS. consisting of sermons, and dating from the early part of the sixteenth century. The writing is bad in itself, and the contractions are so numerous as to make the caligraphy a species of shorthand. I should be glad if any of your readers could recommend me a book on the handwriting of the period, which might help me in the reading of these crabbed characters. CLERICUS.

STATUTES AND ORDINANCES OF THE LONG PARLIAMENT AND CROMWELL.—Is there, in her Majesty's Record Office or elsewhere, a roll of these documents similar to the Statute Roll? If not, by what means is a full list to be obtained of them, and where are authentic copies to be found? Husband's and Scobell's collections contain many of them, but the two collections taken together by no means supply the whole. ANON.

ALEXANDER DAVISON, ST. JAMES'S SQUARE.—Where can I find a biographical notice of him? He was prize agent for Lord Nelson after the victory of the Nile. TYRO.

THE AUSTRALIAN WATTLE-TREE.—What are its properties, &c.? It is said to be a preventative against fever, but in what way is not stated. Is there any truth in the statement?

HENRY CHRISTIE.

BIRD'S-EYE VIEW OF IMPERIAL ROME.—Has such a thing ever been published? I mean, of course, a "restored" view, and one like those excellent perspective maps of France and Germany published during the late war. A reference to any work, old or new, containing such a plan would be of great service to me. H. S. SKIPPON.

Hatherly Place, Cheltenham

PETER OR ST. PETER.—I should be glad to know if there is any good reason or authority for calling the capital of Russia "St. Petersburg," instead of "Petersburg." Peter the Great, with all his grand qualities, made no particular pretensions to sanctity, and I believe I am right in saying that it is only in England he has been canonized, by the prefix of Saint being given to the city he founded.

H. H. A. S.

ZAPHNATH-PAANEAH.—I have looked out from time to time, in many commentaries and other works of reference, for the signification of this Egyptian expression, given to Joseph by the Pharaoh, as related Gen. xli. 45. Yet the variations are so conflicting that one feels that the exact sense of this name is not yet reached. Even in the *Speaker's Commentary* this is the case. It would be interesting and profitable if some one well up in the ancient Egyptian language would contribute in your columns an exact rendering of the name, if possible; or, short of that, give your readers, as next best, the nearest and most trustworthy signification of this appellation.

CHURCHDOWN.

T. TUCKER: CURTIS.—In Q 1, 1634, of *The Two Noble Kinsmen*, p. 80, the above names are given in the direction, "Enter Theseus . . . and some Attendants, T. Tucker: Curtis." Curtis is previously introduced, p. 64. Can any of the readers of "N. & Q." give me some information about these "supers" at the Blackfriars? At what time were they there? H. LITLEDALE.

Trin. Coll., Dublin.

THE BISHOPS' OR PRAYER-BOOK VERSION OF THE PSALMS.—This old translation is said to have been "commonly prefixed" to the beginning of some Bibles in the middle of the seventeenth century. What particular editions are referred to?

J. E. B.

R. E. "MEDICUM INSIGNEM."—Geoffrey Whitney dedicates an emblem "ad affinem suum, R. E. medicum insignem" (see p. 90 of Green's reprint of Whitney's *Choice of Emblems*). Who was this "distinguished physician"? Whitney's sister married an Evans, as appears from his will (see Mr. Green's Introductory Dissertation, p. lxxxiii). Was his "connexion, R. E." a member of that family, and does Hutchinson mention him in his *Biographia Medici*, London, 1799? P. W. S.

New York.

"QUIS CÆTERA NESCI?"—In Carter's *Notes on the Church of St. John the Evangelist at Slynbridge, in Gloucestershire*, p. 22, he describes a mural tablet, which commemorates William Cradock, who died Rector of Slynbridge in 1727. He was, Carter states, a Nonjuror, and his monumental record has the usual motto of Nonjurors, "Cætera

quis nescit?" Is any other monument known which contains this motto as appertaining to a Nonjuror? I question whether Cradock, who died Rector of Slynbridge, was a Nonjuror. He was deprived of his Fellowship at Magdalen College, Oxford, by James II., in 1687, was restored in 1688, and wrote lines in honour of William and Mary in the *Carmen apud Vota Oxoniensis*, 1689. "Cætera quis nescit?" would apply more properly to the celebrated expulsion of the Fellows of Magdalen, and its results.

J. R. B.

THE LATE M. LÉVY.—The Paris correspondent of *The Evening Post*, of New York, speaking of the death of M. Lévy, the well-known publisher, says:—

"A curious incident is mentioned in connexion with the funeral. The Chief Rabbi of the Israelites here is named Zadoc Kohn. Now, no Israelite bearing the name of Kohn, Cahn, Cahen, or Kahn, can enter a Hebrew cemetery, so that the Grand Rabbi delivered his funeral sermon at the graveyard gate."

Will some Hebrew scholar give the reason of the above interdiction? R. P. F.

Salem, Ohio, U.S.A.

GERMAN (CHILDREN'S) STORIES.—I well remember some forty years ago, when I was a small boy, being much amused with a volume of German stories, and, if the book is in existence, should be very glad of a copy for my own youngsters. Perhaps some of your readers may know where it can be procured. The stories chiefly consist of a series of narratives of the adventures of companies of various animals, each individual devoting his special powers and qualifications to the general good. One of the earlier stories, I remember, was of a cock and hen (Chanticleer and Partlet), who went into a forest to eat nuts, made a carriage of the shells, and captured a duck, which they harnessed and drove home.

Z. W.

"RELIGIO CLERICI."—To whom is allusion made in the following lines? They are from the third edition, published by Murray in 1819, of the *Religio Clerici*:—

"Next, strong in limbs and brawny-knit of frame,  
Some stuttering German, with a sounding name,  
Rumbles and vomits his unmeaning note,  
A wordy flood which struggles in his throat.  
A sea of consonants, in rugged trim,  
Where vowels, thinly scattered, sink or swim.  
He tells what grace the Gentiles shall imbibe,  
If they and theirs but largely will subscribe;  
How, through their bounty, missions have been sent  
To all remoter villages in Kent."

To "Kent" there is a long note, which begins:—  
"This is not the only favoured county. The following are some of the institutions by which the Gentiles of England may hope to be gradually enlightened:—'West Kent union, for promoting village preaching,' &c."

RALPH N. JAMES.

Ashford, Kent.

**BISHOP ATTERBURY.**—In the *Autobiography of Thomas Gent*, edited by the Rev. Joseph Hunter, it is related by Gent, then a prisoner for some supposed treason :—

"In the next room forward was confined that unhappy young Irish clergyman, Mr. Neypoe; unhappy gentleman indeed! through the reflections of the Bishop of Rochester (how deserving I cannot tell), as well as of the noted Mr. Denny Kelly, then both prisoners in the Tower."

In a subsequent page, Gent says that soon afterwards "the Rev. Mr. Neypoe was found in the Thames as though he had been drowned." Gent adds, "It is very strange to me," &c. How did these men get into the bishop's clutches? and what was their crime! GEO. LLOYD.  
Cowpen.

**SUPERSTITION ABOUT SOAP.**—A friend of mine the other day was washing his hands in my presence, when the soap, as it often does, slipped out of his hand into the basin. "Dear me," he cried, "that means a death!" "Not yours, I hope," said I. "Not necessarily mine," he replied, "but that of some one connected with me." Is this a common superstition? It was new to me.

F. CHANCE.

Sydenham Hill.

**DANIEL DEFOE.**—The name of the author of *Robinson Crusoe*, although frequently, and, I believe, originally, written Defoe, has lately come to be given as De Foe. Now, although it is said that the author in question used sometimes to sign himself Foe, I cannot help thinking that the correct division of the word into syllables should be thus—Def-oe. The name looks to me like a Danish or Norse local one, the syllable *oe* meaning island. The more common way of writing it—viz., De Foe—gives it something of a French aspect, although a moment's thought as to the possible meaning of Foe as a French particle will, I think, show the incorrectness of this way of writing it. Can any of the readers of "N. & Q." throw any light on this subject, either by giving the meaning of the first syllable Def, or otherwise? F. P. J.

### Replies.

BEDCA: BEDFORD.

(5<sup>th</sup> S. iii. 48, 251, 311, 430.)

This question brings out so many points connected with the origin of our English place-names, that I venture on a few additional words.

In attempting to ascertain the etymology of Bedford, we must of course refer to its earliest form, which we find in the *Saxon Chronicle* as "Bedicanforda," A.D. 571. In the subsequent entries it is written *Bedan-forda*. Several questions here arise:—Is the name British or Saxon, or part British and part Saxon? Is it derived from

the name of a person or the peculiarities of the locality?

One step towards the solution would be to ascertain what name the place bore before the advent of the Saxon invaders. Camden states that the British name was *Lettidur* (Lletty-dwr), or the lodge by the river. For this he gives no authority, but some information he must have possessed, as we can hardly suppose he coined the word. The general opinion of those who have written on the subject is that Bedicanford means in A.-S. much the same as the British name—the intrenchment by the river passage.

The A.-S. origin of the word is confirmed by the fact that the names of four other towns, mentioned in the same entry in the *Chronicle* where Bedford first appears, are decidedly of Saxon origin. They are *Lygean-burh* (Leighton-Buzzard), where there are evidences of a Roman station; *Egeles-burh* (Aylesbury); *Bensing-tun* (Bensington); and *Egones-ham* (Eynsham). Although the entry occurs under the date A.D. 571, it by no means follows that it was contemporaneous. Some time must have elapsed before the towns mentioned would be generally known by their English names. The suffixes *bury*, *ham*, *ton*, unmistakably prove their English origin. But how about the prefixes? *Lygean* is equivalent to "Leigh," the river Lea in A.-S. being called *Liga*; but what is "Liga"? To what language does it belong? What does it mean? Again, *Egeles*, the prefix in Aylesbury, has no satisfactory meaning in A.-S. *Bensing* is in all probability a patronymic. *Egones*, the prefix in Eynsham, is equally unintelligible in our mother tongue. Now it is quite certain that these, like all other names, when first applied, had a meaning in some language. We are now brought face to face with the question to what extent our Saxon ancestors, in naming places, made use of the previous British or Cymric nomenclature. That in many cases they adopted it we have plain testimony, as in the mountains Helvellyn, Pen-y-gant, &c.; in the rivers Avon, Dee, Derwent, &c. It is also evident in many names of places, as *Eccles*, *Eccleston* (*eglwys* = ecclesia); *Landican* (*Llandican*), *Axminster*, *Kilham*, *Carlisle*.

It is, therefore, quite within the bounds of possibility that the prefix in Bedford may be from a British source, though, if Camden's information be correct as to the original British name, it is hardly probable. The number of place-names with the prefix *bed* is considerable in England. A few, as *Bedingfield*, *Bedingham*, have the form of patronymics, and point to a personal *Beda*, but it by no means follows that all have the same origin. In Wales I have only been able to discover two or three, which are probably derived from *bedd*, a grave. In Wiltshire there are two *Bedwens*, Great and Little, which are pure Cymric names, signifying a birch grove.

We cannot carry the inquiry further, and must leave it as a balance of probabilities. The oddest solution is that propounded by one of your correspondents, who suggests the compound *Bedd-ceann-ford*, which has the peculiar merit of uniting three languages, Cymric, Gaelic, and A.-S., in its formation. *Ceann* is not found in Welsh, and *ford* in Welsh does not mean the same as *ford* in English.

As most of the old Roman personal names are quite unintelligible in Latin, and must have been derived from some other source, so in our own place-names, whilst the suffixes *ham*, *ton*, *den*, *thorpe*, *worth*, &c., indicate their English origin, the distinctive prefixes in many cases are quite inexplicable, and leave open a wide field for speculation.

A word in conclusion as to the supposed Sanskrit element introduced by MR. FAULKE-WATLING, in which I must respectfully submit he is entirely under a delusion. Europe has been at no period either occupied or overrun by people speaking the Sanskrit tongue. We might just as well refer to the Persian or Chinese for our derivations. If it be meant that many of our English radicals are to be found in Sanskrit, these are the common property of the whole Aryan family, and can in no sense be called distinctively Sanskrit. MR. FAULKE-WATLING refers to what he calls "the Sanskrit root *Ab*=water, English place-name Aberford, *cum multis aliis*." I regret, for his sake, that there are no such words in Sanskrit as *ab* or *aber*. *Ap* is one of the numerous terms for water, principally applied to its flowing condition; *aber* is a purely Cymric term, and in the name of Aberford illustrates very pertinently the union of the British and Saxon in the place-names above alluded to. What the *multis aliis* may be I have not the slightest idea. I should much like to see a few of them.

MR. FAULKE-WATLING goes on to say, "Place-names compounded of such forms as *Bed*, *Bad*, or *Bath* are scattered over the whole field of the dispersion of the Aryan races." We have already seen that in Sanskrit there is no such word as *Bed*. There is a root *Bad*, but it has quite a different meaning, being equivalent to *Bandh*, to bind. The *Bads* and *Badens* in High German, and the *Baths* in English, are purely Teutonic, and all signify the same thing, that of washing or bathing. They have no equivalents in the Sanskrit or classical tongues. The Teutonic root, *Bett* High Ger., *Bed* Low Ger., is entirely distinct from *Bad*, and has nothing to do with either "shallow water or marshy land." It simply means a place of deposit. A *bed* may be a water-bed or a feather bed. Its connexion with water is a mere incident.

Although this discussion cannot be considered final and conclusive, it has brought out points well worthy of further inquiry. J. A. PICTON.

Sandyknowe, Wavertree.

MR. FAULKE-WATLING accuses me of "self-sufficiency" and want of courtesy in saying that he has displayed a degree of ignorance of Anglo-Saxon, which quite disqualifies him for judging correctly on questions of English local etymology. It will be admitted that the justice of his complaint depends on the assumption that my statement was incorrect. If a writer in "N. & Q." had affirmed that the root of *aspicere* was *asp*, comparing it with the name of the reptile, I presume MR. FAULKE-WATLING would not have blamed me for counselling such a person to abstain from writing about Latin philology. But this hypothetical blunder is simply an exact parallel to the one committed in MR. FAULKE-WATLING's last letter, when he implies that the root of *bedician* is *bed* (instead of *dic*). Of course, this is "merely an assertion" on my part, but I should be glad to take the opinion of any well-known scholar (say, for example, MR. SKEAT), whether this last blunder is not alone sufficient to settle the question of MR. FAULKE-WATLING's competence in this particular department.

I must plead guilty to a little impatience when I find mistakes of the most elementary character repeated without contradiction; but I trust there is no ground for the accusation that I "have a very low estimate of the capacity and knowledge of all who presume to differ from me in opinion." On points which are really matters of opinion, such as the probability (for I have admitted the possibility) of a pre-Saxon origin for the names of Bedford and Bakewell, I have carefully avoided anything like dogmatic assertion. With respect to the matter just mentioned, I may point out in passing that MR. FAULKE-WATLING has somewhat misrepresented me. What I did say was that any Anglo-Saxon would have understood Bedcanford and Badecanwiellon as containing the personal names Bedca and Baduca, and that either this etymology is correct, or these earliest known forms are themselves corruptions, suggested by the personal names. In the case of Baduca, I showed that the name had a historical existence; in that of Bedca I omitted, in my desire for brevity, to mention that it occurs in the genealogy of the kings of Essex, a fact which tends, at any rate, to show that Bedca is not merely a personage invented to account for the name of Bedford. Fearing to encroach unduly on your space, I will not trouble you with my reasons for preferring the Saxon etymology of Bedford to a Celtic one. MR. FAULKE-WATLING's speculations touching a pre-Celtic derivation, which for reasons of his own he assumes must needs be not only Aryan, but Sanskrit (I am, at least, not *intentionally* misrepresenting him), seem to me to belong rather to dreamland than to the solid ground of science.

The letter of MR. WYATT contains some really

valuable information. His etymological suggestion, however, is liable to the very serious objection that the words he gives are not at all the correct Cymric expression of the meaning. LEOFRIC.

REV. DR. PHANUEL BACON (5<sup>th</sup> S. iii. 343).—In the note from W. A. C. the authorship of the lines beginning "The World's a Bubble," &c., is attributed to two persons, one being the Rev. Phannuel Bacon, the other Archbishop Usher, your correspondent believing, on the strength of the *Miscellanies* by H. W., that the latter, not the former, was the author. In my simplicity, I had always deemed Francis Bacon to have been the man who wrote these lines; and not only have I seen them printed among his collected works, but, in 1861, I had the advantage of transcribing them from a MS. book of poetry, epitaphs, &c., then in the possession of Sir George Grey, K.C.B., and formerly in the libraries of Sir Henry Spelman and of Mr. Dawson Turner. In this MS. book, of early seventeenth century handwriting, the poem is headed "Of man's mortality," and it has many variations, both in spelling, words, and lines, from the verses given in your recent number, the most important change being lines five and six, third verse, which read in my copy, "These would have Children, they that have them, none, | or wish them gone," which, taken in connexion with the rest of the verse, I take to be far superior to "Marriage it self is of a crazy State, | Or doubtful Date"; and the name of the author, recorded at the end of the piece, is given as "franc: St. Albans." If there be an authority in favour of the Archbishop, of weight enough to crush the MS. one I have quoted, I should be glad to have my attention directed thereto. CRESCENT.  
Wimbledon.

Dr. Johnson has been accused by your contributor of attributing a quotation to a wrong author. But it is to his editor, Dr. Robert Carruthers, that this mistake should be attributed. Dr. Johnson was quite right in attributing the quotation—

"Who then to frail mortality shall trust

But limmes the water or but writes in dust,"—

to Bacon; but his editor was quite wrong in thinking that "Bacon" must of necessity mean "the Rev. Phannuel Bacon, a now neglected poet." It was Lord Bacon who wrote the poem from which the quotation comes; and it is, as your contributor surmised, a translation, not professing to be original, but simply a *rapportage*.

It is from Mr. Arber's excellent reprint of Lord Bacon's essays that I take these facts. On p. xx of the Introduction will be found the poem written out at full, as copied from T. Farnaby's *Ἀπολογία*, a book published in 1629, that is to say, eighty years before the book in which the poem is attributed to Bishop Usher.

The translation of the epigram by Hay is mentioned. Who is this Hay? I suppose him to have lived since Lord Bacon. And, if so, did he in his last line make use of Lord Bacon's poem, or is it a separate coincidence? F. F.

W. A. C. is certainly correct in his statement that the Rev. Dr. Phannuel Bacon could not have written this poem. Whether Archbishop James Usher, who died at Ryegate in 1656, aged seventy-five, was the author remains to be proved; it is by no means unlikely. W. A. C. shows that Phannuel could have been only eight years old when the volume of *Miscellanies*, 1708, was published; but I possess a printed copy of the poem dated so early as 1661. It is on p. 104 of *Merry Drollery* of that year; and, again, on p. 110 of *Merry Drollery, Complete*, the (at least) third edition, 1691; of which latter work a reprint is now leaving the press of Robert Roberts of Boston. A few verbal differences exist in the earlier versions, e.g., "Limms but in water"; "Now since with sorrow man lives here oppress"; "Courts are but only superficial schools." Instead of "Marriage it self," in verse third, two lines are—

"Some would have Children, those that have them moan,  
Or wish them gone."

To return to Phannuel Bacon. I have two copies of his poem, *The Snipe*, and can get sight of *The Oxford Sausage* from a neighbour for the *Song of Similes*. If W. A. C. desires them, I shall be happy to send copies of both. Notice that in the line "Limms but in water" we have the original of Keats's epitaph at Rome, "Here lies one whose name was writ in water." J. W. E.

Molash, by Ashford, Kent.

In the Aldine edition of the British poets, *The Courtly Poets from Raleigh to Montrose*, the poem, differing in a few words, is ascribed to Francis Lord Bacon. In the fifth and sixth lines of the second stanza the Aldine edition has—

"The rural part is turned into a den of savage men."

H. W. has—

"The rural part is turned into a den of salvage men."

Can this word have been changed by some one wishing to reflect upon the practice of wrecking, so common in Cornwall in past times?

C. H. I. G.

It seems odd that any one should need to be told at this time of day that the paraphrase on Posidippus's Greek epigram belongs to the Bacon. See it, with the original Greek and various parallels and references, in *The Poems of Francis Bacon* in "Miscellanies of the Fuller Worthies' Library" (1870), pp. 49-52. A. B. GROSART.

THE HOLY ROMAN EMPIRE (5<sup>th</sup> S. iii. 188).—Mr. Bryce, in his *Holy Roman Empire*, has a note on the College of Electors. He says its

"origin is somewhat intricate and obscure. . . . First, in A.D. 1265, does a letter of Pope Urban IV. say that by immemorial custom the right of choosing the Roman king belonged to seven persons." Of these seven, three were the Archbishops of Mainz, Trier, and Cöln; the other four were the Count Palatine of the Rhine and the Margrave of Brandenburg (who had succeeded to the places held by the heads of the extinct dukedoms of Franconia and Swabia), and the Dukes of Saxony and Bavaria. This last, as well as the Palgrave, was a member of the great House of Wittelsbach; and, continues Mr. Bryce,

"That one family should hold two votes out of seven seemed so dangerous to the State that it was made a ground of objection to the Bavarian duke, and gave an opening to the pretensions of the King of Bohemia. . . . The dispute between these rival claimants . . . was settled by Charles IV. in the Golden Bull (A.D. 1356), thenceforward a fundamental law of the Empire. He decided in favour of Bohemia . . . named the Archbishop of Mentz convener of the Electoral College; gave to Bohemia the first, to the Count Palatine the second, place among the secular Electors. . . . As to each Electorate there was attached a great office, it was supposed that this was the title by which the vote was possessed, though it was in truth rather an effect than a cause. The three prelates were arch-chancellors of Germany, Gaul, and Italy respectively; Bohemia cupbearer, the Palgrave seneschal, Saxony marshal, and Brandenburg chamberlain. [See the poetical description in Schiller's *Graf von Hapsburg*.] These arrangements . . . remained undisturbed till A.D. 1618, when . . . Ferdinand II., by an unwarranted stretch of prerogative, deprived the Palgrave Frederic V. of his Electoral vote, and transferred it to his own partisan, Maximilian of Bavaria. At the Peace of Westphalia the Palgrave was reinstated as an eighth Elector, Bavaria retaining her place. The sacred number having been once broken through, less scruple was felt in making further changes. In A.D. 1692, the Emperor Leopold I. conferred a *ninth* Electoral dignity on the House of Brunswick Lüneburg, which was then in possession of the Duchy of Hanover, and in A.D. 1708 the assent of the Diet thereto was obtained."

When the mystical number seven was broken through, the palmy days of the Empire were already past. A tenth so-called Electorate was set up in February, 1803, when William IX., Landgrave of Hesse-Cassel, was created Elector, and thenceforth called himself William I.; but the title was a meaningless mockery. The Holy Roman Empire was but a ghost; the Electors' votes had ceased to have any value, and three years after this last sham creation the last King of the Romans voluntarily gave up for ever his useless though glorious title. It is nonsense to call the Elector of Hesse the "last relic of the seven"; neither he nor his forefathers ever had anything to do with "electing the ruler of Christendom." This I remark in reference to the passage cited from the *Times*; all that precedes is taken, somewhat condensed, from Mr. Bryce. M. L.

The number of Electors varied considerably at different times between the tenth century (when

the office of Emperor was indissolubly annexed to that of King of the Germans) and the nineteenth, when, in 1804, the Holy Roman Empire was finally destroyed.

Till 1356 the Electors were numerous. In that year the Emperor Henry IV., of Luxemburg, fixed the number at seven, viz., the Archbishops of Mayence, Treves, and Cologne, the Dukes of Bohemia and Saxony, the Count Palatine, and the Margrave of Brandenburg. In 1648, an eighth Elector was added in the person of the Duke of Bavaria; and in 1692, Ernest Augustus, Duke of Hanover (father of George I.), was also created Elector, making the number nine. In 1777, the number was reduced to eight; but in 1801 was increased to ten, one of the recipients being, I believe, the Duke of Hesse. N. R.

"BEAUTIFUL SNOW" (5th S. iii. 358).—The following is a clipping from my own newspaper of date Nov. 13, 1874:—

#### "BEAUTIFUL SNOW."

"In the early part of the war, one dark Saturday evening in the dead of winter, there died at the Commercial Hospital, Cincinnati, a young woman, over whose head only two-and-twenty summers had passed. She had once been possessed of an enviable share of beauty; had been, as she herself said, 'flattered and sought for the charms of her face'; but, alas! upon her fair brow had long been written that terrible word—prostitute! Once the pride of respectable parentage, her first wrong step was the small beginning of the 'same old story over again,' which has been the only life-history of thousands. Highly educated and accomplished in manners, she might have shone in the best of society. But the evil hour that proved her ruin was but the door from childhood; the poor friendless one died the melancholy death of a broken-hearted outcast. Among her personal effects was found, in manuscript, the 'Beautiful Snow,' which was immediately carried to Enos B. Reed, a gentleman of culture and literary tastes, who was at that time editor of the *National Union*. In the columns of that paper, on the morning following the girl's death, the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim had not yet received burial. The attention of Thomas Buchanan Reed, one of the first American poets, was soon directed to the newly-published lines, who was so taken with the stirring pathos, that he immediately followed the corpse to its final resting-place. Such are the plain facts concerning her whose 'Beautiful Snow' will long be regarded as one of the brightest gems in American literature.

'O, the snow, the beautiful snow!  
Filling the sky and earth below;  
Over the housetops, over the street,  
Over the heads of the people you meet!  
Dancing—flirting—skimming along,  
Beautiful snow! it can do no wrong:  
Flying to kiss a fair lady's cheek,  
Clinging to lips in frolicsome freak:  
Beautiful snow from heaven above,  
Pure as an angel, gentle as love!

O, the snow, the beautiful snow!  
How the flakes gather and laugh as they go  
Whirling about in maddening fun!



Chasing—laughing—whirling by,  
It lights on the face, and it sparkles the eye;  
And the dogs with a bark and a bound  
Snap at the crystals as they eddy around;  
The town is alive, and its heart in a glow  
To welcome the coming of beautiful snow!

How wild the crowd goes sweeping along,  
Hailing each other with humour and song!  
How the gay sleighs like meteors flash by,  
Bright for the moment, then lost to the eye!

Ring—swinging—dashing they go,  
Over the crust of the beautiful snow—  
Snow so pure when it falls from the sky,  
To be trampled and tracked by thousands of feet,  
Till it blends with the filth in the horrible street.

Once I was pure as the snow, but I fell,—  
Fell like the snow-flakes from heaven to hell;  
Fell to be trampled as filth in the street,  
Fell to be scoffed, to be spit on and beat:

Pleading—cursing—dreading to die,  
Selling my soul to whoever would buy;  
Dealing in shame for a morsel of bread,  
Hating the living and fearing the dead.  
Merciful God, have I fallen so low!  
And yet I was once like the beautiful snow.

Once I was fair as the beautiful snow,  
With an eye like a crystal, a heart like its glow;  
Once I was loved for my innocent grace—  
Flattered and sought for the charms of my face:

Fathers—mothers—sisters—all,  
God and myself I have lost by the fall:  
The vilest wretch that goes shivering by  
Will make a wide sweep lest I wander too nigh;  
For all that is on me or above me I know  
There is nothing so pure as the beautiful snow.

How strange it should be that this beautiful snow  
Should fall on a sinner with nowhere to go!  
How strange I: should be, when the night comes again,  
If the snow and the ice struck my desperate brain!

Fainting—freezing—dying alone,  
Too wicked for prayer, too weak for a moan  
To be heard in the streets of the crazy town,  
Gone mad in the joy of snow coming down;  
To be and to die in my terrible woe,  
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow,  
Sinner, despair not! Christ stoopeth low  
To rescue the soul that is lost in sin,  
And raise it to life and enjoyment again.  
Groaning—bleeding—dying for thee,  
The Crucified hung on the cursed tree;  
His accents of mercy fell soft on thine ear.  
"Is there mercy for me? Will He hear my weak prayer?"

O God! in the stream that for sinners doth flow  
Wash me, and I shall be whiter than snow."

JAMES HOGG.

Stirling.

The author of this little poem was Major W. A. Sigourney. See a tract, recently published, *Beautiful Child and Beautiful Snow*. The subjects of these two sad and touching stories are believed to have been the author's own erring wife and child. In the same tract it is also stated that "on the night of April 22, 1871, Major Sigourney was found dead in the outskirts of New York,

under circumstances leading to the belief that he had shot himself." E. A. P.

THE COUNTS OF LANCASTRO: FOREIGN TITLES OF NOBILITY (5th S. ii. 304, 419; iii. 438).—May we not hope, and reasonably expect, that S. will give us some more definite information than he has yet done upon this subject?

It would surely be possible, if the matter is worth writing about at all, to say something more distinct and to the purpose than this, that "the title Lancastre, as well as Lancastro, has been bestowed by some foreign sovereign, I presume, on a British subject. Both titles are probably now to be found incidentally in the latest editions of the Peerage." (The italics are mine.) Surely when S. denounces the impropriety of a foreign sovereign conferring British titles upon British subjects, we are entitled to look for some better evidence of the fact than he has yet adduced—something more than "presumption," and "probability," and "incidental mention."

I have read through my own reply (ii. 419), and, after six months, find no "error" to correct. There is no assertion in my reply which I am not prepared deliberately to repeat. I am not even now aware (nor shall I be until I get the evidence which S. has not as yet adduced) that there is a Portuguese title of Lancastre conferred upon a British subject, and distinct from that title of Lancastro, or Alencastro, about which S. is sceptical; still it is possible that there may be.

As to the Counts of Lancastro, S. may perhaps be correct in thinking the *Nobiliarchia Portuguesa*, from which I quoted, a work of no authority whatever. I can only say that I have tested many of its statements by works of undoubted authority, and have never found it tripping; but I quoted it because it was the only Portuguese book on the subject in my own possession. If S. will consult any good series of genealogical tables, or will refer to Sousa's *Historia Genealogica da Casa Real Portuguesa* (a work which I cannot now consult, but whose authority S. can only question at his own peril), I am bold to say that he will become less sceptical as to the existence, or descent, of the Counts of Lancastro.

To me, at least, it is not "a well-known fact that a large proportion of Portuguese titles are spurious"; nor can I assent to the view that titles which were conferred in consequence of the "necessities of that State during the Napoleonic period," are of no real value "to the estimable gentlemen who have inherited them."

But if spurious titles do exist, ought not that very fact to lead S. to examine all the more carefully any case in which a British title is asserted to be borne by a British subject in consequence of a grant from a Portuguese sovereign? As yet all S.'s indignation is wasted, for there is no evidence

whatever before us that "a very curious practice has been in vogue for many years," viz., that by which there have been "titles granted to British subjects by foreign princes, and which are derived from some British locality" (ii. 305).

JOHN WOODWARD.

PRINCES AND PRINCESSES (5th S. iii. 327, 438, 478).—All the sons of the sovereign were certainly not "commonly called" princes up to about the year 1620. The family of Henry VII. will afford an instance of the titles ordinarily given previous to that time. They were—

"My" (or "the") "Lord Prince"—Arthur Prince of Wales.

"My Lady Princess"—Katherine of Aragon, his wife.

"My Lord of York"—Henry VIII.

"My Lady Margaret"—afterwards Queen of Scotland.

"My Lady Mary"—afterwards Queen of France. As there was only one Prince—of Wales—so there was only one Princess, his consort. In the eyes of our ancestors, to have styled the king's daughter Princess Margaret would have intimated that she was heiress presumptive.

I think Charles I. was usually termed Prince Charles during his brother's life, yet his sister was always the Lady Elizabeth, and in the reign of Charles II. his nieces, the daughters of James II., were still Lady Mary and Lady Anne. Henrietta Maria, who was responsible for many new fashions, apparently introduced the "Princess" as the style of her daughters; but the title was restricted to the actual daughters of the king until the accession of the House of Hanover.

HERMENTRUDE.

It is strange that SEBASTIAN has forgotten that the Prince of Wales sits as Duke of Cornwall. Prince of Wales is not a title of peerage any more than King of England is.

CHARLES F. S. WARREN, M.A.

Bexhill.

KNIGHTHOOD (5th S. iii. 289, 313, 376, 439).—There can be no doubt but that, as a general rule, the eldest sons of baronets, whose titles were conferred before the date of George IV.'s patent, are entitled to knighthood; but I much doubt whether or not, in the particular case of Nova Scotian creations, the right applies.

The right to knighthood is, I believe, in a few cases, specially given by the patent of creation to Scotch baronetcies; but I would ask if there is any general patent granting the right to the whole creation.

It is certain that in the case of Sir Richard Broun's son the right was not acknowledged, and very possibly on the ground of Sir Richard being a baronet of Nova Scotia. The general right has been acknowledged some nine or ten times during

this century, but in no instance was the gentleman knighted the son of a Scotch baronet.

The whole question is fully discussed in the *Baronetage of the United Kingdom*, edited by Sir Richard Broun's son, where the various other claims asserted by the Committee of Privileges of the Baronetage, as mentioned in the note of Sir JOHN MACLEAN, are also discussed.

R. PASSINGHAM.

Up to about 1820 there was a clause in every baronet's patent, that he and his eldest son, on attaining majority, might claim knighthood. Since then the clause has been omitted, but the rights of the older baronetcies are of course unaffected by it, though I know the contrary has been said. CHARLES F. S. WARREN, M.A.

Bexhill.

I think it will also be found that this claim was made and allowed in 1874.

SEBASTIAN.

ARMS OF THE SCOTTISH SEES (5th S. iii. 463).—2. *Aberdeen*.—Is A. S. A. sure this is St. Michael? I never heard that he had anything to do with "three children in a boiling caldron"; I always thought that was St. Nicholas.

C. F. S. WARREN, M.A.

Bexhill.

TRAVELS OF JOSEPHUS INDUS (5th S. iii. 369).—"What accounts are given in the work above-mentioned (Gryniens), or elsewhere, regarding the birthplace and parentage of the Indian Joseph?"

Cap. cxxix. "Quomodo Josephus Indus venit Ulisbonam, et exceptus a Rege honorifice, contendit Romam et Venetias, a nostris sociatus."

cxxx. "Igitur Joseph prædictus natione Indus, patria Caranganorensis, annum agens quadragesimum. . . Vir erat ingenio non mediocri, verax admodum, utpote qui nihil magis oderat quam mendacia; virque abstemius, et integritatis non vulgaris, et revera quantum colligere ex ejus consuetudine quivimus, vir erat non penitendus, et in primis fidei inconcussæ ilibataque."

cxxxi. "De incolis urbis Caranganoræ, deque eorum delubris et moribus."

cxxvii. "Referebat Joseph inibi viros centenarios esse, qui adhuc dentium ordinem illisum habebant."

cxxix. "De urbe Calchut, deque ejus rego et moribus, nec non mercibus. . . Is ergo Joseph adivit illustrissimos dominos Venetos et eis ostendit nonnullos antiquissimos aures, in quibus erat expressa Venetia ducis perquam vetus imago."

There is, I think, in this collection a solution of the question, What is the derivation of the term *Cannibal*? as will appear from the following extract:—

"Cannibal, as a designation of man-eating savages, came first into use with the great discoveries in the western world of the fifteenth and sixteenth centuries; no certain explanation of it has yet been offered. Humboldt has made it probable that 'canibal' (it is spelt with a single n in all our early English) is a Latin corruption of 'Caribales,' a form under which Columbus designates the Caribe ('propter rabiem caninam anthropophagorum

gentis'), as in French, 'appetit de chien.'—Trench, *The Study of Words*.

On the illustration *κυνιῶδον ἀρπαγέειν* was superinduced the theory of monsters thus described by Langius (*Epistole Medicinales*, 1605, p. 312), "Homines caninis capitiibus, oblatrantes Canibales, anthropophagias etiam, humana parentum carne saturos." This is considered as fabulous, "error cosmographorum," by Matthias à Michou (Grynæus, p. 463), and indirectly refuted by Maximilianus Transylvanus (*ibid.* 526), who writes, "ab Anthropophagis, quos *Indi Canibales* vocant." We are not told that the Indians (American) used Dog-Latin.

BIBLIOTHECAR. CHETHAM.

ILLUSTRATORS OF POPULAR WORKS (5<sup>th</sup> S. ii. 511).—The illustrator of Bloomfield's poems, in the 8vo. edition of 1802, was not Cruikshank, but Bewick. The Rev. T. Hugo, in his *Bewick Collector*, expresses a doubt on the point; but I possess the volume, and some acquaintance with Bewick's achievements in the line of book-illustrating enables me to speak with confidence. It is a case of *aut Bewick aut nullus*. D. BLAIR.  
Melbourne.

PETRARCA (5<sup>th</sup> S. iii. 369).—The following is doubtless the passage referred to:—

"I have friends whose society is extremely agreeable to me; they are of all ages and of every country. They have distinguished themselves both in the cabinet and in the field, and obtained high honours for their knowledge of the sciences. It is easy to gain access to them; for they are always at my service, and I admit them to my company, and dismiss them from it, whenever I please. They are never troublesome, but immediately answer every question I ask them. Some relate to me the events of past ages, while others reveal to me the secrets of nature. Some teach me how to live, and others how to die. . . . They open to me, in short, the various avenues of all the arts and sciences, and upon their information I safely rely in all emergencies. In return for all these services, they only ask me to accommodate them with a convenient chamber in some corner of my humble habitation, where they may repose in peace."

PETRARCH.

*De Librorum Copia*, Dial. 43. It begins:—"Librorum copia magna est. R. Opportune admodum de his sermo oritur." The dialogue is of some length, a folio column and a half, in the *Polyanthes Novissima* of Langius, "Librorum." ED. MARSHALL.

"A DEFENCE OF PRIESTS MARIAGES" (5<sup>th</sup> S. iii. 448).—This book, if quite perfect, is of considerable rarity. I have a fine copy, which was formerly Wm. Herbert's. Although issued without date, it was printed in 1562. It is a reply to Martin's book, *A Traictise declaring and proving that the pretended marriage of Priestes is no marriage*, 1554. The original author of the book is not known, but it was revised by Archbishop

Parker to a considerable extent, and at the end were appended some considerable additions of Parker's own composition. In this, which may be regarded as an appendix to the work, Parker gives a concise history of the marriage and celibacy of the clergy of the Church of England from the first introduction of Christianity to his own time. Dr. Hook, in his life of Parker, says:—

"This book was printed in 1562 anonymously, but with the permission, and at the expense, of the Archbishop, and was evidently designed to enlighten the royal mind at a time when Elizabeth was threatening to put the laws in force which compelled the celibacy of the clergy."

For a full account of the book see Strype's *Life of Parker*, and also his *Ecclesiastical Memorials*.

G. W. NAPIER.

Alderley Edge.

It is in the British Museum, but not to be found under its own title. It is bound up with the work which it is intended to confute, and also Dr. Martin's reply to it. The title-page of this work is as follows:—

"A treatise declaring and plainly proving that the pretended marriages of priests and professed persons is no marriage (*sic*), but altogether unlawful, and in all ages and all countries of Christendome bothe forbidden and also punished.

"Herewith is comprised, in the latter chapitres, a full Confutation of *Doctor Poyntet's* booke, entitled 'A defence for the marriage of priestes,' by Thomas Martin, Doctour of the Civile Lawes, London, May, 1554."

In the preface to this copy of "A Defence," &c., is a printed MS. note stating that the author is "Dr. Poyntet, who shortly after dyed."

G. LAURENCE GOMME, F.R.Hist.S.

Edited (and partly written) by Parker, afterwards archbishop, from MSS. attributed to Sir R. Moryson, or to Ponet. See a full and interesting account in Strype's *Parker*. Lowndes gives 9l. as a price it has fetched. There is a good copy in Ripon Minster Library. J. T. F.

Hatfield Hall, Durham.

"ARD-NA-MURCHAN" (5<sup>th</sup> S. iii. 462).—In the district itself this name is said to mean "the high place or promontory of the porpoises"; literally pigs:—*Murch*, a pig; *Murch-barra*, sea-pig=porpoise. So the island close by, which we call *Muck*, is by the natives called *Eilan-na-murch*=Porpoise's Island. By some, however, it is pronounced *Eilan-na-miuck*; but the meaning, I believe (I am no Gaelic scholar), is the same. Is *Mucross* in Ireland the Abbey of the *Red Pig*? if so, what is the legend? T. F. R.

[*Mucross*=Pig-point, or peninsula. See Joyce's *Irish Names*.]

R. W. BUSS (5<sup>th</sup> S. iii. 228, 257, 330, 419, 455, 473).—My copy of *Pickwick* was taken in numbers and subsequently bound in one volume. The title-page is, *The Posthumous Papers of the Pick-*

*wick Club*, by Charles Dickens, with Forty-three Illustrations by R. Seymour and Phiz. The dedication is dated 27th September, 1837. In the preface Dickens appears to ignore one of the gentlemen whose illustrations accompanied the letter-press, for he says, "It is due to the gentleman whose designs accompany the letter-press to state that the interval has been so short between the production of each number in manuscript and its appearance in print, that the greater portion of the illustrations have been executed by the artist from the author's mere verbal description of what he intended to write." None of the illustrations in my copy are signed by Buss. The following are signed by Seymour:—

|   |              |    |
|---|--------------|----|
| Mr. Pickwick addresses the Club . . .             | to face page | 2  |
| The Pugnacious Cabman . . . . .                   | "            | 7  |
| The Sagacious Dog . . . . .                       | "            | 9  |
| The Dying Clown . . . . .                         | "            | 31 |
| Mr. Winkle soothes the Refractory Steed . . . . . | "            | 47 |

At least, therefore, forty-seven pages were printed before Seymour died, unless the illustrations were drawn "from the author's mere verbal description of what he intended to write."

The following illustrations in my copy are not signed:—

|  |              |     |
|--|--------------|-----|
| Dr. Slammer's Defiance of Jingle . . . | to face page | 17  |
| Mr. Pickwick in Chase of his Hat . . . | "            | 38  |
| The Election at Eatanswill . . . . .   | "            | 132 |

The remainder, including the scene in the arbour, entitled "The Fat Boy awake on this Occasion only," are signed by Phiz. JOHN PARKIN.  
Iridgehay, Derby.

If any more may be said about it, far-fetched proof is afforded in my *Pickwick*, printed at Calcutta in 1838, in which both "The Fat Boy watching Tupman" and "The Cricket Field" bear upon their face, "Buss, delin." J. O.

In reply to MR. F. W. COSENS, *Pickwick Abroad, or the Tour in France*, was by G. W. M. Reynolds, and illustrated by Alfred Crowquill and John Phillips, with woodcuts by Bonner.

In answer to MR. OAKLEY (iii. 474), I shall have much pleasure in showing him my copy of *Pickwick*, containing the plate entitled "The Field Day" by Buss. WILLIAM TEGG.

DR. MARTIN LISTER (5th S. iii. 208, 433) appears to have had the following children:—Captain Martin Lister, mentioned by Whitaker as selling Carleton Hall to Lord Bingley; Michael Lister, buried at St. Helen's, Stonegate, York, A.D. 1676; Alexander Lister, mentioned in the will of his father, dated A.D. 1704; Jane Lister, buried in Westminster Abbey, A.D. 1688; Susannah Lister, Anna Lister, who prepared the illustrations for their father's *Historia sive Synopsis Methodica Conchyliorum*, A.D. 1685–1691; Dorothy, Barbara, Frances Evans Lister, mentioned in their father's

will, A.D. 1704. Were all these by his first wife, Anna, co-heiress of Thomas Parkinson of Carleton Hall? She died 1695, and he re-married 1698. Had the first or third son any descendants? Is anything known of the subsequent history of the five daughters? T. P.

As a crumb of information to what has been mentioned by other correspondents about this good naturalist and palaeontologist, I may add that his name lives in the specific term given to a fossil well-known to all Jurassic geologists, namely, "*Cardinia Listeri*," which is the admitted type of a genus of mollusca. This genus *Cardinia* is one predominating and characterizing, and therefore important; the more so, as it makes a large group of rocks of the lias formation, called by the Germans the "*Cardinien-schichten*"; by the French, "*les couches à cardinia*"; and by the late Sir Roderick Murchison and other English authors, "*the cardinia beds*." To these authorities, C. Listeri, as the leading and type form of their nomenclature, must be imprinted on their memory as a name of honour and renown.

CHURCHDOWN.

BISHOP HALL'S "*SATIRES*" (5th S. iii. 505).—"Hollyfax inquest," bk. iv. sat. 1, means, like "*Lydford law*" in Devonshire, to be hanged first and tried afterwards. In a most interesting unpublished letter of Wentworth in the Irish State Papers, in which he explains his conduct in the affair of Lord Monmouth, he says:—

"Alas, all this comes too late. Hallifax laws have been executed in kind, I am already hanged, and now wee cum to examine and consider of the evidence."

SAMUEL R. GARDINER.

ALBERICUS GENTILIS (5th S. iii. 308, 453, 519).—I have already communicated to parties interested in this inquiry the facts desired, but know of no reasons why they should not be made public. In the parish register of Great St. Helen's (Bishopsgate), London, the following burial entries occur:—

1602, June 4. "Mathew Gentyle, physician."  
1608, June 21. "Alberick Gentyle, Dr. of the Civil Lawes, King's Professor of the Civil Law at Oxford."

One or two other entries concerning this family occur in the same register.

JOSEPH LEMUEL CHESTER.

"CONVERSATION" SHARPE (5th S. iii. 488).—"Les grandes pensées viennent du cœur," is one of the maxims of Vauvenargues. IGNORAMUS will find it in that author's *Riflexions et Maximes*, No. 127. A. R.

Athenæum.

ST. ABB (EBBA) (5th S. iii. 408).—She (not he) was the daughter of Ethelfrid, of Northumberland, sister of St. Oswald. She founded the monasteries of Ebchester (in Durham) and Coldingham (in Scotland); became abbess of the latter; was pre-

ceptris of St. Etheldreda. The convent was burnt by the Danes, A.D. 683, and she perished in the flames. A church in Oxford, and that of Ebbeshe, are dedicated in her honour. She is commemorated in the old English calendar on August 25th.

Parker's *Kalendar of the English Church* is my authority for the above; but Alban Butler gives also a later St. Ebbe, who was Abbess of Coldingham in the ninth century, who seems to have been the lady murdered by the Danes. He tells the story so quaintly, that I venture to transcribe it:—

"In the year 870, according to Matthew of Westminster, in an incursion of the cruel Danish Pirates Hingwar and Hubba, this Abbess was anxious, not for her life, but for her chastity, to preserve which she had recourse to the following stratagem. Having assembled her nuns in the Chapter-house, after making a moving discourse to the Sisters, she, with a razor, cut off her nose and upper lip, and was courageously imitated by all the holy community. The frightful spectacle which they exhibited in this condition protected their virginity. But the infidels, enraged by their disappointment, set fire to the convent, and these holy virgins died in the flames, spotless victims to their heavenly Spouse, the Lover and Rewarder of chaste souls."

This later St. Ebbe is commemorated on April 2nd.

The Devonshire name of Stabb is said to be derived, by corruption, from St. Ebbe.

Pewsey.

"JAWS OF DEATH" (5th S. iii. 428, 475).—The passage of Cicero, to which your correspondent alludes, most likely is, "*Urbem ex omni impetu hostium ac totius belli ore ac faucibus ereptam esse et servatam*" (*Pro Arch.*, ix.). In further illustration may be cited:—

"The youth that you see here,  
I snatch'd one half out of the jaws of death."

*Twelfth Night*, Act iii. sc. 4.

"And Death sits quivering there, and watering  
His great gaunt jaw at me."—Bailey.

"So now prosperity begins to mellow,  
And drop into the rotten mouth of death."

*Richard III.*, iv. 4.

"Death that hath suck'd the honey of thy breath,"  
*Rom.* and *Jud.*, v. 3.

"Both Sin and Death and yawning grave, at last  
Through Chaos hur'd, obstruct the mouth of Hell  
For ever, and seal up her ravenous jaws."

*Milt.*, *P. L.*, c. 635-7.

"Vestibulum ante ipsum primæque in faucibus Orci."  
*Æn.*, vi. 273, cf. 201.

"Death  
Grinn'd horrible a ghastly smile to hear  
His famine should be fill'd."

*Milt.*, *P. L.*, ii. 846-7.

And Tennyson, *In Memoriam*, can. xxxiv. 4:—

"Twere best . . . .  
To drop head foremost in the jaws  
Of vacant darkness and to cease."

WILLIAM PLATT.

Conservative Club.

William Gifford thus translates the following passage from Juvenal:—

"I nunc et ventis animam committo, dolato  
Confusus ligno, digitis a morte remotus  
Quatuor aut septem, si sit latissima tæda."  
Sat. xii. 57.

"Trust to a plank, and draw precarious breath,  
At most seven inches from the jaws of death."

JOHN PICKFORD, M.A.  
Newbourn Rectory, Woodbridge.

EARLY PRINTING IN LANCASHIRE (5th S. iii. 147, 335).—"Fleetwood" must be an error. The town was founded since 1830 by Sir Peter Hesketh Fleetwood, who gave his own name to it. The locality was a rabbit warren previously. P. P.

WALKING ON THE WATER (5th S. iii. 446, 495).—In the published account of the king's visit to Ireland the apparatus used for walking on the water is described as a "marine velocipede":—

"Mr. Kent, on his marine velocipede, contributed not a little to amuse the people during the day, firing shots, waving a flag, and going through the sword exercise. To those on land he appeared to be walking on the water. After the king embarked, he went round the yacht several times, with his hat off, bowing, to the great amusement of his Majesty."—*The Royal Visit*. Dedicated to Sir Alb. B. King, Bart., and D. O'Connell, Esq., Dublin, 1821, p. 138.

C. S. K.

Eytham Lodge, Southgate, N.

"ALL LOMBARD STREET TO A CHINA ORANGE" (5th S. i. 189, 234, 337).—In the farce of *The Citizen*, by Arthur Murphy, Act ii. sc. 1, occurs the following:—

"Young Philpot. See me mount the box, handle the reins, my wrist turned down, square my elbows, stamp with my foot, gee up! Awh! awh! There they go scrambling together. Reach Epsom in an hour and forty-three minutes; all Lombard Street to an eggshell we do—eh! damn me!"

Here it is not orange, but eggshell; but it is evidently the same proverb. Two queries occur to me:—How long does it take now to drive four-in-hand from London to Epsom? Why are the best oranges called "China oranges" when none come from China?

E. LEATON BLENKINSOPP.

PORTRAITS OF ERASMUS (5th S. iii. 345, 375).—A very beautiful portrait of Erasmus, by Hans Holbein on panel, was in the possession of the late Vicar of Marcham, my cousin and namesake. It has passed, I believe, into the possession of his heir-at-law, the eldest son of Edward Randolph, Prebendary of York, &c. HERBERT RANDOLPH.

LITERARY LABOUR AND ITS REWARD (5th S. iii. 424).—Surely some of the names given by MR. WINTERS in his list were not editors of Shakespeare, but correctors of the press, and paid as such. At least, so I gather from an edition of

Shakspeare (1788) in my possession, in which I find all that is quoted by MR. WISTERS. Mr. Hughes, Mr. Fenton, Mr. Gay, and Mr. Whalley (Whatley in my copy) are said to have been paid by Tonsen the sums attached to their names for correcting the press of Rowe's and Pope's 12mo. editions, and if so, it will now be known what their literary labours were. FREDK. RULE.

**RICHARDSONS OF HULL AND SHERRIFF HUTTON** (5th S. iii. 468.)—I have obtained a copy of Edward Richardson's will (1630). He had three sons, William, Thomas, and Christopher, living at the time of his death, and John, who died before him; there were four daughters, Jane (single); Elizabeth, wife of Christopher Chapman; Ann, wife of Joshua Raikes; and Frances, wife of Henry Barnard, all of Hull. By Dugdale's *Visitation* (1665), Elizabeth married for her second husband Robert Ripley. All these sons-in-law were connected with the corporation of Hull. To his eldest son William he left all his "coppiehold land at Patrington," and at "frothingham in Holdernes." I am informed that a Mr. John Richardson, of Halsbam, near to Patrington, is now farming the identical "coppiehold land" at the latter place, although some 245 years have elapsed since the will was made. The will gave houses, and in some cases land, in and about Hull, to his other sons and to his daughters; and a small legacy to Andrew Marvell, preacher, of Hull, father of the well-known man of the same name. In describing his capital "messuages," he is very careful to specify the "glasse" and the "sealings," by which, I suppose, we may gather that glazed windows were even then considered a luxury, although glass was made in London in 1557, and some of the ceilings in old Hull are, I am told, very elaborate. As Christopher Richardson (son of Edward) was baptized at Hull in 1613, he was not, I think, a native of Sherriff Hutton, and the giver of bread in that parish was probably the ejected from Kirkheaton, 1661-2. A man of his name was living in Sherriff Hutton in 1668, and he may have revisited his native place; but as the donor is described as "of Hull," in 1670, he, perhaps, was acting as a tutor or schoolmaster in that town before he settled finally in Liverpool. His grandfather was probably Thomas Richardson, appointed by the Archbishop of York, Vicar of Sherriff Hutton in 1574, which he resigned in 1584. I shall still be glad of information. J. RICHARDSON.

**MILTON'S "RATHE PRIMROSE"** (5th S. iii. 488.)—"Rathe and late" for "early and late," is in common use in Gloucestershire and the borders thereof. *Rather* is from the same root.

H. T. E.

**UNSETTLED BARONETCIES** (5th S. i. 125, 194, 252; ii. 15, 297, 410; iii. 18, 410.)—In reply to

MR. PASSINGHAM'S courteous communication, I have not a word to say against the House of Lords, sitting as a Scottish tribunal, deciding upon "Unsettled Scottish Baronetries." But he will remember that when I wrote there appeared no prospect of the House continuing to be the High Court of Appeal for the Three Kingdoms. My impression is that, as the law stands, the case of a Scottish Baronet might be brought by Declarator before the Court of Session, from which an Appeal would lie to the House of Lords. W. M. Edinburgh.

**UPPING STEPS OR STOCKS** (5th S. iii. 409, 493.)—There is a double set of these steps, consisting of four steps on each side, formed of well-wrought stone, and dated 1811, on the west side of the churchyard of Cartmel Priory. K. P. D. E.

I remember seeing, a few years ago, an ancient example of the kind mentioned in the churchyard, on the south side of the chancel, by the priest's door, of Highley Church, co. Salop. CHURCHDOWN.

Under the name of "hepping stocks," you will find these conveniences almost everywhere in Cornwall and Devon. JOHN MACLEAN. Hammersmith.

**QUEEN ELIZABETH OR DR. DONNE?** (5th S. iii. 382, 433, 472, 494.)—If I add on this question that Fuller, in his *Holy State*, distinctly attributes these lines to Queen Elizabeth, saying (book iv. p. 302, ed. 1648), "She was a good poet in English, and fluently made verses; she truly and warily presented her judgment in these verses,"—it is not only to carry the printed date of publication a few years further back, but to point out that Fuller gives the first line:—

"Twas God the Word that spake it."

These various readings are to be expected if, as was perhaps the case, the lines only existed in MS. till after the death of the queen; and, if hers, it is hardly probable they would have been printed during her lifetime. EDWARD SOLLY.

I do not see in this discussion any notice of another person to whom these lines are frequently ascribed—Lady Jane Grey. HERMENTRUDE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Holy Bible, according to the Authorized Version* (A.D. 1611). With an Explanatory and Critical Commentary, and a Revision of the Translation by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter, Preacher at Lincoln's Inn, Chaplain in Ordinary to the Queen. *Vol. V. Isaiah, Jeremiah, Lamentations.* (Murray.) WHEN we bear in mind the vast advances which have been made of late years in every

branch of scientific inquiry, how great the progress in philological study, and how much light has been thrown upon the early history of the human race, the suggestion of the late Speaker, that a selected body of competent scholars should prepare a commentary on the Holy Scriptures adapted to the wants of educated and intelligent students, was as well timed as it was wise; and, wherever the English Bible is read and pondered over, the name of Evelyn Denison deserves to be held in grateful remembrance. That the great work which owes its origin to him has been carried on in the liberal and intelligent spirit by which he was animated is shown by the ready acceptance which it has met with, not only in this country and among members of the Church of England, but also among our Transatlantic brethren, and among those who reject the Anglican formalism.

By the publication of this, the fifth volume,—a goodly volume of 600 pages, containing Isaiah, with introduction, commentary, and critical notes, by the Rev. Dr. Kay; Jeremiah, with introduction, commentary, and critical notes, by the Very Rev. the Dean of Canterbury, who is also the author of the introduction, commentary, and critical notes to Lamentations,—two-thirds of the *Speaker's Commentary* has been placed in the hands of the public in four years from the appearance of the first part; and in this fact we have the best assurance that, great as is the labour attendant upon the preparation of such an edition of the Holy Scriptures, and varied as may be the difficulties by which the task is surrounded, there is no fear now of its being left incomplete. It may seem to many a work of supererogation to declare that a great literary scheme, undertaken by Bishops and Clergy of our Church, and which bears on its title-page the name of John Murray, would never be left unfinished, but we speak advisedly when we say that a hesitation to secure the already published volumes of the *Speaker's Commentary*, on the ground to which we have referred, has not been confined to private purchasers.

**The Psalms.** With Introductions and Critical Notes. By A. C. Jennings and W. H. Lowe. (Macmillan.)

THIS volume contains just that sort of information which would render it attractive to the readers of "N. & Q." It abounds with illustrations of ancient lore, and explains nearly all the quaint, archaic, and archeological terms found in the notations of the book of Psalms, as given in our authorized version of the Old Testament. These explanations are to be found in the alphabetically arranged general Preface at the commencement of the volume, which has been prepared chiefly, if rumour may be relied on, by the hand of Mr. Lowe, and which exhibits proofs of extended

research, patient inquiry, extensive learning, and the possession of the difficult art of balancing contradictory theories, and extracting the reliable residuum of facts from each.

Each Psalm has a special introduction, elucidating the primary circumstances attendant on its original composition, and ascertaining as far as possible the date of its construction and its rightful author. It may surprise some readers of the Psalms to learn how wide a compass they extend over in point of time. Mr. Jennings, to whom the more especial task of preparing these introductions is popularly assigned, gives reasons for believing that the earliest, Psalm xc., was composed by Moses, and that Psalm lxxiv. was written in the time of the Maccabees, on the profanation of the Temple by Antiochus Epiphanes. The most valuable part of this volume, after all, is that produced by the joint labours of its learned authors, viz., the exegetical and critical explanations of the vernacular, by which the full force of the literal and idiomatic meaning is brought out and explained. Some of these explanations are singularly interesting and significant. What additional light is, for instance, imparted to that obscure passage in Psalm lxxvi.

10, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain," by being informed that the literal rendering reads thus, "The fury of man shall have to confess to thee: (for) shall a mere remnant gird itself with fury?" and that the allusion is to the destroyed army of Sennacherib, of which the writer says that it will be in vain for the small remnant of the Assyrians to continue their fury against the "chosen people," when their mightier host in its destruction has confessed the power of God. So a clearer understanding of the quaint passage, in Psalm xcii. 10, is gained. "I shall be anointed with fresh oil," loses half its strangeness when we learn that the right translation is, "My old age is green in its vigour." The LXX. favours this rendering, and it is enforced by the authors by a chain of vigorous and trustworthy criticisms.

It remains to be said that this commentary is confined to a portion of the Psalter, viz., to Psalms lxxiii.—cvi., selected for the Cambridge examinations of the current year. The other books will follow in due course, and the volume when completed will be a valuable accession, not only to the text-books of the University, but to the general Hebraical literature of the country.

"FARE FROM [THE] BUSTLE, CARE, AND STRIFE" (5<sup>th</sup> S. iii. 500).—This is the commencement of a song entitled *The Young Man's Wish*, author unknown, the music and words of which are to be found in the second edition of *Vocal Music*, 1772, i. 106 (p. 86 of another edition, undated); also in *Brown's Musical Miscellany*, Perth, 1786, p. 227; in the 1788 *Calistoe*, p. 56; and in the expurgated compilation of James Plumptre, ii. 265. The song was the best among many imitations of Dr. Walter

Pope's *Old Man's Wish* (dating back so far as 1685), beginning, "If I live to grow old, for I find I go down," &c. Two parodies are on it, as *The Old Woman's Wish*. One commences thus, "When my hairs they grow hoary, and my cheeks they look pale," which I have not found earlier than 1694; the other begins, "If I live to be old, which I never will own," of the same early date. *The Young Man's Wish* seems to have been nearly eighty years later in date. As it is of a cheerful philosophy it deserves to be remembered.

J. W. E.  
Molash, Kent.

### Anties to Correspondents.

GRETCHEN.—Various reasons are assigned to account for the Nine of Diamonds being called the Curse of Scotland. 1st. Mary of Lorraine introduced the game of *Comète* into Scotland, at which the Nine of Diamonds is the winning card, and ruined many Scottish courtiers thereby. 2nd. Because George Campbell, in the reign of Mary Stuart, stole nine diamonds out of the Scottish crown. The whole of Scotland was taxed for it, and the card was called, in consequence, not only the Curse of Scotland, but "George Campbell." 3rd. James, Duke of York, is said to have introduced the game into Scotland, which by others is ascribed to Mary of Lorraine. 4th. The Nine of Diamonds=Pope, at Pope Joan, and Scotch Presbyterians gave it a bad name accordingly. 5th. Because every ninth king of Scotland was a bad king, and, diamonds representing royalty, the Nine of Diamonds was therefore stigmatized. 6th. Because, according to false report, the Duke of Cumberland wrote a cruel order at Culloden on the back of the card in question. 7th, and lastly. The Dalrymple (Earl of Stair) family was a family of Whigs, to one of whom Scotland owed the massacre of Glencoe, and to another the defeat of the intrigues of the Stuarts at the French Court. The Dalrymples bore nine lozenges (saltire-wise) in their coat of arms, bearing some resemblance to the Nine of Diamonds, to which card the Scottish Jacobites are said to have given the name of Curse of Scotland, in token of their hatred of name, title, and of the memory of Stair and Dalrymple. What is wanted is the date at which the name was first given. If our querist were not abroad, we might refer her to "N. & Q.", 4th S. vi. 194.

W. WHISTON is correct in stating, with reference to "Author Wanted" (5th S. iii. 500), that—

"We conquer by bearing our fate,"  
should be—

"To bear is to conquer our fate."  
Campbell, *Lines Written on Visiting a Scene in Argyleshire*.

PUBLIC LIBRARIAN, on "History of the Jesuits" (5th S. iii. 509), says:—"See 'N. & Q.', 3rd S. ii. 413, for full particulars."—OLIPHAM HAMPT states that John Poynder was the author of the work; and that F. can consult Alibone and kindred works for further information. OLIPHAM HAMPT believes that there has never been another edition.

"THE TWA CORBIES."—MR. PEACOCK asks:—"Could Mr. RIMBAULT induce the possessors of the two unprinted versions of this ballad to let me have transcripts? I wish to collect and print in one volume all the different versions of this fine old poem."

G. E. R.—Tradescant's House (afterwards known as Turret House), containing his museum, with the once famous garden, was in South Lambeth Road. Nine Elms Brewery was erected on the old site.

H. K. ("On the Pronunciation of c.")—Please forward your name and address.

INQUIRER.—Repeat the query (giving your name and address), and state that the two works you refer to supply no information.

"FIAT JUSTITIA."—See "N. & Q.", 4th S. i. 94; ix. 433.

R. W. D.—Consult Murray's *Handbook of Belgium*.

PETRUS.—The article has not yet come to hand.

H. C. W.—*Apothegm* is correct.

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LONDON, SATURDAY, JULY 10, 1875.

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## Notes.

## THE KENT BRANCH OF THE ANCIENT FAMILY OF MALMAINS.

Kent appears to have always been the county most patronized by those of this name; there were, however, other branches seated in Surrey, Essex, Norfolk, and elsewhere, one of which I shall also touch upon in the course of this article. I am not aware that an account of them, either of the Kent or general line, or both, which has any pretension to being considered a complete one, has ever been published. I must perforce, therefore, establish mine upon the many independent notices in the public records, by means of such unquestionable authorities correcting, where necessary, and extending our previous knowledge of their genealogy.

Hasted heads the list, of course, with a Malmains who came in with William the Norman, which is the usual thing if a family has the smallest claim to antiquity; and cites the so called "Tabula Eliensis," in Fuller's *Church History*, for "John Malmains, companion to Monk Odo," who was, according to that precious record, standard-bearer to the Norman footmen at the battle of Hastings. Its claims to authenticity are, however, generally allowed to be of the very lowest order. The name of Malmains is certainly

included in most copies of the battle roll, such as they are; but bearing in mind the custom which prevailed at a later date of adding any name, then distinguished, to swell the number of the companions in arms of the Norman Duke, it seems at least questionable whether any of the family really figured either prominently or obscurely in that celebrated engagement.

The armorial bearings of a Bishop of Ely (Robert de Orford), who did not officiate till between the years 1302 and 1309 (Edw. I., II.), head the series of shields in the "Tablet," many of the other coats and surnames being such, at the time renowned, as are to be found commonly in authentic rolls of arms of that period; and, for this and other reasons, some have been inclined to think the story of their connexion with the Conquest a concoction of no greater antiquity, perhaps, than the reign of Henry VII.

We shall have, therefore, to content ourselves with Ralph Malesmains, a monk of the priory of St. Andrew, in Rochester, in the time of Henry I., as the earliest on record of this Kent family. He was a great benefactor to the church of Rochester, granting to it the tithes accruing from certain of his lands; a concession which was confirmed to it, by his son Robert, for ever. These first representatives of this great name are referred to as of Stoke in Hoo, which would appear to have been their original and chief seat in the county, although Waldershare, at which a younger branch settled, ultimately eclipsed the more ancient residence. We next come to one Alanus Malesmains, of Kent, who paid aid at the marriage of Isabella, the king's daughter, in anno 14 Hen. II. (*Liber Niger Scaccario*, Hearne, p. 56), but it does not transpire whether he was of Stoke or not. Passing on to the reign of Hen. III., William de Malesmains claims our notice, who was a great benefactor to St. Radigund's Abbey, and was buried there in 1223.\* He is probably the same William who in anno 4 John was one of the Recognitores Magnæ Assise, or Judges of the Great Assize (Lansdowne MSS., No. 276, p. 3). A pedigree preserved by Hasted makes him of Waldershare, and gives him Henry de Malmains, the celebrated sheriff, for a son; this, however, is a mistake. Henry de Malmains was also a great benefactor to St. Radigund's, where he was likewise buried, and his will registered; but the records clearly show that he was the son of Roger Malesmains (*vide Abbrevatio*

\* Weever (p. 296) refers to a William Malemayne as one of the builders of Great Chart Church, whose portrait was among those of the sixteen founders originally "in the north window of the North Chappell."

† According to Hasted (iv. 187), it was John Malmains who was a Recog. Mag. Assis. in the reign of John. He evidently only follows Philipot, who (*Villare Cantianum*, p. 350) contradicts, possibly inadvertently, the account given in the MS. cited (John Philipot's *Collections for Kent*) from the records.

*Placitorum*—p. 119, in anno 27 Hen. III., "Hen. fil. Rogeri Malemyns"; also p. 120, "Rogus Malemyns pater Henrici Malemyns", and in the twenty-seventh year of Hen. III. a minor, aged only nineteen, in the hands of Bertram de Criol (Roberts's *Excerpta à Rotuli. Finium*, vol. i. p. 388).

The estates at Stoke were at that time, apparently, possessed by a Thomas Malmains, for later, at the commencement of the reign of Edw. I., we find "John,\* son of Thomas Malmels of Stok in Hoo," ward to Robert Agulun (*Rotuli Hundredorum*, vol. i. p. 220).

Henry de Malmains, although a great rebel towards the close of Henry III.'s reign, only obtaining reinstatement in his estates through the intercession of the Abbot of Langdon, was yet appointed Sheriff of Kent in the beginning of the fifty-fifth year of that reign, and held the office till the end of the following year, when he died, his son and heir, John, fulfilling the duties in his stead during the first half of anno 1 Edw. I. The name of Henry de Malmains constantly occurs in the hundred rolls above referred to, compiled at the very commencement of Edward I.'s reign; and he doubtless had much to do with the preparations necessary for the taking of that important inquest, wherein he and Fulk Peyforer are styled, conjointly, "collectors." His estates appear to have been situated principally at Waldershare, in the Hundred of Eastry, and his descendants are generally alluded to in the records as of that place; but he also held land in Hoo (*vide Testa de Nevill*, p. 208, recapitulated at p. 214).

There was, however, already, besides the elder branch seated at Stoke in the Hundred of Hoo, another in a neighbouring county, Surrey, at Ockley, which is often confounded with the two essentially Kent ones. To this branch, doubtless, belonged Nicholas Malmains, whose house at Tunbridge is spoken of in the *Perambulation of the*

*Lowy* of that place, anno 46 Hen. III., since most, if not all, of the line bore this Christian name. I shall have more to say of them presently, but will dispose first of the branch at Waldershare, for the succeeding history of which we have the pretty reliable assistance of Glover, who gives among his collections (Harl. MS., No. 1104, fo. 8) an important pedigree, with two invaluable notes appended to it. The same pedigree, not so complete, but still useful for comparison, exists in another Harleian MS., No. 1824, at fo. 17.\* Glover's commences with "Sir John Malmains of Waldershare, Knt." (that is, the grandson of Henry Malmains, the sheriff), who has issue two sons, John Malmains "of Waldershare" and Roger Malmains, the former of whom, it says in one of the notes alluded to, sold his estates (i.e., the greater part of them) to Henry de Bohun, Earl of Hereford, and to his brother the said Roger, who possessed Waldershare in this way (query, whom—the Earl of Hereford or Roger Malmains?) in the forty-second year of Edward III. It says further, in the second note, that a little later (i.e., in anno 46 Edward III.), Henry, son of this John Malmains, released to his uncle Roger likewise certain lands which he had had of Alan Twitham and William Leicester. The same MS. also tells us (at fo. 8 of second part) that the heir general of Roger Malmains married the Lord Hoo, so that the acquisitions of the younger branch of Waldershare would appear to have soon passed out of the name.

Sir John Malmains who heads the pedigree was Knight of the Shire for Kent at York, anno 8

\* The Malmains pedigrees preserved by Mr. Hasted (Additional MSS., No. 5507, fo. 284, three, and fo. 308, one) are all more or less incorrect, mixing up the Ockley branch with that of Stoke (as Philipot has also done in the *Villare*), and the former with the line at Waldershare, or sometimes with both. One of these (Additional MSS., No. 5507, fo. 308), that already alluded to, which commences by making Henry Malmains, the sheriff, son to William buried in St. Radigund's in 1223, goes on to state that Lora Malmains (who was still alive, and paid aid for the lands she held in dower, anno 34 Edw. I.) was wife to said Henry Malmains, and that she remarried Roger de Tilmanstone. Hasted himself (iv. 191), inadvertently, I presume, speaks of her as the wife of Sir John Malmains, grandson to Henry Malmains; but Sir John Malmains' wife was named Alianor (*vide Calend. Inq. P.m.*, ii. 97). The pedigree gives them (Henry and Lora) eight children: John, Roger, Henry, and William, and four daughters, and terminates with John (i.e. Sir John Malmains), son to John, and Roger, son to William. The next most important pedigree, i.e., that of the Waldershare branch, has second on the list, correctly enough, Roger Malmains; but he is followed by the three Johns in succession; Henry the sheriff, son to said Roger, being altogether omitted. Further, a Nicholas Malmains, I suspect one of the Ockley line, is introduced as the son of Sir John Malmains and his wife Alianor. It will readily be perceived, therefore, that no very great amount of reliance can be placed upon any other existing pedigree than that of Glover.

\* We meet with an earlier John Malmains in several fines of the latter end of Henry III. For instance, in the thirty-ninth year of that reign, in one relating to Beckenham, betwixt John and Henry Malemyns; in another, relating to same place, anno 45 Hen. III.; and a third, of 55 Hen. III., in which the name of his wife Christiana occurs; as also one of anno 2 Edw. I., where his wife's name is again mentioned, relating to Meopham (*vide Philipot, Fines of Kent temp. Hen. III. and Edw. I.*, Lansdowne MSS., No. 267, folios 37, 61, and 63, and No. 268, p. 9). About this time, too, a Bartholomew Malemyns and Johanna his wife are mentioned in the records in connexion with Kent, anno 55 Hen. III. (Roberts's *Ex. et Rot. Fin.*, ii. p. 548), and again in a fine relating to Stowting, anno 7 Edw. I., and another referring to Wrotham, anno 14 Edw. I. (Philipot's *Fines*, Lansdowne MSS., No. 268, pp. 63 and 84); but we have no means of ascertaining to which branch either of the foregoing belonged. The same remark applies to Adam Malemyns, whose widow Juliana held land in Lewisham (in dower?), anno 21 Edw. I. (*Ibid.*, p. 222); see however, the conclusion of this paper.

Edw. II., and again, at the same place, in the twelfth year of that reign, as also summoned to attend the great council five years later (anno 17 Edw. II.), but seems to have deceased soon after, his wife Alianor surviving him, who was alive in the fourteenth year of Edw. III. This Sir John it was, probably, who answered for half a fee "in Sellinge and Wodnesbergh," and a whole one "in Waldwashare," and who also held, with others, lands at "Elvington, Swanton, and Plucklee," at the levying of the aid of anno 34 Edw. I.

JAMES GREENSTREET.

(To be continued.)

#### MY DOG ROSA.

When resident in a Scottish country town some fourteen years ago, my attention was directed to a performing dog, possessed by a respectable sculptor. Waiting on the sculptor, he brought out the dog, an English terrier bitch, but not of pure breed. "Rosa, leap through that hoop," said the sculptor, holding in his hand an iron hoop, in girth not much exceeding the size of the dog herself. The creature leaped through the hoop again and again with much alacrity. "Be shot, Rosa," said her master, extending towards the animal a walking-stick resting against his shoulder. Rosa stood erect, pawed vehemently, and then, on a shout from her master imitating the report of a firelock, threw herself down, and, after some heavy respirations, closed her eyes, and lay extended as if quite dead. She lay motionless for several minutes; then, on a word from her master, started up and gambolled about briskly. I offered to purchase Rosa, and succeeded in effecting a bargain. Rosa came with me readily; and though passing the residence of her former owner every day, never sought to visit him. Being a bachelor, he lived with a landlady, who, I rather think, was not over kind to her lodger's companion. Rosa proved so intelligent, that I made an after-dinner recreation of instructing her in other feats. I placed visiting-cards on the floor, and led her to take them up by mentioning the names. I then gave her what I termed lessons in arithmetic, botany, and other sciences. But I must explain particularly what I made Rosa to do. The cards of my visitors were arranged on the carpet in a small circle. Standing some yards off, I asked Rosa to bring me "Mr. Alfred Brown," or "Miss Jessie Jones," as the case might be. Rosa walked round the circle, looked at each card, till she came to the correct one, which she snatched up, and brought to me, wagging her tail. This performance concluded, I placed on the floor cards on which I had inscribed numbers from 1 to 12. These I also arranged in a circle, or, when strangers were present, I requested them to place the cards on the floor in their own fashion. I now undertook to make Rosa answer

any arithmetical question within compass of the numbers inscribed on the cards. When visitors so requested me, I allowed them the privilege of putting questions to Rosa themselves. Any question within the four rules was permissible. Thus, Rosa might be asked to add 3, 2, 4, and 1; whereupon the creature walked round, and, on reaching the proper card, snarlingly picked it up, when it was sure to contain the right number. Or Rosa might be asked to subtract 7 from 19, when of course she picked up the card bearing the figure 12. Questions in multiplication and division were answered with equal promptitude and uniform accuracy. Latterly, I put questions in proportion, such as three yards of cloth at 3½d. per yard. Rosa proceeded to take up the figure 11, and thereafter the figure 1, to suit the fraction. Rosa's supposed botanical knowledge was indicated thus: a lady friend painted on small cards a number of flowers, which were placed on the floor as in the foregoing experiments. Every new visitor was asked to arrange the cards in his own way, and to ask the dog to take up any particular flower which he might select. Rosa never failed to bring in her mouth the proper flower. Of course, many conjectures were entertained as to the mode in which the performance was carried out. Collusion was universally alleged; and I was supposed to make signals by raising my hand, or moving my foot, or scratching my head, or by using some particular word, or raising my voice in some peculiar manner. I accordingly had to satisfy every new set of visitors that these surmises were wrong. I was sometimes asked to place myself in the corner of the apartment, with my back towards the scene of performance. I never hesitated to do this; yet Rosa proved as accurate as ever. I only stipulated, on such occasions, that there should be no conversation during the performance, as the dog was apt to become confused when talking was carried on. So, indeed, she was, silence being essential to the absolute success of the experiments. On certain occasions, I obliged my friends by inducing Rosa to take up photographs placed on the floor in like manner as the cards. I made a fashion of explaining to Rosa who or what were represented in the photographs. They were then placed on the floor by a visitor in his own way; but Rosa was sure to bring the photograph sought for. This last experiment never failed to satisfy the most sceptical, that Rosa, through her innate intelligence, really comprehended what she was doing. Rosa practised other experiments, but these were probably the most striking.

She is dead, and I now think of disclosing the signal by which she was enabled to surprise and delight my friends and her own. Nothing could be simpler than the mode of communication between us. I simply brought the point of my tongue in smart contact with the palate, which

produced a click inaudible to bystanders, but which reached Rosa's more sensitive ear. Only in one instance do I remember any one detecting the particular sound, and I am disposed to believe this was consequent on a hint obtained from one to whom I had revealed the secret. I never witnessed experiments by any other performing dog, so as to ascertain whether the mode I adopted was practised in other cases. With respect to Rosa, her intelligence must appear as very remarkable, even with the explanation I have given. She was, I may add, most careful to avoid making a mistake; and when, owing to the conversation of bystanders, she was not quite sure that the "click" had been given, she would suddenly pause over the card she believed the right one till the signal was repeated, and if it was not, she would walk round the circle a second time to obtain a further sign.

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

#### ORIGIN OF THE TERM "BRAND-NEW."

This expression, so written, is now frequently to be met with in the daily papers and other periodicals, the writers who use it appearing to have accepted the account which Archbishop Trench gives of it in his *English, Past and Present* (p. 233), viz. :—

"When the first syllable of 'bran-new' was spelt 'brand,' with a final *d*—'brand-new' [the Archbishop unfortunately omits to state *when* or *where* it was so spelt]—how vigorous an image did the word contain! The 'brand' is the fire, and 'brand-new,' equivalent to 'fire-new' (Shakespeare), is that which is fresh and bright, as being newly come from the forge and fire. As now spelt, 'bran-new' conveys to us no image at all."

In the absence of any quotation to prove that the Archbishop's mode of spelling the word is the original and true one, his account of it seems rather an attempt to explain *why* it should be so spelt, instead of "bran-new," which, as he says, "conveys to us no image at all"; unless, perhaps, I might suggest that of the bran newly sifted or separated from the flour. However, assuming him to have, in the first instance, found the word written "brand-new," and not to have created it, his explanation of it is plausible enough, and certainly not less ingenious than some of the derivations given in the *Clavis Homerica*, and other guiding lights of the root-exploring student of the last generation, such as—"Ταῦρος, *taurus*; a ταῦρος, *tendo*, et οὐρά, *cauda*; ἀπὸ τοῦ ταῦρος τὴν οὐρὰν, *ab extendendo caudam*; or, Λίθος, *lapis*; a λίαν, *valde*, et θέειν, *currere*; quia e manū emissum celerrime currit"! &c.

It appears to me that the true derivation of the word is to be found in the familiar Scotch phrase "bra' new," which has travelled far "over the Border" in the well-known ballad of "The Lass o' Gowrie":—

"'Twas on a simmer afternoon,  
A wee before the sun gae'd down,  
My lassie, in a bra' new gown,  
Came o'er the hills from Gowrie."

North of the Tweed, the word "bra'" (*Scotie* for "brave") is a general term for "fine" or "handsome," and, in the phrase in question, is primarily applied to anything of which the fineness is in direct proportion to its newness. A quite new, unsoiled article of dress, &c., would therefore be, and is, appropriately styled "bra' new," and there are many other things besides, of which it might be very truly said (as a Scotchwoman once observed to me), "the newer the bra'er."

As this seems to me a very plain and satisfactory explanation of the origin of the word, and also one that accounts for its first appearing in print in the form "bran-new" (which very nearly conveys the pronunciation of the Scotch "bra' new"), I shall be interested if any reader of "N. & Q." can supply a better one. W. M.

North View, Holgate, York.

#### AN ALLEGED PLAGIARISM BY BISHOP PERCY.

—The following anecdote is transcribed from an extract from a newspaper in a volume of "cuttings" in my possession, and I should feel obliged by any correspondent informing me on what authority it rests. It has very much the air of a *canard*, or a story which might as well be given to Bishop Percy as to any one else :—

"There is a capital anecdote told of Bishop Percy, who, having promised to preach a sermon for some charity, forgot to write it till a very late hour, and then in his hurry taking up Johnson's *Rambler*, found that the fifth, or some other early number, contained all that he wanted. So he quietly preached from *The Rambler*, which was so much admired, that not only the governors and committee of the charity, but the whole congregation, begged him earnestly to print his sermon. The good bishop stoutly refused until the governors explained that their profits depended on it."

The anecdote abruptly ends here. In 1769 Percy, who was then chaplain to Hugh, Duke of Northumberland, published *A Sermon preached before the Sons of the Clergy*, on the text St. John xiii. 25, a copy of which is in existence in the Bodleian Library at Oxford. With that exception, though a voluminous writer and indefatigable editor, I am not aware of his having given to the world anything of the sermonesque kind. A collation of this sermon with some of the earlier numbers of *The Rambler* would at once show whether he was indebted to them for it. *The Rambler* was commenced by Percy's friend Dr. Johnson in 1749-50, and ended in 1752. But the story ends rather suddenly, without expressly asserting that Percy gave his consent for the publication of the sermon, though strongly leading us to infer that he did so.



Percy was appointed to the bishopric of Dromore in 1782.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MILTON'S USE OF THE WORD "CHARM."—In "N. & Q." (3rd S. xi. 221, 382, 510) some interesting remarks were made by various correspondents on the meaning of the word *charm* in the passage where Milton speaks of the "charm of earliest birds," the poet not intending merely to describe their song as something delightful, but using *charm* as equivalent to concert or combined harmony.

In by far the greatest number of instances in which Milton uses the words *charm*, *charming*, he does so in the ordinary sense of delightful, fascinating, acting like a spell; but in one other passage besides that above quoted he seems to use *charm* to signify a harmony of many sounds blending and melting into each other, like the notes of wind instruments, as distinguished from the more abrupt, *staccato* effect of strings:—

"And all the while harmonious airs were heard  
Of chiming strings or charming pipes."

Par. Reg. ii. 363.

In Milton's poems, according to Cleveland's *Verbal Index*, the words *charm*, *charming*, occur thirty-three times, and in all cases, except in the two above quoted, the poet uses the words as connected with fascination, delight, or spell. Thus, "the charms of beauty's powerful glance"; "overcome with female charms"; "she can unlock the clasp of charms"; "with jocund music charm his ear"; "the bellman's drowsy charm"; "this juggler would seek to charm thy judgment"; "harmony divine so smooths her charming tones"; "in Adam's ear so charming left his voice"; "songs, garlands, flowers, and charming symphonies" (possibly in this instance the word is used in its exceptional sense); "how charming is divine philosophy," &c.

J. DIXON.

"CHRISTENED."—Archbishop Trench and, more recently, Mr. E. A. Freeman have done good service in pointing out the gross misapplication of words which is growing upon us in this age. In no instance is this more remarkable or more offensive than in what I might call, except that I believe it is simply done from thoughtlessness, the profane use of the word *christened*. We frequently hear of bells being *christened*, a ship being *christened*, or this, that, or the other inanimate thing being *christened*. A writer in a number of "N. & Q." now before me describes "How a Picture was Christened." Surely it would have been just as easy, and much more accurate, to have said it was *named*. A moment's reflection will show every Christian man that there is a wide distinction between being *named* and being made a member of Christ, nothing less than which the

word *christened* signifies. It has been a misconception upon this point which has led to the long and unsatisfactory correspondence in "N. & Q." lately as to whether it be possible to change a *Christian name*.

JOHN MACLEAN.

Hammersmith.

PICTURES REPRESENTING ST. JEROME.—There is in French an instructive book of which the title is *Les Erreurs des Peintres*. In *The Conformity between Modern and Ancient Ceremonies*, London, 1745, I find the following observations on the usual representations of St. Jerome:—

"After St. Hierom has thus described the Habit of the superstitious Women of his time, he proceeds to that of the men. 'And that you may not think,' says he, 'that I dispute against the women only, avoid the men likewise whom you see with an Iron Chain round them, ... with a goat's beard and bare-footed in the greatest cold. These are all evidences of the Devil. Such as these Rome formerly lamented in Antony, and lately in Sophronius, who, when they have crept into noblemen's Houses, and led captive silly Women laden with sins, always learning, but never coming to the knowledge of the Truth, put on dismal Looks, and pretending to keep long Fasts, spend the whole night in Jack-ketting.'

"You here behold a natural Portrait of the monks of our times, who, like those St. Hierom speaks of, have formed themselves upon the model of the Pagan Philosophers. If Painters had read this passage, they would not represent St. Hierom, as they commonly do, with a Frock, a goat's beard, and bare feet; for it is not likely that he would have blamed those things in others if he had been guilty of them himself."

RALPH N. JAMES.

Ashford, Kent.

PALINDROMES.—1. A noble lady, in Queen Elizabeth's time, being for awhile forbidden the Court for being over familiar with a great lord in favour, gave this emblem, the moon covered with a cloud, and underneath:—

"Ablata, at alba."

2. A great lawyer, as well, gave this:—

"Si nummi immunis."

Anglicè—

"Give me my fee, and I warrant you free."

3. A scholar and a gentleman, living in a rude country town where he had no respect, wrote this with a coal in the town hall:—

"Sibi dura & rudibus."

See Camden's *Remains*, ed. 1870.

FREDK. RULE.

Ashford.

PARALLEL PASSAGES.—

"Drawing near her death she sent most pious thoughts as harbingers to heaven: and her soul saw a glimpse of happiness through the chinks of her sickness-broken body."—Fuller, *The Holy State*, Monica.

"The soul's dark lodging, battered and decayed,  
Lies in the light through holes which time has made."

Waller.

E. M. B.

EPITAPH on John Hunter, Stone Mason, at Hurworth, near Darlington, A.D. 1800.—

"My Gauging Sticks is now laid by  
My sliding rule neglected lie  
My Box my Tape & Likewise Brans  
Must now be put in other hands  
My Bra-s receiver and my float  
Will never more engage my thought  
My Wortie is off My Gages Cast  
My Book end's closed, I've done at last."

I should be obliged if any one could give me the inscription on the stone on Croft Bridge, dividing the counties of York and Durham, and the meaning of the word in italics, as I find it in no dictionary.

T. MARSHALL BENNETT.

OBSELETE LOYALTY.—Among some dozens of coins and tokens in a French curiosity shop, I lighted the other day on a well-preserved gilt medal, about the size of a ten-franc piece. It bears the effigies of the martyr king, with his Majesty's hereditary titles, "LUD. XVI. DG. FR. ET. NAV. REX.;" on its obverse an urn, funereally draped, and inscribed "Louis XVI.;" at its foot a fallen sceptre and crown, with his death date, "1793," and the significant legend, "SOL REGNI ABIIIT," evidently a royalist countersign. During the Reign of Terror and the intrusive Imperialism—an interval of twenty years—its discovery would have sent its possessor to the scaffold. I have small sympathy with Frenchmen, but I secured its purchase as an historical relic.

E. L. S.

"UNE JUSTICE."—The master of one of the City of London schools submitted to his French master the following sentence, which he had found in some history of the reign of Louis XV., and which he could not understand:—"Vous étiez près d'une justice et moi je n'en étais pas éloigné, je n'en étais qu'à dix pas." Communicated to several French professors in London, they unanimously agreed that it was not French. The sentence is perfectly correct. The word "justice" simply means the gallows, from an ellipsis of "bois de justice," used to this day to mean the frame of the guillotine.

X. W.

CACOGRAPHY.—In Rabelais the giant's name is Gargantua, and so unquestionably Shakspeare spelt it in *As You Like It*, Act iii. sc. 2, l. 238:—

"You must borrow me Gargantua's mouth."

But in two editions I possess the giant is called Garagantua. In Knight's edition, and in the Cambridge, the name is spelt correctly. Strange to say, it is Garagantua in Mrs. Cowden Clarke's *Concordance*, which makes me think that the name must be mis-spelt in many editions of Shakspeare.

FREDK. RULE.

"RESENT."—Fuller uses this word, as he does many others, in a sense directly opposite to its modern acceptation. In his account of the visita-

tion of Trinity Hall, Cambridge, by the commissioners of Archbishop Arundel, he says:—"Secondly, that his answer was *resented*, finding nothing in the records returned in dislike thereof" (*Hist. Univ. Camb.*, p. 132, 8vo., 1840).

EDMUND TEW, M.A.

"ETYMOLOGICAL GEOGRAPHY," BY C. BLACKIE (5<sup>th</sup> S. iii. 462).—I have received a letter from a lady ("Mrs. or Miss" (!) G. B.) of Edinburgh, who, while she disclaims any extensive acquaintance with Gaelic, seems to be not unimbued with philology. As supplementary to my note, I mark a few points from the lady's letter.

(4.) For the connexion between "aber" and "Inbher" in the Welsh and Gaelic languages, the root word being *biar*, water, we should refer to an article by Mr. Skene in *Proceedings Societ. Antiq.*, vol. iv. (Societ. Antiq. Scot.? London. ?)

(7.) The connecting of "cluain" with "gruin" she condemns.

(15.) I confess that the suggestion I threw out with reference to Tyndrum was wrong. It is not from "thing," like Tynwald, but it=*"Tigh-na-drum*, the house of the ridge, i.e. of Drumalban in Latin, *Dorsum Britannicæ*. *Na* contracted is the genitive of the article *an*."

This makes it plain enough; but Prof. Blackie should have thus explained the *-n*, instead of taking it for granted that its origin was obvious. We meet this article again in *ness*, where it is prefixed to *ea*s.

(13.) Inverness my correspondent rightly explains as "Inver-na-*ea*s," "the river of the waterfall" (of Foyers), adding that the town is at its confluence with the Bewley Frith.

Doonass in Ireland="The fort of the waterfall," and *Ness*, which I instanced=*an ea*s.

(17.) I do not agree with my correspondent that "Grimm's law seems chiefly to apply to the Teutonic branches of the Aryan languages. It is certainly not borne out by the transmutation of letters in the Celtic branches, in which the letter *c* is equivalent to *k* in English, thus *cill* is anglicised *kill*." True enough, but with reference to the Italo-Hellenic languages the change of *c* to *h* holds good, and not *c* to *k*—*e.g.* *calamus*, Lat., appears in English as *hau*l. Indeed, I hold that the fact of "*cill* being anglicised *kill*" proves that both are unconnected with *cilla*.

(11.) "Kintail, though different as to its spelling, may perhaps have the same root as Kinsale, 'the head of the brine,' Gaelic *sail*, because in feminine words beginning with *s*, the letter *t* is admissible before the *s*, whose sound is eclipsed by it. *E.g.*, *Cean-sail* may be pronounced Kinsale or Kintale. The situation of both places favours this view."

Of course this explanation should have been given by Prof. Blackie, who seems rather to have

roughly summarised results sophistically than to have explained principles philosophically.

In conclusion I must express my admiration for the soundness of the lady's knowledge, and the modest way in which she exhibits it, in both of which she contrasts favourably with the professor.

H. S. SKIPTON.

Hatherly Place, Cheltenham.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"PANTECHNICON"=REPOSITORY FOR FURNITURE.—Webster defines *pantechicon* as follows, "a place where every species of workmanship is collected and exposed for sale,"=in fact, *pantechnetheca* or *bazaar*, and this is the only meaning which its derivation warrants. How, then, did it come to lose this, which was no doubt its original, meaning (I remember a bazaar in Birmingham, many years ago, which was called a *pantechicon*), and to gain (if it is a gain) instead the meaning of a *repository for furniture*, &c., which it now has, in London at least? I expect because some building, which was originally used as a bazaar, and was called a *pantechicon*, was turned into a storehouse for furniture, &c., and kept its original name. But if so, this must be still within the recollection of some of your readers. I do not know how long *pantechicon* has been used in its present signification, but the *Pantechicon* in Motcomb Street, which was recently burned down, was, I believe, the first large repository for furniture that was built, and it was built some forty years ago. But was it called "the *Pantechicon*" from the very first? F. CHANCE.  
Sydenham Hill.

"ERNESTO: A PHILOSOPHICAL ROMANCE." By William Smith, Esq.—This was the fifteenth and last volume of the *Library of Romance*, published in 1835 by Smith, Elder & Co. Was the author the William Smith of *Thorndale, Gravenhurst*, &c.?

PORTRAIT OF LUCRETIVS.—Where is there a genuine original of this, either on gem or in statutory bust? Munroe, in his edition of *Lucretius*, gives a fine vignette from a gem—a handsome and youthful countenance. But in the *History of Roman Literature*, by Thompson and others (Griffin & Co., 1852), there is another portrait at p. 51, which is that of an old man of seventy at least. Which is the correct one? D. BLAIR.  
Melbourne.

RT. HON. RICHARD HAMILTON, 1767.—In the burial register of North Cotes, Lincolnshire, is an

entry of the burial of "The Right Hon. Rich. (?) Hamilton, of the most noble Family of Hamilton in North Britain, a Brigadier-General of His Most Faithful Majesty's armies, and Commander of the Royal Regiment of — Cavalry, who was passenger on the *Betsy* of Leith, bound to London, and was lost on the North Cotes Sand the 3rd of January, 1767." Would any one kindly inform me:—(1.) What relation was this (query) Richard Hamilton to the then duke? (2.) What is the word omitted before "cavalry"? The register is too faint to admit of its being read, but "Br-z." can be made out. Is it Braganza? (3.) Who is his Most Faithful Majesty? Is it our own George III.?

In connexion with the above I have just heard, on undoubted evidence, that about 1850 a strong north-east gale exposed a large portion of Haile Sand, on which the wreck of the *Betsy* took place. The ribs of a ship were disclosed, whereupon some labourers took spades, and on digging away the sand discovered many broken bottles, and some oak cases full of wine. Three dozen of this wine (I think it was claret) came into the possession of the then Mayor of Great Grimsby, who drank it on birthdays, &c. It was found to have lost colour, but in other respects to be sound. About the same time a satin coverlet, embroidered with arms, and with a bullion fringe of a foot long, was known to be in a cottage adjoining this bleak and inhospitable shore; and there were rumours of another smaller one, suited for a child's crib, also existing in the district. They had doubtless been salvage from the wreck of the *Betsy*.

### PELAGIUS.

JUSTIFIABLE HOMICIDE, OR MANSLAUGHTER?—What is the law on the following point? The theory of the English law is, I believe, that no man may kill another except in self-defence. But supposing A. awakes in the night, hears a noise, goes down-stairs with a revolver, and finds a man rifling his plate-basket, whom he fires at, from which the thief is either killed or eventually dies, for what crime is A. indictable? Would not the verdict be in all such cases "justifiable homicide"?

Some people quibble that you may stop a man from going off with your property—you may, for instance, put a bullet through his legs—but if by any chance you kill him, you commit a crime, and are punishable for manslaughter. I have taken the case as it would stand most favourably for the thief. I suppose, for instance, no challenge to have been given by A., or no attempt at voluntary surrender or resistance to have been made on the part of the thief. D. C. BOULGER.

EASTER-DAY WEATHER.—An old Yorkshireman tells me that whatever the weather may be on Easter-day such will it be during harvest;

and that he had observed it for many years, and it had always come true.

Mr. Blunt, in his *Annotated Common Prayer* (p. 104, ed. of 1872), states that the Venerable Bede derives the name Easter from a pagan goddess Eostre, whose festival happened about the time of the Vernal Equinox, and was observed as a time of general sacrifices *with a view to a good harvest*. Can my old man's folk-lore and the pagan rite have any connexion? J. H.

**THE SCOTCH FAITH.**—Can any of the readers of "N. & Q." tell who was the author of the following theological epitome of the Faith as it is in Scotland, or where the passage is to be found?—

"God made a garden and pat Adam in;  
Adam lo'ed Eve, and sae cam sin.  
Eve pu'd an apple for Adam frae a tree;  
God said to Adam, 'That belongs to me.'  
Adam said to God, 'My marrow stole it.'  
God said to Adam, 'Baith o' ye shall thole it.'  
Adam rinned awa, fearing God's wrath;  
God sent an Angel to ca' Adam forth.  
The Angel tauld the Diel to punish Adam's sin;  
The Diel made Hell, and pat Adam in.  
God begat Christ, Christ went to Hell;  
He heuked Adam out, and a' was well."

M.

**"THE GENOESE."**—Did a Captain Medwin ever write a tragedy in blank verse thus entitled? If so, is there any publication of the same?

EDGAR AGOSTINI.

**EDMUND SHEFFIELD**, who was created Lord Sheffield of Butterwick, co. Lincoln, in 1547, and who was killed in Ket's rebellion in Norfolk in 1548, wrote a book of sonnets after the Italian manner (see Mr. Hazlitt's edit. of Wharton's *History of English Poetry*, vol. iv. p. 66, and the authorities he quotes). I can find no trace of any printed copy of this book. I shall be much obliged to any one who will tell me where it may be seen either in print or manuscript.

EDWARD PRACOCK.

Bottesford Manor, Brigg.

**QUERIES ON RICHTER'S "LEVANA."**—Speaking of the ear belonging to the realm of feeling: "And it is on this account that birds in the egg and soft, many-punctured silkworms die from a loud report."—Is this imaginary natural history of Jean Paul's, or is there any truth in it?

A beautiful tradition, "that the Virgin Mary and the poet Tasso never wept as children."—Where is this to be found?

"As Rubens by one stroke converted a laughing into a crying child."—Does this refer to any special picture?

"Parrots, among which class of birds the females talk little, hence only the males are brought to Europe."—Here, again, has Jean Paul anything to "go on," or has he "evolved it from his inner

consciousness," to "poke fun" at the sex by giving this as a singular exception that proves the rule?

D. R.

**TALISMAN OF CHARLEMAGNE.**—This, a portion of the true cross, in an emerald case, on a gold chain, given to him by the Empress Irene, was taken from his neck when his tomb was opened. The town of Aix-la-Chapelle gave it to Napoleon, who gave it to Queen Hortense, who much prized it in the later years of her life. Where is it now?

K. H. B.

**SENECA** says:—"Nothing so soon reconciles us to think of dying as the sight of one friend after another dropping around us." In what treatise, &c., does the quotation occur?

R. E. A.

**"AGREEING TO DIFFER."**—Is there any earlier instance of this phrase than the subjoined, which I take from Sir Philip Sidney's *Countess of Pembroke's Arcadia*, Book I.?  
 "Between these two personages" (Dametas and Miso), "who never agreed in any humour but in disagreeing, is issued forth Mistress Mopsa, a fit woman to participate of both their perfections."

FRED. SHERLOCK.

Rupert Lane, Liverpool.

**THE SWEEPERSHIP OF GRAVESEND.**—I seek information respecting the origin, &c., of this sinecure office. I cannot find any reference to it in Cruden's *History of Gravesend*, 1843. Mention is made of it in Hare's *Memorials of a Quiet Life*, 1873, vol. i. p. 84, as having been bestowed upon Robert Hare, of Hurstmonceux, by his godfather, Sir Robert Walpole, as a christening present. It was worth 400*l.* a year, but was divided for some time between him and a Mr. Gee. This he held till his death. Its only duty was to go down to Gravesend once a year and to give ten guineas to the watermen.

CH. ELKIN MATHEWS.

Codford St. Mary.

**LAUNCELOT STURGEON.**—Who was the writer who, under this *nom de plume*, published—

"Essays, Moral, Philosophical, and Stomachical, on the important Science of Good Living. Dedicated to the Right Worshipful the Court of Aldermen, by L. S., Esq., Fellow of the Beef-Steak Club, and an Honorary Member of Several Foreign Pic-nics, &c. 2nd ed." Lond., 1823.

—with a frontispiece, "Meditations of an Epicure"? J. O.

**HERALDIC.**—To whom did the arms belong which are attached to a wall erected on the site of the old palace of the Bishops of London in Aldersgate Street, City, and which previously belonged to the Lords Petre? I mention this as a guide; the arms are evidently old, and are cast in lead. On the same wall is a boundary plate, dated 1675. Arms:—A lion rampant, surrounded

by seven (?) cinquefoils; on a canton, a pheon.  
Crest:—Two paws holding a cinquefoil.

HENRY CHRISTIE.

**THE BRONZE COINAGE.**—Some of the pennies and halfpennies struck in 1874 have the letter H under the date. Is this intended to designate the place of coinage, or is it a Mint mark? I have not noticed any such mark on the coinage of any previous year.

THOMAS BIRD.

Romford.

**"SAPPHO," A TRAGEDY.**—Is this tragedy yet in print? It is by "Stella," the authoress of the *King's Stratagem*, who, I hear, was for seven years engaged upon it.

H. H. D.

[It is published by Trübner & Co.]

**THE CURWEN FAMILY.**—Walter Curwen, of Mireside, who died soon after 1600, is spoken of as a younger son of the Curwens of Workington. If so, of which of them; and, if of Sir Henry, by which wife? Was Margaret Curwen, grandmother of Archbishop Sandys, of this family?

J. H. R.

**"THE HOUSE THAT JACK BUILT."**—I remember to have seen as a boy, in 1835 I am almost sure, a clever parody on *The House that Jack Built*. I saw it in the *Record* newspaper, which had copied it from some Dublin paper. It was directed against O'Connell on the occasion of a controversy that had arisen between him and a Mr. Raphael, formerly sheriff of London, who had stood, under O'Connell's auspices, for the county of Carlow. It began thus:—

"This is the county of Carlow,

This is King Dan, that mighty great man, who sold the county of Carlow.

This is the price in numbers round,  
The paltry sum of two thousand pound,  
That was paid to King Dan," &c.

I should be extremely obliged to any of your correspondents who could tell me where, and at what precise date this political squib appeared, and still more if he could furnish me with the complete words.

G. S. R.

[G. S. R. will find the *Record* for the years he mentions at the British Museum.]

**THE LORDS OF WIGMORE.**—Camden says that Roger Mortimer, Lord of Wigmore, Herefordshire, was created Earl of March by Edward III. about 1328, and was soon after sentenced to death for, among other crimes, favouring the Scots to the prejudice of England. Can you give me, directly or by reference to books, any information about the pedigree of the lords of Wigmore for a century or two from the above date? A. C. MOUNSEY.

**CRUIKSHANKS.**—In an article in the *Daily Telegraph* (5th July), upon the venerable George Cruikshank and his works, it is said that the

last extend back to 1799. If this is correct, who was the artist of the above name who preceded him? In the *Witticisms and Jest of Dr. Samuel Johnson*, 8vo. 2nd edition, 1793, there is a frontispiece entitled "Mrs. Thrale's Breakfast Table," representing, eminently in the style of our existent artist, Dr. Johnson (very characteristic and not in Croker) seated at the tea table, and impressively laying down some of his sententious remarks to the bewildered brewer of Streatham, his delighted spouse, and their domestics. This bears upon its face "Cruikshanks delin., Barlow sculp. Published as the act directs 10 Nov., 1791."

J. O.

**"BOKE" OR "BOXE"?**—In Mr. Thom's excellent edition of *Reynard the Fox*, Percy Society, 1844, p. 3, where Isegrim speaks of Reynard having to make oath on the "sayntes," it is printed, "when the booke with the sayntes was brought forth." Ought not this to be the "boxe," that is containing the relics of the saints?

SEXAGENARIUS.

### Replies.

#### NORWICH CATHEDRAL.

(5<sup>th</sup> S. iv. 6.)

Your correspondent J. C. J. has made two misstatements in his note respecting Norwich Cathedral, and has followed them up by a reflection which, as it stands, has no sort of bearing on the subject.

He says that "during the restoration (so called) of Norwich Cathedral, the original bishop's throne in the apse at the back of the altar was discovered." If the word "discovered" is used in its modern sense of something brought to light, the existence of which was not previously suspected, this statement is not true. It has always been known to persons at all acquainted with our Cathedral that fragments of the episcopal chair, as also the benches of the presbyters, existed at the back of the altar. Blomefield (in whose days the steps up to the throne seem to have existed) marks it in his ichnography as "the old Throne," and describes it (*Hist. of Norfolk*, London, 1806, vol. iv., Ichnog. to face p. 6 and p. 32); Harrod notices it (*Castles and Convents of Norfolk*, Norwich, 1857, p. 289); Britten, as far as I remember, notices it, though I have not his book under my hand just now. Mr. Murray mentions it in his *Handbook to the Eastern Cathedrals*, London, 1862, "Norwich," Part I., sec. xvi. p. 133. While the arch in which it stood was blocked with lath and plaster, it could not be seen from the front; but from behind it was always accessible and visible by the aid of a short ladder. I believe that its existence has never been a secret; all that "the restoration (so called)" has done is not to discover, but to uncover it.

But J. C. J. proceeds to a further misstatement, which involves a censure upon others. He says that, the throne "being in a dilapidated condition, notwithstanding the great interest attaching to the historical fact, it was thought wise to restore it; in other words, to destroy the historical and most interesting original, and put up a copy in its place." This is simply not the case. The massive sub-structure of the episcopal chair (which is, in my view, part of the throne) needed no restoring, being as solid and substantial as on the day it was built; of the chair itself only a fragment of the right arm and a very small piece of the seat remain. These fragments have neither been moved nor touched; nor, though I would not be understood to pledge my colleagues of the Chapter and myself to any line of action, am I aware that there is any intention of restoring the chair. Doubtless the design of restoring it has been discussed and found favour with some, though not (so far as I know) with any one who has a voice in the matter.

J. C. J. concludes his note with the (as it stands) totally irrelevant sentiment, "What a happy thing it is that the old *Romans*" (does he mean *Normans*?) "were builders instead of restorers!" I will conclude mine with a sentiment at all events more pertinent to the subject in hand:—"What an unhappy thing it is that critics do not, before putting forth their criticisms, take pains to inform themselves of the correctness of their facts!"

EDWARD MEYRICK GOUBURN,  
Dean of Norwich.

THE PASSAGE OF THE ISRAELITES THROUGH THE RED SEA (5<sup>th</sup> S. iii. 347).—Surely the concluding words of the twenty-eighth verse of the fourteenth chapter of Exodus cannot leave any reasonable doubt that Pharaoh himself perished with his army,—"There remained not so much as one of them,"—a meaning which is borne out by the Hebrew text, *לֹא־נִשְׁאַר בָּהֶם עוֹד אֶחָד*; and the LXX., *οὐ κατελείφθη ἐκ αὐτῶν οὐδὲν εἰς*. To describe the total destruction of "the host of Sisera," we find the very same words in Judges iv. 16:—*לֹא־נִשְׁאַר עִם אֹחֶזַי*, "there was not a man left" (*lit.* "unto one"). Comp. 2 Sam. xvii. 22.

This tragical end of Pharaoh and his host forms a portion of the Mohammedan belief:—"Pharaoh and his army followed them (viz. Israelites) in a violent and hostile manner, until when he was drowning."—"Donec apprehendit eum submersio" (*Maracci Koran*, x. 90-92). Upon this event the commentator Jelaloddin remarks that, some of the children of Israel doubting whether Pharaoh was really drowned, Gabriel, by God's command, caused his naked corpse to swim on shore that they might see it (*Sale's translation*, vol. ii. p. 12; *Lane's Selections from the Koran*, p. 203).

WILLIAM PLATT.

Conservative Club.

The following is from F. Lenormant's *Manual of the Ancient History of the East*:—

"It is generally added that Pharaoh perished in the waters with his army, but this is one of those interpretations, one of those developments, which are too often added to the Bible story. The sacred volume says nothing of the kind, nor do any of its expressions justify or give any ground for such an assertion. The army, not the king, was engulfed; and, in fact, we shall see that the Pharaoh Merenptah survived this disaster and died in his bed."

This is in p. 95, on the Exodus; and farther, on p. 261, when treating of Egypt:—

"The official monuments are silent on this subject, as they are on all disasters that were not retrieved by subsequent successes. But the Bible narrative bears unmistakable marks of historical truth, and agrees perfectly with the state of things in Egypt at this period [end of 19<sup>th</sup> dynasty, Merenptah, son of Rameses II., 14<sup>th</sup> cent. B.C.]. Thus the continual coming and going of Moses and Aaron to the presence of Pharaoh, from the land of Goshen, necessarily supposes the residence of the king at Memphis. Now, Merenptah is precisely the only king of the 19<sup>th</sup> dynasty who made his second capital of Egypt his constant residence. . . . He reigned thirty years, and his tomb is to be seen among the royal sepulchres at Thebes."

H. F. WOOLRYCH.

Coxheath House, Linton, Maidstone.

I would submit that the one verse (15) in Psalm cxxxvi. is conclusive in the matter:—"But overthrew Pharaoh and his host in the Red Sea." As far as I can understand, the fact otherwise is only inferential: DAVID WETHERSPOON.

In a sterling little book on Ancient Egypt just published (one of a series entitled *Ancient History from the Monuments*), the author, Dr. Birch, of the British Museum Department of Oriental Antiquities, the distinguished Egyptologist, assigns the exodus of the Hebrew people to the period of the Middle Empire (i. e., from the seventh to the eighteenth dynasty). He is of opinion that it took place in the reign of Menephtah, the thirteenth son of Rameses II. It may be noted that the beautiful obelisk now standing in the Place de la Concorde in Paris was a monument of this Rameses, who seems to have been a munificent donor of statues and restorer of temples. His mummy was found in the Serapeum at Memphis. In the book on Ancient Egypt I have named, Dr. Birch gives a portrait of the son Menephtah, the supposed hero of the Hebrew exodus, taken from a statue. Dr. Birch, p. 133, states:—"It is generally admitted that Menephtah was the Pharaoh addressed by Moses and Aaron, and was finally drowned in the Red Sea, while pursuing the Hebrews after their departure from the land of bondage." Without any refinement, the words of Scripture, by implication, plainly set forth that the host and their leader perished in this pursuit.

Whilst writing, I may add the note that the Song of Moses and the refrain of the Hebrew

women was for ages, until the Reformation, sung with the Psalms every Thursday morning at the "Lands" service of the Church of England.

CHURCHDOWN.

P.S.—This little work by Dr. Birch also discusses and rejects the new theory of the direction of the Exodus (that is, towards the coast of the Mediterranean), which was advanced by Brugsch Bey before the International Congress of Orientalists in 1874. See the *Academy*, 26th Sept., 1874, p. 352.

ILFRACOMBE, N. DEVON (5th S. iii. 449).—It may, I think, be safely asserted, in reply to your correspondent, that neither in the sixteenth century, nor at any period anterior to its rise as a fashionable seaside resort, was Ilfracombe a place of any very considerable importance. Its streets and public buildings do not tell of wealthy ship-owners and merchants in former ages; while the old roads leading to it, before the new roads were made, were among the narrowest of Devonshire lanes. History points to Barnstaple and Bideford as the great commercial towns of North Devon. It is, however, certain that in the last century, and in preceding centuries, Ilfracombe was a town of some size and a port of some trade. Its old mediæval church was clearly built for a large population; and it still has its quaint old fishermen's chapel standing on Lantern Hill. The fact of the town being locally known as "Combe," the combe of North Devon, speaks of importance in former times. Its old inhabitants tell of its decline in fishing and ship-building. I find, again, that the author of *A Tour through Great Britain* (commonly attributed to Defoe) says it is—

"A neat, well-built, populous, and thriving place, which is principally owing to its position, standing close upon the sea; so that ships can run in there, when it would be dangerous to go up to Bideford or Barnstaple; and for this reason several of the traders in the last-mentioned town do a great deal of their port business here."

The same writer says:—"Ilfordcomb is a Corporation and a Borough, though it does not now, nor ever did, send Members to Parliament." This passage was quoted some time ago in the *Ilfracombe Chronicle*; and a correspondent suggested that this was a mistake, that Ilfracombe never was a borough town, although it might have been a bury or stronghold of some old British tribe. Surely Defoe was right. The etymology of the word "Ilfracombe" is an interesting point. Its old spelling was "Ilfordcomb," and this, as has been pointed out to me, probably suggests the true etymology, "the ford combe," which its position on the coast would naturally make it. Another theory is that it was "Ælfr's Combe," just as some etymologists say that Kenilworth was "Kenelm's Worth." Can any of your correspondents give me any information as to fishermen's

chapels, like that at Ilfracombe? They are, I believe, common on the French coast. Do many still exist on any part of our own coast? R. D. Warwick.

I would refer your correspondent S. D. L. to *A Guide to Ilfracombe and the Neighbouring Towns*, Ilfracombe, 1838; *The Route Book of Devon*, Exeter, 1846, and Lewis's *Topographical Dictionary*, either edition. There is also a scarce tract giving an account of the surrender of Ilfracombe in the Civil War, published in 1646.

GASTON DE BERNEVAL.

Philadelphia.

ETYMOLOGY OF "CALOMEL" (5th S. ii. 4).—Not feeling satisfied with the usual etymology of this word from *καλός* and *μέλας*, but entertaining a *prima facie* impression that it was derived from *καλός* and *μέλα*, I was asking certain questions in some of the chemical journals with a view of tracing its history, when, by a curious coincidence, I was forestalled by another correspondent propounding the same idea. Since then, bearing in mind the excellent advice of MR. SKEAT as to the *how* and the *when* in matters philological, I have investigated the subject as far as I have been able, and my investigations, although they have not quite satisfied me, have corroborated my first impression.

Natural or native calomel existed in the great laboratory of the earth from time immemorial, but it has not been clearly ascertained when or by whom the artificial compound, now spoken of, was first discovered. It was, however, not known in Europe till early in the beginning of the seventeenth century. It was alluded to somewhat vaguely by Oswald Crollius in 1608, and was fully described by Beguinus, under the name of *Draco mitigatus*, to distinguish it from its fierce parent, the *draco* or *dragon*, that virulent poison, corrosive sublimate, which was previously known. Like almost all new remedies, then as now, it soon became "fashionable," and not only fashionable; its virtues were exaggerated, and it was exalted to the rank of a *panacea*, which was to cure almost all "the ills that flesh is heir to." It is not surprising—especially considering that chemistry at this period was scarcely in embryo—that such "pet" names as "Mercurius Dulcis," "Mercurius Sublimatus Dulcis," "Manna Metallorum," "Dulcified Mercury" (these I regard as the keystone to the derivation now suggested), "The Celestial Eagle," "Panchymagogum Minerale," and so on, should be applied to it; and it is under such that it is described in the early pharmacopœias and contemporary chemical works. Somewhere about this period—the first half of the seventeenth century—Dr. Theodore de Mayerne, or Sir Theodore de Mayerne,\* as he afterwards became, the first

\* Neither Pereira nor Brockhaus (as quoted by DR. CHANCE) is quite correct; the first as to name, and the

physician of that day, is credited with becoming its sponsor, and conferring on it the euphonious name of "Calomel," by which it has been distinguished ever since. This appears to me the summit of its sweet exaltation, as far as a classically derived name could accomplish it. Simple sweetness was not enough—the Sanchonian proverb will suggest itself,—it must be typified by honey (of course, allegorically, for calomel is tasteless), "beautiful honey." This ignores the "black servant" theory; the "black to white during its preparation" (which is a fact) theory; the "good (remedy) for black (bile)" theory; and others equally absurd or far-fetched; but I think that all who have followed me in its history will be of opinion that it is at least far more rational than the *lucus à non lucendo* derivation, which some of our best philologists have evidently felt unwilling to accept.

I believe Dr. Hooper's statement that the term "calomel" was first applied to the Æthiopian mineral, or black sulphide of mercury, to be founded in error. He himself has given no authority for the statement, and it is not mentioned by the learned Dr. Paris, by Brande, by Pereira, or any other modern writer of eminence I know of. The editor of the *Pharmaceutical Journal* was unable to find any authority for it; and I have had no response to inquiries made in another chemical journal. Still I am not unconscious that my "case" depends greatly on the accuracy or inaccuracy of this extraordinary assertion.

It is worthy of remark that Dr. Hooper (*Med. Diet.*, p. 294, ed. 1848) makes precisely the same blunder as Mahn in Webster (pointed out by Dr. CHANCE), and almost in the same words, so that it would seem as if one copied from the other, or both from the same source. Giving the usual *καλός, μέλας* derivation, he says, "from its virtues and colour" (!). We cannot suppose that Dr. Hooper had never seen calomel (as Dr. CHANCE supposes of Mahn). It is a proof of the carelessness of Dr. Hooper.

In conclusion, as "N. & Q." is looked upon as a repository of facts, such a misstatement as "when impure, it (calomel) is of a yellowish white," ought not to remain uncontradicted. It may be "pure white" and quite pure in quality; but, on the other hand, it may be of a yellowish tinge, very pale buff, or cream-coloured (as Howards', which is the most esteemed), and equally pure. Brande (*Manual of Chemistry*, p. 976, ed. 1848) says, "the buff-coloured aspect of this substance generally

indicates the absence of corrosive sublimate, though it by no means follows that when snow-white it contains it." Dr. Miller (*Elements of Chemistry*, p. 1016, ed. 1856) says, "it is of a yellowish white colour." See any other standard works on chemistry. MEDWIG.

THE SUFFIX "-STER" (5<sup>th</sup> S. iii. 321, 371, 413, 449).—MR. SKEAT still harps upon the word *min* as a great offence. It certainly ought to have been printed *min'* (!), and stands so in my rough copy; but probably in transcribing the word sufficient care was not taken. I very well remember I was rather surprised at the omission when I saw the word in print, and blamed myself, "too late." Your readers will know that *min* has a much wider scope than MR. SKEAT gives it when he says, "there is no such word as *min* except with a long i, when it is the genitive case of the first personal pronoun." Sir G. Cornwall Lewis (*Philolog. Mus.*, i. 679) says, "*Min*, small, [is] the parent of a large family of words, as *minor*, *minz*, &c." Any Anglo-Saxon dictionary will give *munice* (a nun), also spelt *min-icen*, and by analogy we may conclude that *munuc* (a monk) might be spelt *min-* with a suitable termination, which I did not add, because the word is hypothetical only. In the *Fædera* (vol. i.), reference is made to the *minims* at least a century before St. Francis of Assisi founded the Order of "Minorites." I always fancied the article was misplaced, but there is just a possibility that the word was in use before it was appropriated to a certain order, and that *minim* as well as *munice* existed, although Bosworth and others have failed to insert it in their dictionaries. Then, again, we have *min-ster*, a monastery or place for monks, and *min-ster-mann*, a monk or monastery-man, with some others, so that there is fair ground for believing that *min-* is the first syllable and basis of a word meaning "monk."

In MR. SKEAT's first paper he insists that *-ster* is the same suffix as *-estre* or *-istre*, and means a female. He now gives *daunster* as an example of a female dancer, but he very well knows that the final *e* makes all the difference. Can he show that *daunster* means a female dancer? That is the real point. In regard to *spinster*, the suffix *-ster*, I maintain, has only an accidental reference to sex, and no more fixes the word to woman than *punster*, *gamester*, *rhymester*, *trickster*, and *youngster* indicate that these words apply to women and not to men.

When MR. SKEAT says, "It is quite true . . . though it has long been notorious, that the termination *-ster* . . . in some instances never had the [feminine] force at all: this was simply due to course of time," his meaning is not very clear, but we may infer that the point is conceded that *-ster* is not necessarily a feminine suffix, and so we get rid of one error. It is not true, as many learned

second as to date. He was born in 1573, and died in 1655, after having been physician to no less than four crowned heads. In the official list in the *Pharmacopœia* of 1639 he is described as Theodorus de Mayerne, "Medicine Doctor," but in that of 1650 as "Eques Auratus." Contemporary writers—Sir Kenelm Digby and others—I find usually speak of him as "Dr. Mayerne."



grammarians insist, that baking and brewing, driving teams and playing tricks, gambling and punning, carding wool and malting, were female employments because we have the words *bakester* and *brewster*, *teamster* and *trickster*, *gamester* and *punster*, *woebster* and *malster*, and this is more than half the case at issue.

It is further agreed that *-ster* is not always applied to females, and is not, therefore, of necessity a feminine suffix; it may or may not be masculine; and this, I think, goes very far to prove that it is not a corrupt form of *-estra*.

I will now advance a new point, viz., there are two terminations, *-ster* and *-stere*, as *brewstere*, a female brewer, and *brecestere*; *daunstere*, a female dancer, and *daunster*; so with *duclstere*, *fruistere*, *shepstere*, *sleestere*, *syngstere*, and many others. So that there are *-ster* and *-stere*, which, as I think, is almost demonstration that the suffix is wholly independent of *-estra*.

The learned letter of MR. O. W. TANCOCK, which dwells chiefly on dates, I must leave for the present. It is valuable, and may help to settle the question under controversy.

E. CORHAM BREWER.

Lavant, Chichester.

A QUESTION ON ENGLISH GRAMMAR (5<sup>th</sup> S. iii. 165, 315, 494).—Unquestionably Sir A. Helps is wrong. It is not a point of grammar, but of sense. Home, *Douglas* (I quote from memory), says:—

"I did intend

To have defied you in a nobler cause."

Obviously he meant, "I had intended to defy." If he had meant, "I intended to have defied you first before some other result," the words would have had significance. H. K. is most sensible on this point. Ovid's words however, which he quotes, have an intelligible meaning. *Evoluisse=evolutos habere*; as Hor. *Epist.* I. xvii. 5, "quod cures proprium *fiscise*," not *κτᾶσθαι*, but *κεκτῆσθαι*. So in Thucyd. vi. 65, *καὶ εἶναι ἐν διανοίᾳ καὶ ἀνὲρ τούτων εἶναι παρσκευᾶσθαι*, the last word need not signify to "get ready," but "to be in readiness." Compare "*paratos esse*," "*cenatos esse*," in Sallust. I hope I have given hints for a legitimate interpretation of Soph. *Antig.* 293, 294:

ἐκ τῶνδε τούτων ἐξεπίσταμαι καλῶς  
παρηγμένους μισθοῖσιν ἐργάσθαι τάδε.

CHARLES THIRIOLD.

Cambridge.

ROYAL AUTHORS (5<sup>th</sup> S. iii. 382).—To the jingle quoted by MR. HAIN FRISWELL, I may add one quoted by Burton in his *History of Leicester-shire* (ed. 1622, p. 87). Writing of the Noel family, he says that Henry Noel, one of the gentlemen pensioners of Queen Elizabeth, lived in such magnificence, considering the smallness of his estate, as to call forth what he styles this "Ænig-

matial Distich upon his name from his royal Mistress":—

"The word of denial and letter of fifty  
Is that gentleman's name that will never be thrifty."

THOMAS NORTH.

SCHILLER'S "SONG OF THE BELL" (5<sup>th</sup> S. iii. 508).—I would call the attention of MR. R. RICHARDSON to the following list of works which contain a translation in English, and which he may find given on p. ix of the preface to "The Song of the Bell and other Poems, translated from the German of J. F. C. Schiller, and others: new edition, enlarged, with illustrative notes by M. Montagu. London, Thomas Hatchard, MDCCCLIV.":—

Translations, &c., from Schiller, Sir W. Gomm. 8vo. London, Rodwell, 1821.

Translations, &c., Lord F. L. Gower. 8vo. London, Murray, 1823.

Song of the Bell, Wytttenbach. 8vo. London, Hatchards, 1827.

The German Muse, &c., Schoeberl. 8m. 4to. London, Trentell & Co., 1827.

Song of the Bell, Anon. 12mo. Bath, (f) 1828.

Lyrics, &c., T. P. Johnstone. 8vo. London, Senior, 1830.

Select Minor Poems, &c., T. S. Dwight. 8vo. London, Wiley & Co., 1839.

Song of the Bell, E. R. Impey. 4to. London, Simpkin & Co., 1840.

Poetical Works, Anon. 8vo. London, Black, 1841.

Song of the Bell, J. S. Arnold. 12mo. London, Nutt, 1842.

Minor Poems, &c., T. H. Merivale. 12mo. London, Pickering, 1844.

Poems and Ballads, &c., Sir L. Bulwer. 8vo. London, Blackwood, 1844.

Song of the Bell, C. Swayne. 12mo. Bristol, (f) 1845.

German Anthology, T. C. Mangan. 12mo. London, Longmans, 1845.

Selections, &c., from Schiller, Miss Swanwick. 12mo. London, Longmans, 1846.

Song of the Bell, H. A. Meesom. 12mo. London, Longmans, 1846.

Burden of the Bell, J. Westwood. 8vo. London, Lumley, 1850.

Poems, &c., translated, E. A. Bowring. 12mo. London, Parker, 1851.

M. Montagu adds:—"We have heard of two or three more, but without the means of identifying them." The above list may be further augmented by that given by Rev. H. T. Ellacombe in his "Great Tom" on the "Bells of the Church"; given also in "N. & Q.," 5<sup>th</sup> S. iii. 163-4:—

Schiller, The Song of the Bell, translated by T. B. Lytton. London, 1839.

Schiller, The Song of the Bell, translated by Merivale. 1869.

Schiller, The Song of the Bell, translated by Montagu. 1839.

Schiller, The Song of the Bell, translated by (f). 1827.

Schiller, The Song of the Bell, translated by H. L. 1833.

Schiller, The Song of the Bell, translated by Mangan. 1835.

Schiller, *The Song of the Bell*, translated by Lambert. 1850.

Schiller, *The Song of the Bell*, translated by Mercator Montreal. 1868.

I have not verified all the above editions, but doubtless they will be found to be correctly given. There is also a translation by the late Grenville Pigott, Esq., of Dodershall House, Bucks, which was privately printed by C. Whittingham, London, 1838, for sale at a bazaar held at Aylesbury in favour of the Bucks County Infirmary. Novellos have published a folio, and also an octavo edition, with full orchestral accompaniment, composed by Andreas Romberg. I have, moreover, seen one or more illustrated editions of Sir L. Bulwer Lytton's translation. I may add that this poem has been a favourite exercise with English students of the German language, and hence even more translations may have been printed than those I have given. THOS. ARCHER TURNER.

Drayton Parlow.

SPURIOUS ORDERS (5th S. iii. 442, 495).—HISTORICUS says:—"I am interested in correcting some of the errors into which Mr. R. N. JAMES has pardonably fallen," &c. If HISTORICUS will be so obliging as to point out the other errors into which he thinks I have fallen, I will then reply fully to his observations. To do so at present would be simply wasting the limited space available in "N. & Q."

RALPH N. JAMES.

Ashford, Kent.

Can either MR. JAMES or HISTORICUS inform me what is the meaning or derivation of the letters P. X. J. U., or P. X. J. H., which the officials of the "Order of the Temple and of St. John of Jerusalem" (as it pretends to be) add after their signatures to official letters?

HISTORICUS is, I think, at fault in describing the A. and A. R. as the chief objectors to a Masonic body (like the Masonic Templars under the Grand Conclave, which ceased to exist in England in April, 1873) setting up as an order of chivalry. The A. and A. R. seem to me to support, if not to have initiated, the recent absurd pretension to knighthood of these Freemasons.

CHAS. J. BURGESS.

[The above query has already appeared without eliciting any reply. See 5th S. iii. 369.]

THE STATUE OF CHARLES I. (5th S. iii. 348).—This statue was made for Richard Weston, first Earl of Portland, by Le Soeur, but not erected. It appears to have been seized and sold to John Rivett, who did not destroy it. After the Restoration the statue was claimed by the son of the Earl of Portland, who applied to the House of Lords upon the subject.—

"May 16, 1660. The Lords were this day informed that the Earl of Portland had lately discovered where a Brass Horse, with his late Majesties Figure upon it, was

hid; and he prays that it may not be removed, nor defaced, nor otherwise disposed of, till the Title be determined to whom it belongs. The Lords ordered accordingly."—*Parl. Hist.*, xxii. p. 290.

The man who had the statue was not willing to give it up, and on July 19 there was another order upon the subject:—

"Upon complaint made that one John Rivett, a brazier, refuseth to deliver to the Earl of Portland a statue in brass of the late King on horseback, according to an order of this House; it is ordered that the said John Rivett shall permit and suffer the Sheriff of London to serve a Replevin upon the said Statue and Horse of Brass, that are now in his custody."—*Kennett's Register*, p. 206.

It appears that Rivett, who lived at the Dial, near Holborn Conduit, still refused to give up the statue, and Cunningham says he has sought in vain for any record of the subsequent legal proceedings (*London*, ed. 1850, p. 106). The statue was, however, erected at Charing Cross in 1674, when Waller wrote his epigram upon it. Bishop Burnet, in his *History of his own Times* (ed. 1753, i. p. 524), says, "A Statue of brass on horseback, that had been long neglected, was bought, and set up at Charing Cross." On the other hand, Strype states that Rivett presented the statue to the King (*Strype's Stow*, 1755, ii. 652). This is hardly probable, however, for Walpole in his account of Le Soeur says that the statue was set up at the expense of the Crown, under an order from the Earl of Danby. It would be interesting to know the particulars of this order, and whether it includes the purchase of the statue, or only the expenses of erecting it, &c. It is commonly said that Rivett buried the statue in the ground; but, according to Jesse (*London*, i. 397), the parish books of St. Paul's, Covent Garden, show that during the Commonwealth it was hidden in one of the vaults of that church, close to which it had been cast, by Le Soeur. EDWARD SOLLY.

NURSERY RHYMES (5th S. iii. 441).—The version I have always heard of the "old woman who lived in a shoe" is, I think, very superior to the one given by MR. TURNER, although it lacks the two last lines. It is well known in North Lincolnshire, and is as follows:—

"There was an old woman that lived in a shoe,  
She had so many bairns she didn't know what to do;  
She gave 'em some broth without any bread,  
And spanked 'all their bottoms, and sent 'em to bed."

It leaves a much more satisfactory impression on the mind than does the tragical conclusion of the other version.

I may mention that at a "sale of work" last Christmas (N.B. People who have bazaars for charitable purposes, but feel slight misgivings as to the orthodoxy or propriety of such modes of raising money, try to satisfy their consciences by calling them "sales of work"—this should be

"made a note of," in connexion with the disappearance of "bazaar" from our vocabulary)—well, then, at a "sale of work," one of the attractions was a pretty little girl dressed up like an old woman, and sitting in a monster shoe, selling dolls, by a large family of which she was surrounded. It was considered quite necessary to the completeness of the arrangement that she should have hung up behind her a card with the familiar lines concerning her venerable prototype, but it was felt that the last line, as above given, was "scarcely the thing." Yet the "happy thought" to have the lines could not, on any account, be given up. What, then, was to be done? Great were the searchings of heart at the vicarage. At last it was decided that the last line should run thus:—

"She whipped them *all round* and sent them to bed." I must say I thought this was feeble, to say the least. But as it appeared desirable to attain to the highest refinement, at whatever sacrifice of vigour, the following new and improved version was submitted to the authorities, but "declined with thanks," as not being sufficiently intelligible:

"There was an ancient matron, residing in a shoe,  
Her progeny so numerous, she knew not what to do;  
She 'assisted' to the soup, while oblivious of the bread,  
And, meting out her chastisements, dismissed them all to bed."

J. T. F.

Hatfield Hall, Durham.

FINMERE, OXON (5<sup>th</sup> S. iii. 488).—This is Finemere in *Domesday*, Oxon, vii.; Finem (Finemere in index) in *Tax. Eccl. P. Nic. IV.*, c. 1292; Finem'e in *Testa de Nevill*, temp. Hen. III., Ed. I., pp. 101, 104. Why should it not mean the Fenny Lake?  
ED. MARSHALL.

PLAYHOUSE AND PREACHING (5<sup>th</sup> S. iii. 406).—The lines were posted (A.D. 1810) on the door of Whitby Theatre, under the announcement of an oratorio. The following is the correct text:—

"Good reader! if you've time to spare,  
Turn o'er St. Matthew's leaves:  
You'll find that once the house of prayer  
Became a den of thieves.

But now the times are altered quite:  
Oh, reformation rare!  
This modern den of thieves to-night  
Becomes a house of prayer."

STEPHEN JACKSON.

THE BATTLE OF SALAMANCA (5<sup>th</sup> S. iii. 429.)—I have the cross in question, but, as I prize it very much, cannot let it out of my possession.  
C. E. H. V.

[As our correspondent is willing to show the cross, H. A. would do well to enable us, by forwarding name and address, to place him in communication with C. E. H. V.]

BOOK OF COMMON PRAYER IN IRISH. London, Society for Promoting Christian Knowledge, 1861 (5<sup>th</sup> S. iii. 449.).—D. F. asks, "Who was the Irish translator?" In reply, I send the accompanying statement:—

"This edition of the Book of Common Prayer was put through the press under the revision of the Rev. Robert King, assisted for the orthography, grammar, and diction by Professor John O'Donovan, LL.D., and is in every way a great improvement upon the preceding editions of the Irish version."

Some time ago I transcribed these words, which I found written by Dr. Reeves, now Dean of Armagh, in the copy of this edition of the Irish Prayer Book deposited in the Library, Armagh.

ROBERT J. C. CONNOLLY, Ck.  
Rathangan, co. Kildare.

"CAIRD" (5<sup>th</sup> S. iii. 465).—The English rhyme which corresponds is "soldier, sailor, tinker, tailor, gentleman, apothecary, ploughboy, thief."

C. S.

WALTER LONG (5<sup>th</sup> S. iii. 467) was the second son of Henry Long, Esq., of Whaddon, in the county of Wilts. He was created a baronet in 1661, and died in 1672. He had a younger brother, Thomas, a colonel in the army. A Sir Walter Long of Draycot had a son called Thomas, whose son was slain at Tangiers. This Thomas Long was a brother of the celebrated Sir Robert Long. The description of the arms of the two families is the same: Sa., semé of cross crosslets, a lion rampant arg. This short extract is from Burke's *Extinct Baronetage*.  
EMILY COLE.  
Teignmouth.

"WHOM" FOR "WHO" (5<sup>th</sup> S. iii. 465, 512).—That the ellipsis in "Mind whom you marry" may be expanded to "Mind who it is whom you marry" does not, I submit, at all touch, unless to strengthen, my position. I did not give the "who it is," &c., as the full expansion of the phrase, which I take to be as follows:—"Mind you this—(nempe) who it is—whom you marry." This expansion would have supplied the defenders of *whom* with strong support. Latin is often, as C. S. says, a good test of grammar. But he will admit, and I think the "Cave cui credas" shows, that its synthetical character sometimes renders it unavailable in testing English accidence.

It is agreed that the misuse of *whom* is "distressingly common," while my example is accounted unfortunate. But had I given examples in which the error was patent, my note might have been useful to a "provincial newspaper," but would have been out of place in "N. & Q." The sentence, however, C. S. suggests, "A man whom we understand is coming," is ambiguous rather than incorrect; but "A man whom we think is coming" is absolutely wrong. My examples were independent of context.

MR. OAKLEY (whose conviction of my puzzled, bewildered, and mystified state is beside the question) asserts that "we naturally prefer to retain the objective *whom* instead of the nominative *who*." Well, it is just this "natural" treatment of an extra-grammatical question which, in the present case, is the best method. I leave it to readers of "N. & Q." to decide whether *who* or *whom* would come more naturally to their lips, if disposed to give the caution, "Mind who(m) you marry," or "Take care who(m) you trust,"—a test which should have more force with them than Bos's *Elliptes Græcæ*.  
HENRY ATTWELL.

Barnes.

MILTON'S "RATHE PRIMROSE" (5th S. iii. 468; iv. 18).—In a note on this line of *Lycidas*, in my edition lately published, I have said, "*Rathe* is still a common word for *early* in certain districts of South Wales." My authority for this statement is a Pembrokeshire girl, servant in a family where I have lately been visiting. I asked her, "What do you call 'early fruit' in your county?" and her immediate answer was, "*Rathe* fruit." I think she said the latter term was more commonly used than the other; but I am not quite sure about this. I have not heard of *rathe* being still used in Wiltshire, but I should be glad to know of its survival in that county or elsewhere. Perhaps some of your west-country correspondents may be able to throw some light on the subject.

C. S. JERRAM.

Windsorham.

In *Poems in the Dorset Dialect*, by Rev. W. Barnes, *rathe* is used as still understood in the sense of *early*. First collection, p. 102:—

"When light or dark,  
So brisk's a lark,  
I'm up so *rathe* in morn'n."

O. W. T.

THOMAS À KEMPIS ON PILGRIMS (5th S. ii. 446; iii. 91, 169, 370, 398, 437).—My sincere apologies are due to the Editor; for had I expected the quotation would lead to so much discussion, and fill so many of his pages, I should not have troubled him with it. MR. MAC CABE still ignores the fact that the subject of the chapter is preparation for death; and if ordinary travelling is to be looked on as a means of grace tending to that end, I think it is a new means of grace to both Catholic and Protestant. I cannot believe MR. MAC CABE is so unacquainted with the literature of his own Church as not to know it contains many a harder rap at religious pilgrimages than a Protestant would think it fair to bring forward in "N. & Q."

P. P.

LITTLE LONDON (5th S. iii. 447, 514).—The place in Lincolnshire bearing the above name to which MR. MORTIMER COLLINS (p. 447) refers is

not exactly a village, but a small cluster of houses in the parish of Long Sutton, and about a quarter of a mile from the town. Long Sutton is thirteen miles from Spalding on the Wisbeach road. How long the hamlet has borne the name of Little London, or what is its origin, I have not been able to ascertain.  
C. S. JERRAM.

There is (or was about the year 1830) a hamlet called Little London, between Easebourne and Graffham, in the west of Sussex.  
A.

There is a hamlet of this name in the parish of Scarrington, in South Notts. It is situate amongst the fields, with no other way to it than a bridle-path across the meadows. The cottages, which are nearly all of mud, "belong to the parish."

W. P. W. PHILLIMORE.

Queen's Coll., Oxford.

There is a Little London at Chichester in the heart of the city. I am inclined to believe that the term denoted lands belonging to the Knights Hospitallars of St. John's, Clerkenwell. A silly, gossiping story about Queen Elizabeth's admiration and the origin of the word is equally veracious as that connected with Stanstead (as if Stand, Stead!).  
MACKENZIE E. C. WALCOTT.

LORD CHIEF BARON PENGOELLY (5th S. iii. 328, 451).—I am not aware of any "mystery" connected with the origin of the Chief Baron. He was the son of Thomas Pengelly and Rachel, daughter of Jeremy Baines and Catherine Otway. His father was a general merchant in extensive business, and lived some time at the Pump near Bishopsgate, some time in Fenchurch Street, subsequently at Finchley, and finally at Cheshunt, carrying on his mercantile transactions till his death, when his last ship was sold (Dec. 5, 1693). Many of his letters, some of which are curious and interesting, are in my possession.  
T. W. WEBB.

EAST-ANGLIAN WORDS (5th S. iii. 166, 316, 356, 397, 457).—MR. JOSEPH FISHER suggests *keeler* as being a corruption of *cooler*. Can DR. CHANCE, or some other philologist, say whether it may possibly be derived from the German *kühl* (pronounced almost *keel*), meaning cool?

HANNIBAL.

The shallow wooden vessel, called a "keeler" by some, was always called a *soa* on the "Wolds" of Lincolnshire when I was a boy at home. My father was a farmer there. We had several of these vessels in the dairy, and everybody called them "milk-soas."

R. R.  
Boston.

PILLORIES (5th S. iii. 266, 354, 454).—It will probably surprise MR. STORR and others to learn that there is one State in America which still retains the pillory, the whipping-post, imprison-

ment for debt, and perhaps the ducking-stool, and other evidences of the civilization of the eighteenth century. The State of Delaware, which is the least populous, and which prides itself on its conservatism, is the one alluded to. Any one who wishes to see the whipping-post in active use can have that privilege accorded to him by the high sheriff of any one of the three counties comprising the Diamond State. GASTON DE BERNEVAL.  
Philadelphia.

**STEEL PENS** (5th S. iii. 346, 474.)—May I ask whether, in giving us the interesting references to the use of *steel pens* before the time of Priestley (one reference even going so far back as the seventeenth century), your correspondents have carefully considered what is meant by the term? For my own part (of course, I may be quite wrong), I should naturally have interpreted *steel pen* in these references to mean, not the modern steel nib for ordinary penmanship, but the ancient steel pen for drawing lines or ruling circles, such as is contained in every box of mathematical instruments. This would explain (to some extent) the great price paid for a good one of Churchill's; a mere old steel nib could scarcely enter into a sale at all. It would explain, too, why a process of special hardening should be applied to a quill in order to make it do duty for the steel instrument. One would scarcely think of hardening a quill in order to enable it to compete with a steel nib in some of its least desirable qualities, though one often wishes one could accomplish the reverse process, and soften or supple a steel "stick-frog" so as to give it the elasticity of the "grey goose quill."

V.H.I.L.L.C.I.V.

**ISAAC WALTON** (5th S. iii. 263, 415, 457.)—Isaac Walton's first wife, Rachel Floud, died in 1640, shortly after the birth of a child; the events are thus noted in his Prayer-book, formerly in the possession of Dr. Hawes:—

"Our daughter Anne, born the 10th of July, 1640, died the eleventh of May, 1642."

"Rachel died, 1640."

Then follows Walton's own draft of the inscription for his wife's tomb.

In Bowles's *Life of Bishop Ken*, i. 114, there is a short pedigree showing that Rachel Floud was great-grand-niece of Abp. Cranmer, and that she had two brothers, John and Robert Floud. They were the three grandchildren of Thomas Cranmer, gent., of St. Mildred's, Canterbury, the archbishop's nephew.

EDWARD SOLLY.

**CLAN LESLIE** (5th S. iii. 27, 194, 276, 319, 355.)—I am much obliged to E. K. for his correction of the error into which I had fallen. Douglas I knew was not always reliable, still I never supposed him guilty of the blunder of turning *Birness* into *Barracht*.

C. S. K.

**ENGRAVINGS ON BRASS** (5th S. iii. 148, 336.)—Boaden says, *Inquiry into Authenticity of Portraits of Shakspeare*, p. 7, that Droeshout engraved Shakspeare's portrait upon copper. What says Ben Jonson, in complimentary verses?—

"O, could he but have drawne his wit  
As well in brasse as he hath hit  
His face, the print would then surpass  
All that was ever writ in brasse!"

GEORGE POTTER.

**TIBETOT**—**ASPALL** (5th S. iii. 329, 376.)—Comparing the Tibetot pedigree in Glover's Collections, Harl. MS. 245, p. 115, with his extracts from the Escheat Bundles, Harl. MS. 2087, we may conclude that John, second Baron Tibetot, died in 1367 (Inq. P. M., 41 Ed. III. i. 59); and that by his second wife, Elizabeth, daughter of Robert de Aspall (who survived him and remarried Thomas Wauton), he had a son, Pagan, or Payne, de Tibetot, who was grandfather of John, Earl of Worcester.

B. W. GREENFIELD.

Southampton.

**RIVER LUCE, WIGTOWNSHIRE** (5th S. iii. 287, 418.)—Another view of the origin of *luce*, differing from any of those given (p. 418), is entertained. This water or river is in Galloway, which is over against the north-east of Ireland, and in which wide district Erse place-names are very abundant. In Joyce's *Irish Names of Places* (pp. 266-271, 1st series), *Dunluce* is stated to be the name of a castle near the Giant's Causeway, but the old name of which, according to Irish authorities, is, as he says, *Dun-lios*, the suffix *lios* importing a fort. Hence, assuming this statement correct, *luce* may be a form of *lios*, and *Glen-luce*, &c., the valley of the fort, or one within which, at some time, a fort was.

R.

**PINK FAMILY** (5th S. iii. 187, 296, 378.)—Amongst the subscribers to Dart's *Canterbury Cathedral*, 1726, appears the name of Mr. William Pincke, and in the engravings of arms of subscribers, plate vii., his armorial bearing is given as "argent, seven lozenges in pale gules within a bordure argent charged with nine crosses patée fitchée purpure."

EDWARD SOLLY.

**HANGING IN CHAINS** (4th S. x. xi. xii. *passim*; 5th S. i. 35; iii. 378.)—In the north-west provinces of India (I do not vouch for any other part) it was customary to hang in chains before 1830 or thereabouts, though I believe the custom was confined to cases of peculiar aggravation. I recollect seeing a line of three or four such gibbets on the rising ground overhanging a valley at Batesur, near which town the rivers Chambal and Jumna meet. There was a great fair being held at the time, and doubtless the gibbets served "pour encourager les autres." I recollect also seeing such a gibbet at a village abutting on the public road, about two

miles from the cantonments of Mynpooree, in the same part of the country. The gibbet was a hooped cage, and the bones lay blanched at the bottom of it. As we drove or rode near the gibbet at nightfall, and the cage creaked as it swung with the wind, we were apt to shudder again. My recollections refer to 1830, and I believe the Governor-General, Lord W. Bentinck, put a stop to this barbarous custom about that year; but, unless my memory fail me, I saw several such gibbets (of pirates, I believe) on the banks of the Thames as I sailed along them on my way to India in 1828.

CIVILIS.

PRINCES AND PRINCESSES (5th S. iii. 327, 438, 478; iv. 14).—Unless Mr. WARREN has any very good authority for his assertion, I still have my doubts as to the accuracy of his statement that the Prince of Wales sits in the House of Peers as Duke of Cornwall. The authorities I have consulted on this point differ. I ground my opinion on the official "Roll of the Lords," printed by order of the House of Peers, where every member is named by the title according to which he sits. This Roll is headed by "the Prince of Wales."

SEBASTIAN.

TRANSFUSION OF BLOOD (5th S. iii. 427, 496).—Villari's authorities for the statement respecting the fruitless attempts to prolong the life of Pope Innocent VIII. by injecting into his veins the blood of three youths, who perished in consequence of the ill-performed operation, are given by the historian himself. They are "*Infusura Diarium, Burchardi Diarium*," for the transfusion story; the other authors being cited for other matters connected with Innocent's death.

The story is generally considered quite authentic, and finds a place in all treatises on the subject.

H. K.

Lines on AGE (5th S. iii. 469).—The lines,—

"A sprightly age  
Comes tittering on, and shores you off the stage,"—  
will be found at the end of the 2nd Epistle, 2nd Book, of Pope's *Imitations of Horace*.

H. D. C.

Dursley.

BODONI OF PARMA (5th S. iii. 265, 393).—The work referred to by Cotton is *Vita del Cavaliere Giambattista Bodoni, Tipografo Italiano, e Catalogo Cronologico delle sue Edizioni*, tom. ii. Parnia, dalla Stamperia Ducale. MDCCLXVI. 4to., by Giuseppe de Lama. The first volume contains the life, notes, and list of subscribers; the second consists of the catalogue of his editions, arranged chronologically, in two parts, from 1768 to 1813, with an appendix of works completed and published by his widow to 1816, and an alphabetical index. The subscribers are nearly all Italian,

Renouard being almost the only Frenchman, while our own country is represented by nine:—Bessborough, Earl and Countess of; Clifford, Capt. N., C.B.; Devonshire, Elizabeth, Duchess of; Glenbervie, Lord; Lamb, Hon. George; Ponsonby, Hon. W.; Ponsonby, Lady Barbara; and Wrightson, W., Esq. The date of the *Manuale Tipografico* is given correctly by Mr. FOWKE as 1818, not 1828, as in the note by H. K.

W. E. BUCKLEY.

SERMON BELLS (5th S. iii. 389, 439).—The sermon bell may still be heard in some places, when it rings for about a quarter of an hour after the general peal or the knolling of the tenor. Bishop Wren, in 1634, ordered, § xxvi., "that there be no difference of ringing to church where there is a sermon than where there is none" (*Cardus. Doc. Ann.*, ii. 258). In the articles of impeachment the charge began, "there having formerly been two kinds of ringing . . . one kind when there were both prayers in the church and a sermon preached," &c.

MACKENZIE E. C. WALCOTT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Papers of a Critic. Selected from the Writings of the late Charles Wentworth Dilke. With a Biographical Sketch by his Grandson, Sir Charles W. Dilke, Bart., M.P.* 2 vols. (Murray.)

THE above volumes contain articles on Pope, Lady Mary Wortley Montague, Swift, Junius, Wilkes, Grenville, Burke, &c., but there are others which are scarcely less important, and certainly are not less interesting. The memoir includes much matter bearing on the lives of Keats, Hood, Procter, Chorley, Lamb, Lady Morgan, Coleridge, Landor, Byron, Bulwer, Dickens, Mrs. Austin, &c. From these words it will be seen that the volumes address themselves as much to the general reader as to those who love to assist at the unravelling of vexed questions in social, political, or literary history. There was no more successful clearer up of such questions than the late Mr. Dilke, for the simple reason that he brought to the work persistent industry, earnestness, and an honest spirit of truthfulness; and he delivered no judgment till he was thoroughly satisfied that it was correct on every point, and in no part assailable. But the readers and contributors of "N. & Q." do not require to be told of the rare qualities which distinguished Mr. Dilke as a critic. They will be glad to possess the papers which his grandson has collected, and which prove that he stood unrivalled as a great master of the art of criticism. They who had the honour of possessing his friendship have a loving

and undying memory of what Mr. Dilke was as a man. To those who were strangers to him we heartily recommend a perusal of the memoir, in which his grandson tells the story of a thoroughly honest man's honest and useful life. Having said this much in our brief space, we devote what we can yet spare to a sample of Mr. Dilke's affection and wisdom in another character. The columns of "N. & Q." have contained many beautiful letters written by men who now, as the phrase is, "belong to history"; but we question if there is one among them all which is so tender and so wise as the following letter, which he addressed to his son, the late Sir Wentworth Dilke :—

"MY VERY DEAR BOY,—When we cannot do what we wish, we must do what we can. If there be no great deal of deep thinking in this apothegm there is a vast deal of truth. You will receive this letter on your birthday. I would wish to meet you coming downstairs, or to welcome you at your first waking,—or myself to waken you with congratulations. To take you by the hand; to kiss your forehead; to give you my blessing; to wish you all possible happiness. This cannot be. All that I can, is to wish you happy; and to wish you may *deserve* to be happy, by being virtuous and good. However, there are some illusions that are pleasant and worth indulging in. I will persuade myself that I slept last night in Florence; that I felt the wind come cutting round the Baptistery five minutes since as I came to breakfast; that I cast an admiring eye at the old Belfry, and wondered how they ever came to build with such materials; that I pushed open the great outer door, and took care to shut it after me; rang the bell; said 'Good day' in answer to Madelana's good-tempered welcoming; have just warmed myself at the stove; and now 'Here comes my boy! Give us your hand, old tiger. No, your *right* hand! There! God's blessing on you, my dear, dear boy. Many, many, many happy returns of this day to you and to all of us. Your mother and myself beg your acceptance of—' Zounds! There's no cheating myself any longer!—of something, and that's all I know. Something that I hope Brown has had cunning enough to find out that you would like.

"You are a good fellow to think of us so often, and your letters are more and more entertaining. You tell us more of yourself, of your studies, and of your pleasures, and your last letter was full of interest. I like your purchases, and envy you the pleasure of reading the Letters of the Younger Pliny. You seem to have something of your father and of your grandfather in you, and to love books; but do not mistake buying them for reading them, a very common error with half the world. If you have, as I hope, bought Terence, and Plautus, and Valerius Maximus, and the others, *because* you intend to read them, and if

you *do* read them, in defiance of the little difficulties you will at first meet with, you will very soon be off my mind; there will no longer be much occasion for me to think for you, or to advise you; the thing desired will be accomplished. Once feel the pleasure of learning, or rather of knowledge, and I cannot conceive a man ever forsaking it. It would be leaving a fair pasture to starve upon the barren moor. If you buy what you do not intend to read, your library is no better than a curiosity-shop. A library is nothing unless the owner be a living catalogue to it. I do not mean that you ought not to buy what you cannot immediately read, or read through; some books are to be skimmed, others are for reference, others are to be bought because the opportunity offers, and are to be read, though not at that time.

"I do not desire to have you a great Latin scholar. If I had, I would have kept you drudging at established forms. But I do wish you to know and understand Latin as well as you do English. The way to read Latin with facility is, first to read with great care, as with your master, and then to read a great deal with less care, not waiting or stopping for every word or phrase you do not recollect, but satisfied if you perfectly understand the general sense. These two going on together would very soon accomplish the thing, and the trouble and time is nothing; for it is not so much spent in learning Latin as in reading history and acquiring general knowledge. The old objection to Latin and Greek is the loss of time. Why, a man must understand history, and it takes less time to read Livy than to read Hook, and you drink at the fountain while others drink where the waters have been mixed and muddled with people dabbling in them. I have hopes from your purchases that you have seen this already, and that I am only explaining your own feeling. In this way I should think Valerius Maximus and the Letters might be read. Plautus and Terence are more serious gentlemen—an odd way of expressing myself about two writers of comedy. I should recommend you to run over Virgil's *Bucolics*. In Italy you will find the very scenes. After such reading, a walk will illustrate Virgil, and Virgil explain a walk. Keep your mind always awake to what is going on about you—to the habits of people, especially the country people. Get into talk with them, observing their manner of cultivation, the rotation of crops, the price of land, both for purchase and rental. This is *knowledge*, and knowledge gained by merely opening your ears and your eyes. It costs no time, no labour, no money. When you walk to Fiesole, you admire the fine view. That is *one* thing worth walking to Fiesole for. But it will not detract from the view if you descend from looking at the works of God to look at the works of man. Observe of what the view is made up—

how much of hill, how much of valley, how much of cultivated, how much of barren land; of the cultivated, how much arable and how much pasture. Ask yourself why this or that crop is grown here in preference to any other. This is walking with an object instead of without one. We cannot here acquire the information but with labour and loss of time. You, living there, pick it up without either. There are advantages in travel often overlooked. The majority of travellers are like the majority of those who stay at home—idle, thoughtless people. They go to the picture-gallery—and, indeed, whoever should neglect this would deserve to be hooted at; but if a man hopes to distinguish himself—to be a writer, or a statesman, or to desire to be *qualified to be* these, which all men ought—then he must contrast laws with laws, agriculture with agriculture, peasantry with peasantry, and then his country may benefit by his observation and travel.

"Here's a pretty birthday letter of congratulation! Never mind, my dear fellow; I'm afraid all my letters will run into this prosing. The fact is, I never think of you but it is how to make you happy, respected, self-respected. Forgive me if I am not so entertaining as you might expect. Whatever I am, I wish you once more health, happiness, and many future pleasant birthdays, and remain for ever,

"Your affectionate Father,

"C. W. DILKE.

"P.S.—I agree with you, and love the French; but if my judgment be worth anything, the Germans are the first people in Europe, not excepting our own countrymen, who, however, are only second, if not equal, to the first. Where would you find any but a German with enthusiasm enough to walk *all over Italy*, when he could not ride, like our friend with the pipe? If you meet him on his return through Florence, you may take off your hat to him, and say I told you to. That is the way to acquire knowledge: to make all sacrifices to it. But unfortunately people rarely know it is *worth* all sacrifices until they already have a good deal of knowledge."

"The words of a wise man are as precious jewels," says an Eastern moralist; and the jewels of wisdom contained in the above exquisite letter are worthy of being enshrined and preserved in columns to which Mr. Dilke was himself once such an invaluable and much-honoured contributor.

SONG IN PRAISE OF ALE (5th S. iii. 499).—This lively Bacchanalian chant is a genuine Cavalier song, before the Restoration. The earliest printed copy known to me is in *Wit and Drollery*, 1656 edition, p. 154. It is also in *Merry Drollery*, 1661, p. 155, and in *Merry Drollery, Complete*, 1670 and 1691, p. 164. I have it also, with the music, nearly a hundred years later, slightly modernized, in *Calliope*, 1788, p. 452. Here are the original words:—

#### "IN PRAISE OF ALE.

"When the chill *Aarocco* (*Sirocco*) blows,  
And Winter tells a heavy tale,  
And Pies and Daws, and Rooks and Crows  
Do sit and curse the frost and snows,  
Then give me Ale!

"Ale in a Saxon *Rumkin* then,  
Such as will make Grim-Malkin prate,  
Bids Valour burgeon in tall men,  
Quickens the Poets Wits and Pen,  
Despises Fate.

"Ale that the absent *Battel* fights,  
And forms the March of *Scordish* Drums,  
Disputes the Princes Laws and Rights,  
What's past and done tells mortal Wights,  
And what's to come.

"Ale, that the Plough-mans heart up keeps,  
And equals it to Tyrants' Thrones:  
That wipes the eye that ever weeps,  
And lulls in sweet and dainty sleeps  
Their weary bones.

"Grandchild of *Ceres*, *Bacchus* Daughter,  
Wines emulous Neighbour, if but stale:  
Ennobling all the Nymphs of Water,  
And filling each man's heart with laughter,  
Oh, give me Ale."

Molash, Kent.

J. W. E.

#### Notices to Correspondents.

H. W. S. writes:—"There is an error in Mr. Bohn's communication (5th S. iii. 498). The Chelsea Vase, formerly in the Foundling Hospital, was not presented to that institution by Hozarth, but by Dr. Garnier, Vicar of Chelsea (B). 1763.—Vide *History of the Foundling Hospital*, by John Brownlow."

PELAGIUS.—We feel confident that no such list as that you require has ever appeared—at least not authorized.

T. W. C. asks E. A. P. ("Beautiful Snow," 5th S. iii. 358; iv. 12) to say where the tract "Beautiful Child and Beautiful Snow" was published.

C. W. (New York).—Her name is supposed to have been Wainsbury; she is said to have been attached to the Duke de Berri.

B. E. N.—We shall be very glad to have the paper you refer to.

W. R. K.—Johnson gives "to cashier" as derived from *casser*, to dismiss.

X. L. X.—"N. & Q." is scarcely the medium for such a query.

T. C. S.—This coaching bill has been repeatedly printed.

J. T. PAINTER.—Most probably at the British Museum.

G. W. S. P. (Chiswick).—Forwarded to Mr. THOMAS.

W. S.—The letter has been in print before.

A. F.—Very welcome.

#### NOTICE.

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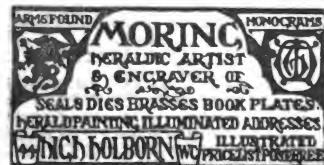
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## Notes.

## THE LONDON FENCING SCHOOLS OF SHAKSPEARE'S TIME.

Some years ago, in a book called *Shakspeare's England*, I devoted some time and care to working out a hint of Collier's as to the source of Touchstone's "cause of quarrel," i. e., the curious book on duelling by Vincentio Saviolo, to whom the poet alludes by name, as also to Caranza, with whose works I am unacquainted. That the bard met his Mercutio, and Tybalt, and Sir Andrews at the fencing schools of the day is evident from the language he puts into their mouths. The *Paradoxes of Defence*, by George Silver, a "master of fence," who may have played good Master Slender "three venerys for a dish of stewed prunes," though less known than Saviolo's book, is, I think, quite as illustrative of Shakspearian times, and deserves to be better known. I therefore append some of the quaintest passages. Mr. Silver seems to have had a great contempt for the new-fangled rapier, and does not conceal his dislike:—

"Paradoxes of Defence, wherein is proved the true grounds of fight to be in the short ancient weapons, and that the short sword hath advantage of the long sword or long rapier, and the weakness & imperfection of the spier-fights displayed. Together with an Admoni-

tion to the noble, ancient, victorious, valiant, and most brave nation of Englishmen, to beware of false teachers of defence, and howe they forsake their owne naturall fights; with a brief commendation of the noble science or exercising of armes. By George Silver, Gentleman. London, printed for Edward Blount, 1599."

## Dedication:—

"To the Right Honorable and Singular good Lord Robert Earle of Essex and Ewe, Earle Marshall of England, Viscount Hereford, Lord Forrers of Chartley, Bouchier, and Lorraine, Maister of the Queenes Maiesties horse, and of the Ordinance, Chanceller of the Universitie of Cambridge, Knight of the most noble order of the Garter, and one of Her Highnesse most honorable privy Counsell."

The following is a graphic sketch of a first-class fencing school:—

"There were," says Silver, "three Italian teachers of offence in my time. The first was Signior Rocco; the second was Jeronimo, that was Signior Rocco's boy, that taught gentlemen in the Blackfryers, as Usher for his Master instead of a Man. The Third was Vincentio. This Signior Rocco came into England about some thirtie years past; he taught the Noblemen & Gentlemen of the Court, he caused some of them to wear leaden soles to their shoes, the better to bring them to nimbleness of feet in their fight. He disbursed a great sum of money for the lease of a fair house in Warwick Lane, which he called his colledge, for he thought it great disgrace for him to keepe a Fence-Schoole, he being then thought to be the only famous Maister of the Art of Armes in the whole world. He caused to be fairly drawne and set round about his Schoole all the Noblemen & Gentlemen armes that were his schollers, & hanging right under their armes their rapiers, daggers, gloves of male and gantlets. Also he had benches and stools, the roome being verie large, for Gentlemen to sit round about his Schoole to behold his teaching. He taught none commonly under twentie, fortie, fifty, or an hundred pounds. And because all things should be very necessary for the Noblemen and Gentlemen, he had in his Schoole a large square table, with a greene carpet, done round with a verie brode rich fringe of gold, alwaies standing upon it a verie faire Standish covered with Crimson Velvet, with inke, pens, pin-dust, and sealing-waxe, and quiers of verie excellent fine paper gilded, readie for the Noblemen & Gentlemen (upon occasion) to write their letters, being then desirous to follow their fight, to send their men to dispatch their business. And to know how the time passed, he had in one corner of his schoole a Clocke, with a verie faire large diall; he had within that schoole a roome the which was called his privie schoole, with manie weapons therein, where he did teach his schollers his secret fight, after he had perfectly taught them their rules. He was very much beloved in the Court. Then came in Vincentio & Jeronimo, they taught rapier fight at the Court, at London, and in the Countrey, by the space of seven or eight yeares, or thereabouts. These two Italian fencers, especially Vincentio, said that Englishmen were strong men, but had no cunning, and they would go backe too much in their fight, which was great disgrace unto them. Upon these words of disgrace against Englishmen, my brother Toby Silver and myselfe made challenge against them both to play with them at the single rapier, Rapier and dagger, the single dagger, the single sword, the sword & target, the sword & buckler, and two-hand sword, the Staffe, battell axe, and Morris Pike, to be played at the Bell Savage upon the Scaffold, where he that went in his fight faster backe than he ought, of Englishman or Italian, should be in danger to

breaks his neck off the Scaffold. We caused to that effect five or six score bills of challenge to be printed, & set up from Southwark to the Tower, & from thence through London unto Westminster."

Silver then enumerates the various descriptions of duel, for all of which he pronounces the rapier insufficient:—

"The rapier & the poiniard fight, the Rapier and Buckler fight, the rapier & cloke fight, and the rapier and glove of male fight; all these fights by reason of the imperfection of the rapier, and rapier fight, are all also imperfect fights; and for proofe of the uncertaintie and impossibilities of safetie in any of these fights, thus it standeth. These fights depend altogether upon variable fight and close fight; in anie of these fights it is impossible in true space of offence to keep the blades of their rapiers from crossing, or from breaking with the Poiniards, buckler, cloke, or breaking or catching with the glove of male; because in anie of these two fights, the Agent hath still in true space the blade of the Patient's rapier to worke upon. . . .

"Now, O you Italian teachers of defence, where are your *Stocatas*, *Imbrocatas*, *Mandriatas*, *Puntas*, and *Puynta reversas*, *Stramissions*, *Pasadas*, *Carricados*, *Awazzas*, and *Incartatas*, and playing with your bodies, removing with your feet a little aside, circle wise winding of your bodies, making of three times with your feet together, marking with one eye the motion of the adversary, & with the other eye the advantage of thrusting? What is become of all these juggling gambals, apish devices, with all the rest of your squint-eyed tricks, when as through your deep studies, long practises, and apt bodies, both strong and agilous, you have attained to the height of all these things? What then availeth it you, when you shall come to fight for your lives with a man of skill?"

In his preface Silver waxes very angry with the rapier, which he calls "a bird-spit":—

"Was Ajax," he says, "a coward because he fought with a seven-folded buckler, or are we mad to go naked into the field to trie our fortunes, not our vertues? Was Achilles a run-away, who wore that well-tempered armour, or are we desperat, who care for nothing but to fight, and learn like the Pigmies to fight with bodkins, or weapons of like defence? Is it valour for a man to go naked against his enemy? Why then did the Lacedemonians punish him as desperate, whom they rewarded for his valour with a Lawrell Crowne? But that which is most shamefull, they teach men to butcher one another here at home in peace, wherewith they cannot hurt their enemies abroad in warre. For, your Honour well knows that when the battels are joynd, & come to the Charge, there is no Roome for them to draw their Bird-spits, & when they have them what can they do with them? Can they pierce his corset with the point? Can they unlance his helmet, unbuckle his armour, hew asunder their pikes with a *Stocata*, a *reversa*, a *drilla*, a *Stramason*, or other such like tempestuous termes? No, these toys are fit for children, not for men, for stragling boyes of the Campe, to murder poultrie, not for men of honour to trie the battell with their foes. Thus I have (Right Honorable) for the trial of the truth, betwene the short Sword and the long Rapier, for the saving of the lives of our English gallants, who are sent to certain death by their uncertaine fights, & for abandoning of that mischievous & imperfect weapon, which serves to kill our friends in peace, but cannot much hurt our foes in warre, have I at this time given forth these Paradoxes to the view of the World. . . .

"I rest assured that your Lordship will vouchsafe to

receive with favour and maintaine with honour these paradoxes of mine, which if they be shrouded under so safe a shield, I will not doubt to maintaine with reason amongst the wise, and prove it by practice upon the ignorant, that there is no certain defence in the rapier, and that there is great advantage in the short sword against the long rapier, or all manner of rapiers in general, of what length soever. And that the short staff hath the vantage against the long staffe of twelve, fourteen, sixteen, or eighteen foote long, or of what length soever. And against two men with their swords and daggers, or two rapiers, Poiniards & Gauntlets, or each of them a case of rapiers; which whether I can perform or not, I submit for trial to your Honour's Martial censure, being at all times ready to make it good, in what manner, and against what man soever it shall stand with your Lordship's good liking to appoint."

The Spaniards at this time claimed the palm for the use of the rapier:—

"The Spaniard," says Silver, "is now thought to be a better man with his rapier than is the Italian, Frenchman, High Almaine, or anie other countrie man whatsoever, because they in their rapier-fight stand upon so manie intricate trickes, that in all the course of a man's life it shall be hard to learn them, and if they miss in doing the least of them in their fight, they are in danger of death. But the Spaniard in his fight, both safely to defend himselfe, and to endanger his enemy, hath but one onelying and two wards to learn, wherein a man with small practice in a verie short time may become perfect.

"This is the maner of Spanish fight, they stand as brave as they can, with their bodies straight upright, narrow spaced, with their feet continually moving, as if they were in a dance, holding forth their armes and rapiers verie straight; it shall be impossible for his adversary to hurt him, because in that straight holding of his arme, and point of his arme, which way soever a blow shall be made against him, by reason that his rapier hylt lyeth so farre before him, he hath but a verie little way to move, to make his ward perfect in this maner. . . . Yet the Italian teachers will say, that an Englishman cannot thrust straight with a sword, because the hilt will not suffer him to put the forefinger over the crosse, nor to put the thumb upon the blade, nor to hold the pummell in the hand, whereby we are of necessitie to hold fast the handle in the hand; by reason whereof we are driven to thrust both compass and short, whereas with the rapier they can thrust both straight & much further than we can with the sword, because of the hilt, and these be the reasons they make against the sword."

Saviolo, the new fashionable master of the day, differs entirely from honest Silver, for he holds that the rapier equalized men, and that with the rapier a small weak man, by a sudden turn of the hand or a little removing of the foot, could often "subdue & overcome the fierce braving push of tall and strong bodies."

WALTER THORNBURY.

P.S.—The fencing-scene in *Hamlet* is picturesque enough on the stage, but Saviolo tells us that the attitude in such encounters was that of a person all but sitting down.

## SEMPILL AND SHAKESPEARE.

In 1872 was published, for the first time since the sixteenth century, under the title of the *Sempill Ballades*, a curious collection of historical and satirical pieces, which had originally been in the form of broadsides and black-letter tracts. The book will probably never be very widely known, as its circulation was designedly restricted, not to mention the crabbed old Scotch and barbarous spelling. The poems are the work of Robert Sempill, of whose identity (except that he was *not* of the family of Sempill, of Beltrees, which, in each of three successive generations, produced a poet) next to nothing is known, or whether he was a Scotch peer of that name, or a captain in the army. His writings have been said by some to "combine the excellencies of Tibullus, Ovid, and Callimachus," by others to be gross, illiberal, and unpoetical. One of these pieces is called *The Bischoppis Lyfe and Testament*, MDLXXI. The prelate in question is John Hamilton, Bishop of Dunkeld and Archbishop of St. Andrews, brother of the Duke of Chateaufort, and one of the most powerful supporters of Queen Mary's cause. At the capture of Dunbarton, April 2, 1571, by the young king's troops, he was taken "with his harness on," for "Mars was the maister at this Belial's birth,"\* sent to Stirling, and hanged on April 7. Richard Bannatyne, John Knox's secretary, thus records the execution and the vile couplet written on the occasion:—

"The great Bishop of Sanct Androis was hanged, his  
Epitaph upon the Gibbet was—

'Cresce diu felix arbor semperque vireto  
O, utinam semper talia poma feras.'

"The ignominious fall of the Head of the Catholic Church afforded a subject of great exultation to the Protestants."†

It is to one of the last verses of the *Testament* I would ask attention. The words therein ascribed to the fallen prelate are:—

"+ Gude pepill all, I pray yow pray for me

Herefor go mark this in Memoriall  
Twyse being bischop with sic beriall  
Hard to belief, sum tyme, to see me hing  
Gif I had servit my God, and tyne (then) my King."

The most casual reader can scarcely fail to have words wonderfully similar recalled to his mind by these lines, namely, the oft-quoted speech of Cardinal Wolsey, another fallen magnate:—

"O, Cromwell, Cromwell,  
Had I but served my God with half the zeal  
I served my king, he would not, in mine age,  
Have left me naked to mine enemies."

*K. Henry VIII.*, Act iii. sc. 2.

Now, I have equally with the writer in the

*Cornhill* of November last, cited in "N. & Q." some time ago, a feeling against the collection of "parallel passages," as tending to disparage the later writer for want of originality, and the inference of injustice to the first. But there are cases, like the present, where to be copied (if copy it be) is a very high honour to the writer followed. I believe the date of the writing of Shakespeare's play is still considered uncertain; but it would appear that any of the theories advanced on the subject would place it considerably after Robert Sempill's piece, which, moreover, I think very unlikely to have found its way to London in Elizabeth's time. A dictionary would have been needed to accompany it. Some years ago, when the idea was more strongly held than it seems to be now, that Shakespeare not only visited Scotland, but played at Aberdeen along with "His Majesty's servants" from the Globe Theatre, under Lawrence Fletcher's "management" (who certainly did play there), this concurrence of ideas would, no doubt, have been considered weighty. If the opinions entertained by Malone\* and Charles Knight† be both correct, it follows that Shakespeare must have written *King Henry VIII.* during the year of his visit to Scotland, i. e., 1601, shortly before which date it is undoubted that he was both a player at, and a part-proprietor in, the Globe; also equally certain it is that only some eighteen months later than the Aberdeen performances—that is to say, in May, 1603—Shakespeare was still connected with the Globe company, and, along with Lawrence Fletcher, obtained a licence for their theatre. I would, therefore, with your permission, submit for the consideration of the Shakspearian critics among your readers, whether the coincidence of these passages has any bearing on the question of Shakespeare's connexion with Scotland or Scottish literature; and I say, with Sir James Sempill,—

"Reject them if they jump not just together."‡

One other theory suggests itself, namely, that both passages embody some proverbial phrase common to the two countries at that age, but of this I find no evidence.

A. FERUSSON, Lt.-Col.  
U. S. Club, Edinburgh.

[We remind our gallant correspondent that Wolsey, in 1530, uttered the words to "Master Kynston," the Lieutenant of the Tower, then in the Cardinal's room at Leicester, which words, slightly modified, Shakespeare makes the dying Prelate address to Cromwell.]

## LIBRARIES AND MSS. CONSUMED BY FIRE.

It was not at first intended to go further back than two hundred years, in recounting the libraries that have perished by fire; but brief notice may

\* Malone's *Shakespeare*, xix. 103.

† William Shakspeare, a Biography.

‡ *The Packman's Paternoster*, circa 1620.

\* *The Treason of Dunbarton*.

† *Journal of the Transactions in Scotland*, 1571-1573, p. 120.

be made of some others, such as the library formed by Demetrius Phalereus and his successors, which accidentally caught fire in the wars of Julius Caesar in Egypt; and of the burning of the library of Alexandria, to which, before its destruction, the Emperor Domitian sent copyists to repair the loss occasioned by a conflagration, which had destroyed the public libraries at Rome; the Korans burnt by the Crusaders; the library founded by the Emperor Zeno, and burnt by the great iconoclast, the Emperor Leo, with the twelve assistant-librarians in it, because he could not convert them to his opinions regarding images; the library at Cordova, burnt by the usurper, Al-Mansur, in 796; the library of the American Congress, once by the British army, in 1814, and a second time, partially, by accident, in 1851. No mention seems to be made of any libraries that perished in the great fire in Hamburg, in 1842, or at Chicago, although many private libraries suffered. no doubt, on both occasions. To have some idea of the greatness of the loss sustained by literature and the sciences from other causes, as well as by accidental fires, it is necessary to take into account the ravages committed by fanatical and ignorant mobs, led on often by the hope of plunder, such as were the London rioters of 1780, when Lord Mansfield's library and MSS. were destroyed; the mob at Birmingham, in 1791, that broke into Dr. Priestley's house, destroyed his philosophical apparatus, a valuable collection of books, and a large number of MSS., and even attempted to set fire to his house, compelling him to abandon England, and to reside in America—England, which was wont to be, and still is, considered "the safest asylum in Europe for persecuted books," as well as for persecuted individuals.

In 1761 the greatest part of the Escorial Library was burnt, rich in Arabian MSS., the spoils of Granada and Morocco. In the innumerable fires at Constantinople no doubt many valuable MSS. have perished.

At Moscow, in the French invasion, the fine library of the university, and valuable collections of all kinds, fell a prey to the flames.

Fires at great printing establishments have sometimes proved very fatal to valuable works, either in progress or finished. Such was the fire at Mr. John Nichols's printing office and warehouses, consuming them, with the whole of their valuable contents, Feb. 8, 1808. The accidents by fire to the mansions of the nobility and gentry in the United Kingdom have been frequent and great, in the destruction of libraries and MSS. Many years seldom pass without such being recorded, as every reader will remember. It would be felt as a world-wide benefit if the owners of MSS. that are unique, and of importance in any respect,—literary, genealogical, archaeological, scientific,—would make their existence known to

a national (or private) committee, with Earl Stanhope for president, who should decide on their publication, and thus save them from the possibility of their being for ever lost. No doubt this course is from time to time nobly followed; but instances of the kind might still be greatly multiplied.

J. MACRAY.

THE CHILD OF HALE.—Remarks have recently appeared in the *Pall Mall Gazette*, pointing out the discrepancy that exists between the height of this individual as given on his tombstone and the length of the grave itself. Some years ago I visited Hale, which is situated near the Mersey, about eight miles east of Liverpool, and went to see this grave. To the best of my recollection, it was close to the flagged roadway in the churchyard near the church, and was marked by two small stones at head and foot, and included two ordinary sites in length, of six feet each. I do not recollect seeing any account on a tombstone stating his height, which may have been placed there since. The historians of Lancashire give his height as being nine feet three inches, and his hand seventeen inches long—surely a mistake. Colonel Blackburn, of Hale Hall, has an original painting of him, with this inscription:—"This is the true portrait of John Middleton, the Child of Hale, who was born at Hale in 1578, and buried at Hale in 1623." The cottage in which he lived is still standing near the corner of the green. The house is very old, with a sloping roof. It is said that the only place where Middleton could stand upright was the centre of the floor. The country inn near the church is named the "Child of Hale," and has, or had, his portrait, full life size, as a signboard. It is related that in the year 1617 Sir Gilbert Ireland took Middleton up to the Court of King James, at which he was presented in a very fantastic costume, having large lace ruffles about his neck and hands, a striped doublet round his waist, a blue girdle embroidered with gold, large white plush breeches adorned with blue flowers, green stockings, shoes with red heels tied with red ribbon, and wearing at his side a sword suspended by a broad blue belt over his shoulder, embroidered like the girdle. He wrestled with the king's wrestler, and put out his thumb. On leaving London the king made him a present of 20*l*. He returned by way of Oxford, and there being many Lancashire students in Brasenose College at the time, his likeness was taken, and still adorns the college library. It is possible that some record may exist in connexion with this portrait that would authenticate his great stature.

I may, perhaps, be allowed to mention that at Penrith, in Cumberland, there is a "Giant's Grave" in the churchyard, which I have visited. The site is marked by a tall weathered stone



which had the appearance of being originally a cross, and a smaller foot stone, the distance between the stones being twelve feet; and an idea was entertained by the peasantry that the space between the stones marked the height of the giant, when it really meant that, the deceased being much beyond the ordinary stature, his relatives were obliged to buy two sites in length, as all the other graves, flat stones or otherwise, are six feet. Dr. Adam Clarke (in his notes on 1 Samuel xvii.) says:—"Men of uncommon size are known in our own day. I knew two brothers, named Knight, in my own township, who were 7 feet 6 inches in height, and another of the same place, Charles Barns, 8 feet 6 inches."

Residents in the vicinity of Hale may perhaps be able to say what the actual inscription is upon Middleton's tomb, and there may be confirmatory evidence at the Hall of his exact height.

J. B. P.

Barlourne, Worcester.

DR. MAYOR AND THE PUBLIC MATTERS IN WHICH HE TOOK PART.—The death, on the 15th of May, 1575, at Warwick, of Harriett, widow and second wife of the late Dr. William Mavor, Rector of Bladon-cum-Woodstock, is the severance of a link that united the present generation with one that has passed away. Dr. Mavor—originally, it is believed, MacIvor (he was a native of Aberdeenshire), but anglicised into Mavor—was in his early days a "popular educator"; his spelling-book ran through more than a hundred editions, and his other educational works had an extensive sale in their day. As early as 1782, in his twenty-fifth year, he published a system of stenography, and his contributions to educational literature did not cease till he had reached three score years and ten. In 1817 he brought out, as a companion to Arthur Young's *Agriculture of Oxfordshire*, "A General View of the Agriculture of Berkshire," a valuable work to the local historian and to the student of the peculiarities of the Thames and its tributary rivers and valleys. His connexion with the city of Oxford commenced early in this century when, obtaining the Rectory of Stonesfield, which, at the consent of the then Duke of Marlborough, he exchanged with the Rev. John Brown for Bladon-cum-Woodstock in 1802, and at Woodstock he died, December 29, 1851, in his eightieth year, so that the lady who lately departed had a widowhood of thirty-five years. A neatly worded inscription from the pen of his friend and executor, the late Rev. John Thomas, Vicar of Yarnton, is on a marble monument on the outside of the west end of Woodstock Church, and this inscription states, in addition to the preferment already mentioned, he held the Vicarage of Hurley, near Great Marlow; that he was a magistrate for the county

of Oxford, and ten times Mayor of Woodstock. Towards the end of his life he ceased to act as a county magistrate, with the remark to his brother justices, who pressed him to continue his services, that "he had been head gamekeeper to the Duke of Marlborough long enough." The present generation, knowing only the statute 1 and 2 William IV., c. xxxi., as to game law matters, can hardly imagine what the old state of things as to those laws was when it had to be traced through some fifty or more enactments, from the 13th Richard II. to 50th George III., and the law was administered in the private studies and parlours of magistrates, unprofaned by the presence of newspaper reporters—small wonder that Mavor's keen vision saw the evils he could not amend. By his first marriage Dr. Mavor had two sons,—John, who became Vicar of Foresthill, near Oxford; and Henry, who practised as a lawyer in Woodstock, both long since deceased.

W. WING.

SCYTHED CHARIOTS.—These seem to have been used by the Assyrians, for in the inscription of Sennacherib, a translation of which is published in *Records of the Past* (vol. i.), we find, at p. 48, as follows:—67, 68, "The hostile troops with the revolving blades I overthrew"; 82, 83, "Of my chariot, as it swept away the slain and the fallen, with blood and flesh its wheels were clogged." The translator, Mr. H. F. Talbot, says, in a footnote:—"His chariot wheels were armed with iron scythes. So I understand the passage. See 2 Maccabees xiii. 2, and Xenophon's *Anabasis*."

If the three volumes which have already appeared are a specimen of what is to follow, this cannot fail to prove a work of absorbing interest to the student of antiquity, especially that portion of it which bears upon early Scripture records. The Society of Biblical Archaeology are rendering a precious service to letters generally, but, to the object which they specially aim at, one the value of which it is impossible to put any price upon. I only hope they will meet with support commensurate with the noble work they have taken upon them to do.

EDMUND TRW, M.A.

USE OF THE WORD "HIERARCHY."—I hope that such a solecism in etymology as the use of the word "hierarchy," in the sense of *higher grade or order*, is not going to be introduced into our language and literature, by the inadvertence of two such high authorities as the "Etonensis" of the *Contemporary Review*, generally attributed to Mr. Gladstone, and Dean Stanley, in his recent speech at the Newspaper Fund dinner.

No one, of course, knows better than those distinguished men, that the word is directly derived from the Greek (*ἱερός* and *ἀρχή*), and that its true meaning is strictly confined to that of order, rank,

or establishment, in sacred or ecclesiastical subjects only. To use the word in a secular sense is surely entirely to pervert its meaning and etymology.

I will not encumber this note with a string of authorities, but every dictionary, from Johnson to Webster, will be found strictly to confine its meaning to the sense I have mentioned. I am well aware that the French have long made use of the term "Hiérarchie Militaire"; but, on that very account, I am desirous that such an example should not be allowed to slip, unreflectingly and mechanically, into the practice of our language.

I cannot but presume that it is only by one of those "maculæ quas incuria fudit" that these distinguished scholars have been led to use the word in the above sense; but, were it possible to be otherwise, I should be respectfully desirous of learning any explanation that could be given of it.

C. DARBY GRIFFITH.

"WIND-SUCKER" IN BEN JONSON'S PLAYS.—This word occurs in the play of the *Silent Woman*, and Whalley correctly defines it to mean "a kind of kite." But Colonel Cunningham demurs to this definition. He remarks that—

"Had Gifford known anything about horses, he would have shouted at Whalley for his note, as wind-suckers, crib-biters, roaners, must have been in existence before—as they are after—this peculiar kind of kite."

Now, I shall not shout at Colonel Cunningham for his odd addition to Whalley's quite accurate note, but I shall beg of him to note that in the play there is a designed antithesis expressed between the wind-sucker and the rook, both fowls of the air, which a horse is certainly *not*. A glance over the pages of Halliwell's and Nares's archaic dictionaries would show the colonel that the *kestrel* is variously known as the wind-fanner, the windover, the wind-hover, and the wind-sucker. And a glance at any large Italian dictionary would further reveal to him the liberal epithet applied to it by the population speaking that tongue; an epithet not too liberal, however, to have been discarded from literal English translation by old John Florio and the peasantry of Anglia, or from the pages of Halliwell and other compilers of provincial Glossaries.

D. BLAIR.

Melbourne.

FURMETTY OR FRUMENTY.—I do not know whether this dish, which is very commonly eaten about harvest in our eastern counties, is confined to this portion of England; but as it is noticed in Johnson's *Dictionary*, I suppose its use is pretty general. I have lately been rather interested by a notice of its forming (with the same ingredients, and even the same name) a popular local dish in the province of Berry, in the centre of France, near Bourges and Issoudun. I enclose an extract from the *Revue des Deux Mondes* on the subject:—

"J'avais jusqu'à deux assiettes de *fromentée*, plat du pays que je ne pouvais pas même voir autrefois, et qui consiste en grains de blé crevés dans l'eau, et cuits dans du lait. Ce mets paulois a beaucoup d'analogie avec la colle de pâte, mais un proverbe dit, 'Qui n'aime pas la fromentée n'est pas Berrichon.'—*Revue des Deux Mondes*, tome xiv. p. 805, 'Callirhoé,' par Maurice Sand.

J. C. BARNHAM.

"UNE JUSTICE."—As a supplement to the note, *ante*, p. 26, I would say:—It is quite evident that X. W. knows what is meant by "une justice"; but I think that his explanation, though sufficient for the readers of "N. & Q.," is incomplete when given *urbi et orbi*. He might have added that a *gallows*, called then *une justice*, was permanently fixed by every castle in feudal times, and that the number of posts (bois) which formed it showed the importance of the fief. There were two, three, four, up to sixteen accordingly. *Etre près d'une justice* means, therefore, to be near one of those gallowses.

GARVH AMHUX.

WILLIAM BULLOCK.—Looking up OLPHAR HAMST's reference to *Men I have Known*, I find that Mr. Jerdan there says that Bullock, "early in the nineteenth century, commenced his instructive career." It may be worth noting that his instructive career must have commenced in the eighteenth century, for I have seen *A Companion to Bullock's Museum, containing a Description of upwards of Three Hundred Curiosities*. Sheffield: printed for the proprietor by J. Montgomery, Iris Office, 1799. 8vo., pp. 48; *Addenda*, pp. 49 to 52. Printed by Luckman & Suffield, Broadgate, Coventry. In this museum, with which he was evidently travelling through the provinces, was—

"A superb Piece of Mechanism, originally a part of Cox's Museum, composed of gold and Jewelry, and containing a variety of curious movements and figures. In the bottom is a Cascade of Artificial Water in constant motion. This piece was sold by Mr. Cox for 500*l*."

Who was Mr. Cox, and is anything known of his museum? W. H. ALLNUTT.  
Oxford.

BEARING-REINS.—If I read aright the pictures of the wars of Sethos (1610 B.C.), as they appear in Osborn's *Antient Egypt*, the monarch always drove with bearing-reins; so that the practice now objected to was probably in use when Joseph rode in Pharaoh's second chariot. W. G.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

AUDLEY OF HELEIGH.—Will any one kindly help me to sort and label the Jameses of this family? How many were there? what was their

relation to each other? and how are their wives to be assigned to the right husbands? I find it impossible to make all the notes following sink neatly into their places, in accord with any pedigree which I have examined:—

Inq. of Alice de A., wife of James, held manor of Chynemay, 1341. Heir, William, fil. Jacobi, fil. Jacobi de A., æt. 30 and upwards (15 E. III., i. 10).

Inq. of Hugh de A., 1326 . . . late in prison at Wallingford, pur la queerele le Conte de Lancastre. Heir, James, son (19 E. II., 48).

\* Inq. of Nicholas de A., 1317. Heir, James, son, æt. 3, next Circumcision (1 membr.) last Christmas (1) about 3 last Epiphany (10 E. II., 73).

\* Imbel, D'na de Heleghe, uxor Jacobi, occurs Apr. 23, 1263; May 8, 1263; jam defuncta, May 15, 1364 (R. Pat.).

Jacobus Dns, et Eva uxor ejus, 1332 (R. Pat., 6 E. III.).

\* Jacobus de, fil. Jac. et Isabellæ, Apr. 23, 1353; June 20, 1360 (R. Pat.).

\* Rogerus, fil. Jacobi, Nov. 17, 1335.

\* James, attested letter patent, 1264 (Rot. Pat., 51 E. III., quoted).

Prob. æt. Jacobi, fil. et her. Nicholai, 1335. Born at Kneale . . . Circumcision (1) Purif. beatæ Mariæ (1) æt. E. II. 6 [1313]. Sponsor, D'ns Jac. de A., cons. sui (9 E. III., 73).

\* Margaret, widow of William Martyn, of whom Jas. de A. is cons. and heir. Mar. 1. 1337 (R. Pat., 11 E. III.).

\* Inq. Jacobi, fil. Jacobi, 1368-70 (Exch. Inq., vol. vii.).

\* Inq. Jacobi. Eelsa his wife . . . by gift from William Langespei her father. . . Heir, James, son, æt. 22 and upwards. 1272 (56 H. III., 8.—*Calend. Geneal.*, i. 153).

\* Inq. re dower of Maude, widow of Jas. de A. (2 E. I., 56). Maude, widow of Jas., brother of Henry and William (Inq. dicti Henrici, 4 E. I., 50).

\* James, son of James de A.—Ela, wife of James.—Henry and William, brothers of James. 1278 (Rot. Parliamentarium, 6 E. I.).

I think I can identify those persons to the extracts concerning whom an asterisk is prefixed. At first I thought there was no doubt of the identity of the James who is hero of the Prob. æt.; but when I come to inquire for his namesake, kinsman, and sponsor, I feel doubtful. His grandfather and uncle were both dead, and I fail to see a third James, who was living, except himself.

HERMENTRUDE.

PECK'S "DESIDERATA CURIOSA."—In my copy (æta. 1779) are bound up eight pp., numbered at the top 49-56, of Peck's prospectus of vol. ii. of *Desiderata Curiosa*, principally from the MS. remains of the Rev. Abraham Fleming, one of the compilers of Holinshed's *Chronicle*. The volume was to be in six books, and estimated to contain ninety sheets, and to cost 15s., small paper. A list of 126 articles (chiefly of the sixteenth century) is given; many relate to Mary Queen of Scots. The volume is said to be ready for the press, and only waiting for subscribers. Was it ever printed? if not, where is the MS.? Was the actual vol. ii. of the *Desiderata Curiosa* substituted for that described in the prospectus above mentioned?

A. J. H.

BUCKERIDGE FAMILY.—Can you give me information as to the family of Buckeridge, living at Basildon, and other places in Berkshire, from about the middle of the sixteenth century? I believe John Buckeridge, Bishop of Rochester (1611), afterwards of Ely (1628), was of this family. In Burke's *Armory* arms are given for the names of Buckeridge (of Highgate, co. Middlesex) and Buckeridge-Baynbridge (of Grandchester, co. Cambridge); is there any connexion between these and Buckeridge of Basildon? EDWIN SNUFF.

BATTLE OF IVRY.—I saw lately, in a chronicle of the battle of Ivry, the statement that two Captain Dudleys were slain there. Can any one inform me what were their Christian names? My ancestor, Captain Roger Dudley, was slain in the wars about that time. The Captain Dudleys might have been pretty numerous in Queen Elizabeth's time. DEAN DUDLEY.

Boston, Massachusetts.

PRIMATE LONG.—In the *Fate and Fortunes of the Earls of Tyrone and Tyrconnel*, by the Rev. C. P. Meehan, mention is made of an Archbishop Long, Primate of Ireland in the year 1588, during the viceroyalty of Sir William Fitzwilliams. Can you give me any information concerning him? From what part of England did he come? what was his crest? and did his family remain in Ireland? FRANCESCA.

WILLIAM WOOD, the Irish patentee (see *Student's Hume*, p. 590), born July 31, 1671, married Mary, daughter of Rev. — Molyneux, Witton Hall, Stafford. He resided from 1692 to 1713 at the Deanery, Wolverhampton. Where was he buried? and when? S. THACKER.

Regent's Park.

FAMILY ARMS.—Why do people of the same name, bearing the same arms, sometimes have a different crest and motto? Can scions of a family entitled to bear arms change their crest and motto, and assume another? OMEN.

ENGLISH HISTORY.—I want a list of the best books for getting up the history of England from 1815 to the present time. H. A. W.

"MONUMENTA PADERBORNENSIA."—I should be very glad of information relative to this work. I have seen a fine copy of it in the possession of a person to whom it is of importance to know whether it is a saleable article, and what might be its probable value. T. W. WEBB.

AN ORDER.—I have just seen an order taken from an officer's coat at Badajos. It is a diamond star, with a heart in rubies pierced by a sword. Is it French or Spanish? K. H. B.

AUGUSTINE DUDLEY.—Fuller, in *Worthies of Northamptonshire*, mentions a Marian martyr by this name. There was an Augustine, son of Wm. Dudley of Clapton. But Bridges, the Northamptonshire historian, states that Arthur Dudley was the incumbent of Castor, A.D. 1545. This Arthur was son of Sir Edward Dudley, lord of Dudley Castle, and was some time Prebendary of Worcester, being patronized by John Dudley, Duke of Northumberland. Was Fuller mistaken, or was Bridges wrong, or were both Arthur and Augustine parsons of Castor at nearly the same time?

DEAN DUDLEY.

Boston, Massachusetts.

PETER LORD MANLEY, 1415.—Can any of your readers tell me who married the eldest sister and co-heir of Peter Lord Manley, who died 1415, and who her grandchildren were? The youngest sister and co-heir married George Salvin, of Nafferton.

B. G.

Oboltenham.

THE QUEEN'S 13TH REGIMENT OF FOOT.—When was this regiment ordered by the authorities to wear the black worm in its lace? *The on dit* is that it was after the battle of Culloden, and that the sergeants of the regiment in question were accorded permission at the same time to wear their sashes over the left shoulder. The 13th Regiment is highly praised by Macaulay for its behaviour at Killiecrankie.

E. R. P.

Tenby, South Wales.

RIDEN OF WIMBURY.—Can any one give an account of this family, whose arms, according to Burke and Papworth—per pale argent and gules, a griffin segreant counterchanged—are the same as those borne by Thomas Ridout of Henbridge, Somersetshire, time of Henry VIII?

R.

Leeds.

HUGH BROUGHTON AND HENRY JACOB.—I have recently met with a small 8vo. volume of forty-eight pages, entitled:—

"A Replie vpon the R. R. F. Th. Winton for heads of his Divinity in his Sermon and Survey. How he taught a perfect truth, that our Lord went hœce to Paradise: But adding that he went thence to Hades, & striving to prove that he injurieth all learning & Christianitie. To the most noble Henry Prince of Great Britany. 1605."

The work is by Hugh Broughton, and has no printer's name or place. It was evidently printed abroad, probably at Middleburg, a town of the Netherlands, where several other works of the author were printed. It is the identical copy that belonged to Henry Jacob, a celebrated Nonconformist, and has his autograph (Su Jacobi), besides several neat manuscript marginal notes in Hebrew, Greek, and Latin, in his handwriting. The work does not appear to have been known to Lowndes.

Is it rare? and what is known of Henry Jacob after he went to America in 1624?

H. T. WAKE.

Cockermouth.

TENNYSON'S "LOCKSLEY HALL."—May I, at the risk of being reviled for hypercriticism, or ignorance, or both, make a note of inquiry on the following stanza from the above poem?—

"Never though my mortal summers to such length of years should come  
As the many-winter'd crow that leads the clanging rookery home."

(1.) By what elastic and syncretic process do summers come to years? (2.) Is a crow a year, or the equivalent to a length of years? (3.) How can a crow, not being a rook, lead a rookery?

W. T. M.

Shinfield Grove.

HISTORICAL PORTRAITS.—Our family has always had in its possession two portraits, about which I am very anxious to obtain information. The first is traditionally asserted to be that of Sacharissa. The face is fair and voluptuous, the hair carefully arranged in a row of little love-locks, and the whole appearance is that of a lady of rank. Both frame and picture might well be of the date when she lived. The second is said to be that of the first Earl of Sandwich. It is bishop's length, with classical drapery, and, like the preceding one, is of life size. It looks like a Lely, but is supposed to be by one of his imitators or successors. Both pictures are in remarkably good preservation. We can account, by an old family connexion, for our possession of the latter, but not satisfactorily of the former. I cannot find them mentioned in catalogues, but I believe portraits of the first and the second Earl of Sandwich were sometimes confused.

J. H. R.

HERALDIC.—To what families did the arms described below belong? They have been found in an old farmhouse in the parish of South Wraxhall, Wilts. Over the door of the house are carved in relief the following words, "God save Queen Elizabeth." Arms:—Sa., a chevron engrailed or between three crosses flory arg.; impaling party, per bend sinister ermine and ermines, a lion rampant or langued gu.; in the middle chief point ar., a hand sinister couped gu. Crest:—A lion sejant or langued gu., holding in the dexter paw a cross flory arg.

C. PARFITT.

THE "MONTHLY MAGAZINE."—When did this magazine begin? and in what year was it discontinued?

K. P. D. E.

BOROUGH OF ENGLAND.—In *An Historical Essay on the Legislative Power of England*, by George St. Amand, of the Inner Temple, Esq., London, 1725, p. 138, the following occurs:—

"That under the Appellation of Baron the Burghers were originally comprised:—4. The Word Baron did comprise the Burghers, who held their Burroughs immediately of the Crown. . . . But I will be very brief on this subject, because there is hopes of seeing the antient State of the Burroughs explain'd by the most accomplished Writer this Age has produced."

To whom does Mr. St. Amand allude in the above sentence? and did any work on the ancient state of the boroughs come out about this date?

D. C. E.

The Crescent, Bedford.

GILLING CASTLE.—Have any of the readers of "N. & Q." any print of Gilling Castle, Yorkshire, before it was altered by Vanbrugh? They would much oblige by communicating with

K. H. B.

Gilling Castle.

VARIOUS.—(1.) Where is Esther Van Homrigh buried? (2.) Where was Henry Brooke buried?

ALFRED WEBB.

Dublin.

[E. V. H. ob. 1729, and Henry Brooke Oct. 10, 1783.]

KNIGHTS OF THE ROYAL OAK.—In a paper I possess I find:—

"Richard Brathwayt, of Burneshead, author of *Drunken Barnaby's Her*, &c. He was one of the projected Knights of the Royal Oak, born 1588, and died at East Appleton, co. York, and was buried at Catterick, near Richmond, co. York."

What does "projected Knight of the Royal Oak" mean?

P. T.

BATTLE OF THE BRIDGE AT PISA.—What did this mimic, but often furious, Easter fight commemorate?

N. A.

### Replies.

#### THE MITHRAIC MYSTERIES.

(5th S. iii. 449.)

Does G. wish to know only about the bread or the mysteries of Mithras in general? He refers to Justin Martyr's *Apology*, lxvi., but there is much more about Mithras in Justin's dialogue with Trypho, lxx. And not only are the Mithraic mysteries mentioned by Tertullian, *De Præscriptione*, but *On Baptism*, *De Corona*, and *Against Marcion*.

There was not only the oblation of bread and water, but baptism, the birth, martyrdom, death, and resurrection of some one. Justin, in his *Apology*, speaks of the bread and wine in language amounting of the real presence. He gives the words of Jesus as in the Gospels, follows Luke xxii. 19. Justin then speaks as if the mysteries of Mithras had the same observances, used the same language, and had the same meaning, as those he had delivered in the rites of Christians:—

"Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated."

Having said, in the preceding chapter lxi., "the devil performed counterfeits of Christianity among the Greeks," chapter lxx. Justin says to Trypho, "Those who record the mysteries of Mithras say that he was begotten of a rock, and call the place where those who believe in him are initiated, a cave." Christ was said to have been born in a cave, according to Justin and the apocryphal gospels. Jerome says in a cave formerly held sacred to Adonis, another sun-god. Justin says, "The devils imitated Daniel about a stone cut out of a mountain, and they imitated the whole of Isaiah's words, chapter xxxiii. 13-19, relating to the bread Christ gave to eat, and the cup to drink, his flesh and blood." A note by Maranus and by the translator of the dialogue in Clark's Ante-Nicene Christian Library says, "They were supposed to be initiated by Mithras himself, who therefore must have represented the other circumstances attached to Mithras, and spoken of by Isaiah, that the one being initiated was to walk in righteousness, and he would see the king with glory." Isaiah speaks of fire, and Mithras was fire, and so Christ was to purify with fire. Isaiah says he was to have bread and water, as the initiated offered or was given bread and water, and not wine, which the Christians used. Perhaps in the Mithraic mysteries this was to avoid the Bacchanalian custom.

Tertullian says, *On Prescription against Heretics*, chap. x. 2:—

"To the devil, of course, pertain those wiles which pervert the truth, and who, by the mystic rites of his idols, vies even with the essential portions of the sacraments of God. He, too, baptizes some, that is, his own believers and faithful followers; he promises the putting away of sins by a laver of his own. Mithras in the kingdom of Satan sets his mark on the forehead of his soldiers, celebrates also the oblation of bread, and introduces an image of a resurrection, and under a sword wreathes a crown."

To have a resurrection there must have been a death. What was the mark? What the sword?

*On Baptism*, chap. v.:—"The nations who are strangers to all understanding of spiritual powers ascribe to their idols the imbuing of waters with the self-same efficacy." Some one says this; and Tertullian replies:—

"Washing is the channel through which they are initiated into some sacred rites of some notorious Isis or Mithras. At the Apollinarian and Eleusinian games they are baptized, and they presume that the effect of their doing that is their regeneration, and the remission of the penalties due to their perjuries. . . ."

"We recognize here the zeal of the devil rivaling the things of God, while we find him, too, practising baptism on his subjects."

Tertullian says, *De Corona*, iii.:—"At baptism, as new-born children, we taste first a mixture of

milk and honey," which they did in some mysteries, those of Zoroaster. He says, "Whatever we do, in all the ordinary actions of daily life, we trace upon the forehead the sign of the cross." Some mark, as we have seen, was made on the forehead of the initiated into the mysteries of Mithras. But at the end of the treatise *De Corona*, Tertullian seems to say, "The Christians might be made to blush at a soldier of Mithras, who, at his initiation in the gloomy cavern—in the camp, it may well be said, of darkness—when, at the sword's point, a crown is presented to him, as though in *mimicry of martyrdom*, and thereupon put upon his head, is admonished to resist and cast it off, and, if you like, transfer it to his shoulder, saying that Mithras is his crown; and thenceforth he is never crowned, and he has that for a mark to show who he is if anywhere he is subjected to trial in respect of his religion; and he is at once believed to be a soldier of Mithras if he throws the crown away,—if he says that in his God he has his crown. Let us take notice of the devices of the devil, who is wont to ape some of God's things, with no other design than, by the faithfulness of his servants, to put us to shame and to condemn us."

It might appear, therefore, the Christians derived their sacraments, the baptism and the supper, from the heathens, for neither of them appears to have been a Jewish institution. The proselyte to Judaism alone was subject to baptism, and that was perhaps because he was, before, a heathen, and acquainted with that rite of initiation.

Certainly the two sacraments of baptism and bread and water or wine, the pagan and Christian, bore great resemblance to each other. According to Justin Martyr, Tertullian, and the Fathers, those of the pagans were of prior invention. The Christian resembled the pagan rites more than the Christian did any Jewish. The Fathers do not ascribe Christian rites to the Jewish. Christian rites, especially the sacraments of baptism and the eucharist, were to supersede the Jewish, as circumcision and sacrifices. Any authority for Christian rites was only said to be found obscurely hinted at in the Jewish prophets.

But the mysteries of Mithras, it is said, represented the sun. Tertullian, *Against Marcion*, seems to admit it, bk. i. ch. xiii.:

"Thus Osiris also, whenever he is buried, and looked for to come to life again, and with joy recovered, is an emblem of the regularity wherewith the fruits of the ground return, and the elements recover life, and the year comes round; as also the lions of Mithras are philosophical sacraments of arid and scorched nature."

There was the lion of Judah, and the lion was a symbol of God among the Jews in the Old Testament, Revelation, and 2nd Edras apocryphal, xi, xii, where the lion is Christ. However, it must be admitted lion is applied to the

devil, perhaps representing the evil as well as the good. There were four lions of Mithras, symbolic, we suppose, of the four seasons. Tertullian especially alludes to the Leo of summer heat.

The reason of the oblation of bread, whether offered to the divinity of the rites or ate by the initiated, appears obvious, bread being the staff of life and the great representative of the food of mankind. Bread, or food, becomes the substance of ourselves. Water plays equally a part in our formation and sustenance of ourselves. In some mysteries they drank wine as our blood. Some Christian sects only drank water, the Encratites, but they were considered heretics. Justin Martyr speaks of wine and water. Clement of Alexandria charges the Bacchanals with eating raw flesh, *Exhortation to the Heathen*, chap. xi. :—"The Bacchanals hold their orgies in honour of the phrenzied Dionysus, celebrating their sacred phrenzy by the eating of raw flesh." It was probably equally symbolic of the food upon which we are fed, the consumption of substance and liquid subject to our maintenance. These mysteries, we believe, are allowed by all to have been a worship or religion of nature, especially of the course of the sun, and Christianity was to spiritualize them, and convert mankind from the worship of nature to nature's God.

However, to see if any more light is thrown by recent studies on the oblation of bread, G. may consult the work just come out by Heckethorn on Secret Societies. In vol. i. p. 47, the author devotes four or five pages to the mysteries of Mithras. He gives as his authorities De Hammer, Muller, Eichhorn. He says, p. 25, "In all the mysteries we meet with the cross as a symbol of purification and salvation."

W. J. BIRCH.

Oxford and Cambridge Club.

ARMS OF THE SCOTTISH SEES (5th S. iii. 463; iv. 14.)—The figure in the arms of the See of Aberdeen is certainly St. Nicholas, as Mr. WARREN suggests, and not St. Michael. This is one of A. S. A.'s "corrections," and is in itself incorrect! I have pointed out the mistake in the old blazon, under the head of "Aberdeen and Orkney," in my Introduction to the *Arms of the Episcopates of Great Britain*, to which A. S. A. refers. Still there is some authority (heraldically) for the mistake. These arms of the See are a mere assumption from those granted, in 1674, by the Lord Lyon, Sir Charles Erskine of Cambo, to the royal burgh of Aberdeen, and in this grant the saint is (of course, erroneously, and by a slip of the pen) called St. Michael.

I may be permitted to say that A. S. A. has not materially added to our knowledge by his quotations from the well-known Edmonston (iii. 463). I am not responsible, as I have already explained

in "N. & Q.," for the blazons of the book to which he refers; and it is very possible that my "appropriate remarks" may be, as he thinks, "open to argument, and even correction." But I do not think that the blazons from Edmonston are improvements even on those in the book. For instance, besides the case of Aberdeen, I find in the arms of the Archbishopric of Glasgow the "gem-ring," as I should have blazoned it, and not "amulet," transformed into "amulet," which is a decided mistake.

Again, where, had I been responsible for the blazons, I should have put "pastoral staves," I find "croziers," erroneously, in the arms of the Sees of Argyre, Galloway, and Ross. In the blazon of the See of the Isles the attitude of St. Columba is not specified, though it is the remarkable one of kneeling in prayer. (Compare the recent grant of arms by "Lyon" to Cumbrae College.)

In fact, the only correction made (from Edmonston) by A. S. A. is in the tinctures of the "saltires couped" in the arms of the See of Caithness, which he blazons "arg.," not "proper." And even here, as the St. Andrew's cross is always arg., "proper" would have been the right designation, had the word *saltire* not been used instead of St. Andrew's cross.

I shall very gladly welcome, as I am sure will all the many readers of "N. & Q." who are interested in the subject, any information additional to that which I have given in the Scottish and Irish portions of my little notice. But I do not really think that there is much more to say. The arms of the Irish Sees are mostly, if not entirely, *modern* grants, or assumptions; those of the Scottish Sees are, as I have already pointed out, post-Reformation, and, in the cases of Brechin, Aberdeen, and Glasgow, are without heraldic authority, having been assumed from the arms of the cities. Still, if A. S. A. can give us more light, I trust he will kindly do so, and speedily.

JOHN WOODWARD.

Montrose, N.B.

YORKSHIRE VILLAGE GAMES (5th S. iii. 481).—In July, 1842, travelling by easy stages northwards, in pre-railway times, I passed a night at Belper, and was greatly interested by the evening performances of a band of little children in front of the "Lion" Inn, precisely of the character described by MR. FOWLER, but *their* favourite song began thus:—

"The seely old man, he waaks aloane,  
He waaks aloane, he waaks aloane;  
The seely old man, he waaks aloane,  
He waanted a wife, and he cou'dn't get one."

There were many stanzas, and much rustic humour. I failed in my attempt to obtain a copy of the verses, but even now, after the lapse of three-and-thirty years, I have such a vivid recol-

lection of my pleasure at witnessing their game, and of their glee at receiving my little gift, that, should any of your correspondents be able to supply you with the full adventures of "the seely old man" in search of a wife, many, I think, besides myself, would be thankful.

Perhaps I felt the more interested in their song and dance from my own reminiscences of something similar when a boy in a pretty village on the south coast of Kent; but of that song I can only call to mind two lines—

"My daughter Jane she is so young,  
She hath no knowledge in her tongue," &c.—

in allusion, I presume, to a premature offer of marriage. There was much humorous dramatic action and enough pleasant juvenile kissing going on, which (although it was about the year 1820) have not even yet been quite forgotten by the then little boy.

I can, however, carry the subject across the Channel. In 1822/3, at Boulogne-sur-Mer, mixing entirely amongst native juvenile companions of both sexes, of the *bourgeois* class, one of their favourite dance-songs began thus:—

"Mes amis égayons nous,  
Chantons une ronde," &c.;

and the fun arose from a little audible accident to a lady at a ball, which was instantly fathered by her devoted lover, gaining him immense applause and probably future happiness, and all was duly and *audibly* represented in the dance.

S. H. HARLOWE.

St. John's Wood.

CLAUDE PITHOIS (5th S. iii. 508).—A native of the province of Champagne, Claude Pithois, the learned philologist and author of *L'Apocalypse, ou Révélation des Mystères Cénobitiques*, was born in the year 1596, and, at an early age, entered into the religious Order of the Minims. Weary, at length, of the discomfort, monotony, and bickerings of a cloister life, he withdrew to Sedan, and openly declared his conversion to the Reformed religion. Selecting the bar as a profession, he distinguished himself so signally by his address and ability as to gain the good graces of, and the appointment as private librarian to, the Duc de Bouillon, through whose powerful interest he was elected to the chair of Professor of Philosophy at the College of Sedan, at that period, one of the most celebrated Protestant Universities in France. To his pen are ascribed five other treatises, besides the one entitled *L'Apocalypse, ou Révélation des Mystères Cénobitiques*, par Mélon, Saint-Léger, Chartier (Elzevirs), 1662, in-12. To this edition, reprinted under the title of *L'Apocalypse de Mélon*, bibliophiles attach much value, as it contains extracts from the writings of Jean Pierre Camus, the Bishop of Belley, exposing the gross irregularities of the monks, but especially his *Réponse*

*aux Entretiens d'Hermodore*, par Saint-Agran (le P. Jacques de Chevannes, Capucin). Claude Pithois died at Sedan in his eightieth year.

WILLIAM PLATT.

Conservative Club.

PHILOLOGICAL: JANAKA (5th S. iii. 407, 514.)—The reply of E., without further explanation, is calculated to mislead. He says, "It is only by inference that *Janaka*, the proper name of a person, can be understood as meaning king." This statement is quite correct, but it seems to imply that *Janaka* is only the proper name of a person, which would be altogether incorrect. All proper names had originally a meaning, and in no language more so than in Sanskrit. *Janaka* really means father—literally "begetter," from the root *jan*, to generate, with the suffix *-aka*. In the masculine gender it is related to Teutonic *könig*, *cuning*, Greek (with the digamma) *ῥάναξ*. In the feminine, *janakā*, mother, it is equivalent to Gr. *γυναικα*. In the epic poem of the *Rāmāyana*, it is the proper name of the sovereign of Mithila, father of Sita, who was ravished by Ravana, revenged by Rāma. The father of his people seems an appropriate title for a monarch. In a similar manner, other Sanskrit proper names were originally common nouns, e. g., *Rāma*, beautiful; *Ravana*, sounding; *Krishna*, black, &c. *Sita*, in the *Rāmāyana*, has also the name of *janakātmanjā*, compounded of *janaka*, father, and *atmanjā*, daughter.

The paternal relation of rulers is also expressed in Sanskrit in other forms. *Pita*, father, and *Pati*, governor, can be traced to the same root. The slang term *governor*, applied by Young England to the paternal relation, is only a recurrence to the practice of their remote ancestors in the highlands of North-western Asia thousands of years ago.

J. A. PICTON.

andyknowe, Wavertree.

EPISCOPAL BIOGRAPHY (5th S. iii. 8, 111.)—I am sorry that I have been unable to return to this subject sooner. If Mr. WALCOTT will refer to my letter and his own preface, he will see, I think, that I was quite justified in my remarks. In his preface he has made an unqualified statement, and in my note I do not enter upon the merits of the respective biographies. His allusion to "brief notices in funeral sermons," coupled with an enumeration of thirteen biographical works, can surely not be correctly asserted to have "exhausted a list" of over a hundred works. Again, it can hardly be said that "the writers" he omits to mention "sat too far off," when, as in the case of Godwin, Richardson, Harford, Jones, Hill, and others, they were contemporaries and personal friends; in the case of Hoadley, Bathurst, Stanley, and Blomfield, they were sons; whilst others, as Patrick, Pearce, Newton, and Watson, were the compilers of their own bio-

ographies. I am exceedingly obliged to Mr. WALCOTT for his kind offer of his *Diocesan Memoirs*, and shall be glad to avail myself of so valuable a help. I imagine that the work mentioned by A. H. is merely the Latin edition of the English work of 1615, which I have seen. Six of the works in Mr. TAYLOR's list are included in mine. I have to add to those which have been mentioned:—

121. Dr. J. Nelson's Life of Bp. Morton.
122. Bartlett's Life of Bp. Butler. 8vo. 1839.
123. Cavendish's Life of Wolsey. 8vo. 1827.
124. Newcome's (R.) Life of Bp. G. Goodman. 1825.
125. Denison's Life of Bp. Lonsdale.
126. Life of Bp. Hampden, by his daughter.

W. H. B.

Clayton Hall.

SPARKS=SONS OF THE BURNING COAL. JOB v. 7 (5th S. iii. 300, 438.)—In Homer's *Odyssey*, v. 488-490, Mr. PURTON will find a remarkable poetic parallel to the expression in the Book of Job. But whether Homer was "indebted to the Book of Job" or not, I am unable to answer. The passage to which I refer contains the expression, *Σπέρμα πυρός*—literally equivalent to *seed*, or *offspring*, of fire—to signify a *spark*, viz.:—

Ὡς δ' ὅτε τις δαλὸν σποδὴν ἐνέκρινε μελαίνην,  
Ἄγρου ἐν' εὐχατῆς, φ' μὴ πάρα γείτονος ἄλλου,  
Σπέρμα πυρός σώζων, ἵνα μὴ ποθεν ἄλλοθεν αἴη, κ.τ.λ.

"As, at some out-field, where one has no neighbours,  
A man might cover up a smouldering brand  
In a black ash-heap, to preserve alive  
The seed of fire, lest a rekindling spark  
From elsewhere he should need," &c.

T. S. NORGATE.

Sparham Rectory, Norwich.

"GAY (GEY) AND" (5th S. iii. 286, 414.)—I have been waiting in vain for a further communication from North Britain; so, albeit a Southron, yet withal a Northern Englishman, I venture to uphold Dorothy Wordsworth's "gay and." *Gay an* I dare say is common in Teviotdale, in the south-western shires of Scotland, but is *gayan* (*geyan*)? Sir Walter Scott seems to have been of the same opinion, and he had some knowledge of Teviotdale and the south-western shires:—

"But Robertson's head will weigh something," said Sharpitlaw; "something gay and heavy, Rat."—*Heart of Midlothian*, vol. xii. p. 30, ed. 1829-34.

I find, on referring to Jamieson's *Dict.* ed. 1808, these notices:—

"GAY, *adv.* Pretty, moderately; also GAYLIE, GAYLIES. V. GEY."

"GEY, GAY, *adv.* Moderately, indifferently. *Gey* and *weil*, pretty well; *gey* and *soon*, pretty soon, S. The copulative is often thrown away, S. B. *gey* hard, moderately hard.

'Last morning I was gay and early out.  
Upon a dyke I lean'd, glowing about.'  
Ramsay's *Poems*, ii. 70."



Whether Dr. Jamieson modified his statement in *An Abridgment* or in *A Supplement*, I know not, for, alas! I possess neither work.

"Rare and good" is a phrase which I have often heard. I quote this, because "a gey bit," "a gey dour," "a gey guess" (*Guy Manner*, vol. iii. 5, 236; iv. 257), serve to show that *gey* (*gay*) was originally an adjective. Compare *unco*. πολλοὶ καὶ σοφοὶ is well-known Greek.

CHARLES THIRIOLD.

Cambridge.

IRISH AIR (5th S. iii. 467, 516).—I must apologize for delay in replying. "Peggy Bawn," or *béan* (often corrupted into "band," to help the rhyme), was sung by Miss Tyrer, who afterwards became Mrs. Liston, in Thomas Dibdin's comedy, *Five Miles Off*; or, *The Finger Post*. But the song was not original, or by Tom Dibdin. It is printed in *The Laughable Songster*, p. 38. I possess other and older printed copies, in chap-books, garlands, and single slips or broadsheets, proving the popularity of "Peggy Bawn," before the close of the eighteenth century. There are trifling variations among them, some beginning, "As I went o'er the Highland hills." This version is printed, with the music, in the sixth (final) volume of James Johnson's celebrated *Scotts Musical Museum*, p. 525; printed before June, 1803, the date of the Preface. It is not generally known that Robert Burns had written his poem of "Man was made to Mourn," beginning, "When chill November's surly blast," as a song "to the tune of 'Peggy Bawn,'" already familiarly known to him, before his earliest visit to Edinburgh. We have it dated August, 1785, in his own manuscript *Commonplace Book*, the original still existing in possession of John Adam, Esq., Greenock (the "privately printed" copy, a gift from Wm. Paterson, of Edinburgh, is now before me). Moreover, let me add that I heard "Peggy Bawn" sung in my earliest boyhood by my father, who had learnt it many years before from his aged grandmother (a storehouse of old ballads and tunes, many of which are now lost); and I am warranted in carrying back "Peggy" to, at least, 1780, when the old lady first entered London, during the "No Popery" riots. An independent traditional version of "Peggy Bawn" is given in Patrick Kennedy's amusing book, *Evenings on the Duffrey*, 1869, p. 136, beginning, "As I wandered o'er the Highland hills," &c. So the song was a favourite in Ireland, as well as in the West of Scotland, before its popularity began to wane in London in 1806.

Mohab, by Ashford, Kent.

J. W. E.

THE HOLY ROMAN EMPIRE (5th S. iii. 188; iv. 11).—I beg to explain that I never meant to make Mr. Bryce responsible for the recommendation to "see the poetical description in Schiller's *Graf*

*von Hapsburg*." It was merely an illustration which occurred to me as I wrote.

May I venture to point out a few slips of the pen in N. R.'s note? 1. The Holy Roman Empire was finally destroyed in 1806, not 1804. 2. "The Emperor Henry IV. of Luxemburg" should, as I am sure I need not tell N. R., be Charles IV. 3. The tenth Electorate was conferred in 1803, not 1801, and its recipient was not Duke, but Landgrave, of Hesse (Cassel). I might add that it is hardly fair to speak of "the Dukes of Bohemia and Saxony." Kaiser Charles IV. would surely have been somewhat indignant at having his kingdom of Bohemia turned into a duchy.

M. L.

ON THE PRONUNCIATION OF C IN ITALIAN (5th S. iii. 184).—It is strange to see DR. CHANCE announcing the well-known Tuscan aspiration as a new discovery in connexion with the Italian language. There exists, however, much misapprehension on the subject, and the principle given by your correspondent is the correct one, namely, that the c in *ca*, *co*, *cu*, is always aspirated when it stands between two vowels. The apparent exceptions merely confirm the rule. Thus, the Tuscan does not say *vo a casa*, but *vo a-c-casa*, because, as I have here endeavoured to show, he really doubles the c, so that neither of the two stands between two vowels.

Curiously enough, in many parts of Tuscany, t is often changed into an aspirated c, especially in participial terminations. Take, for instance, the forms *andaco*, *entraco*, *veduco*, for *andato*, &c.; *tu se' dientaco* *quarcosa* di *scelleraco*, for . . . *diventato* *qualcosa* di *scellerato*, &c. The following will serve as a classical example:—"Mi' cognaco, preche di Praco, m' ha daco un' insalaca salaca salaca."

The Spanish theory suggested by DR. CHANCE will not, I think, hold water. How could the Spaniards have introduced a strange sound into every remote mountain village in Tuscany? They were long in Milan, but have left little behind them there except *vaya todo*, corrupted into *vada todos*. The Spaniards themselves are said to have got their closely allied guttural j from the Moors, but, for analogous reasons, this solution does not satisfy me. I suggest that in both countries the sounds are relics of the languages spoken by earlier inhabitants. In conclusion I may state that, for those who are unable to visit Italy, Zannoni's *Florentine Comedies*\* (Milan, Silvestri, 1850) will

\* The following extract will be an amusing puzzle for some of your readers who understand Italian. It is, however, merely a matter of phonetic change:—

"Caterina. Poera donna, vo' l'ac' auto immarito!  
"Nunzia. I' l'ho auto davvero. E tutto per quimmaladetto izio divino. La sera a quimmo sull' un' ora e' picchiò a casa, e io m' affaccio alla finestra, domando, Chi è? e lui: Nunzia, accendi giue! Che

serve as a sufficient initiation into all the mysteries of the Tuscan vernacular. H. K.

As a supplement to DR. CHANCE's most interesting communication, may I recall to your readers' recollection a peculiarity of the dialect of the Florentine peasantry? It is noticed by the author of *La Monaca di Monza* in a foot-note to chap. xviii., and consists in the substitution of the aspirate for the letter *t*, so that *voluto* becomes "voluho"; *invitati*, "invitahi"; *colete*, "volehe"; and so on. NEWO.

As the presence of the Spaniards in Italy and of the Italian troops in Spain is insufficient to account for local pronunciation, I would suggest to DR. CHANCE that the peculiarities of Tuscan pronunciation may be referable to the survival of Etruscan pronunciation, and in Spain to a like influence of the allied Iberians.

HYDE CLARKE.

St. George's Square, S.W.

WORDSWORTH (5th S. iii. 468).—What else can these lines mean, though they do not certainly seem very well expressed, than that the Star of Bethlehem reminds us of that greatest honour which ever has been or can be conferred on a maiden? C. F. S. WARREN, M.A.

SEBASTIAN CABOT (5th S. iii. 468).—His portrait was in the possession of the Mayor and Corporation of Bristol in the year 1839. B. W. G. Southampton.

"TROUE" IN CHURCHWARDENS' ACCOUNTS (5th S. iii. 468) = trouh, called in Durham Trouestone. J. T. F. Hatfield Hall, Durham.

"LA SUPERSTITION" (5th S. iii. 463).—I have an old Continental engraving of pretty large size, which seems to have been intended to illustrate some such poem as that to which MR. JAMES alludes. Perhaps a brief description would be of interest. The engraving bears neither date nor engraver's name; the margin has been cut away. It is divided into a number of compartments, each containing a picture. The compartments are numbered from one onwards. The central picture represents a woman with wings, seated, weeping. A large book is on her knee; some murdered children lie at her feet. A glory surrounds her head; in the centre of the rays are eleven stars and the word "Religio." There is a background of burning houses, men thrown from rocks, &c. Underneath is an oval garter with the motto, "Lux

voleche oi! l' gli risposi, e lui: Scendi giue, l' ho du' fiaschi di ino. Ona che tu voglia cascà morto, gli dissi' io, e vo giue. L' apro l' uscio e dico: Doe son egliino coresti du' fiaschi di ino? Sapeche o' chich' e' fece, eh! E' si picchiò ben bene la pancia, e disse: Eccegiù! E' gli na beuchi, ibbirbone; e' gli na' n corpo!"

lucet in tenebris," surrounding a lighted candle and stars. There is also the title thus in French and Dutch:—"Voy la Religion, qui pleure incessamment qu'on repand, sans pitié, le sang de l'innocent!"—"Religie beschreyt in tranen door t'vergieten van t'onnosel bloet." The titles of the smaller surrounding pictures are in Dutch, thus:—No. 1. "Hier vluchten de vervolghde in't felste van den winter." No. 2. "Hier braden de vyanden de breinen der Kinderen op roosters." No. 5. "Hier plunderen sy La Tour, en branden de Kerck." No. 6. "Hier vullen sy de Natuur der vrouwen met steenen." The object of the whole is to show some of the horrors perpetrated in the name of religion. W. H. PATTERSON. Belfast.

"SKATING RINK" (5th S. iii. 469).—Is not *rink* a phonetically-spelled Anglicism of the German *ring*, pronounced *rink*? F. B. JEVOXS. Nottingham.

THE LESLIES OF BARBADOES (5th S. iii. 469).—I think that many Scotch families went to the West Indies, in the first instance, after the battle of Dunbar, and that from St. Kitts' and Antigua they afterwards spread through other islands. In the earlier maps of Barbadoes few Scotch names occur amongst planters, but the local Parish Registers contain many. Sr.

WILLIAM HAMILTON OF BANGOUR (5th S. iii. 483).—The "Testament Dative," as quoted, does not, as I understand it, show "that the poet had a relative who was unhappily married." It shows that he had a relative who was the assignee of a lady who had been unhappily married. W. M. Edinburgh.

"QUANDOQUIDEM POPULUS DECIPI VULT DECIPIATUR" (5th S. iii. 469).—For the elucidation of this adage SENEX may be referred to 4th S. iii. 337, where the able annotator, Mr. H. TIEDEMAN, still wishes to procure fresh evidence to enable him to trace the true author. WILLIAM PLATT. Conservative Club.

COINCIDENT PASSAGES (5th S. iii. 508).—An early instance of the sarcasm about people whom we hope to see in Heaven, but not before, occurs at the beginning of worthy Durand Hotham's *Life of Jacob Behmen* (Jakob Böhme), fol., Lond. 1654:

"As for many who in these last Ages have termed themselves Faints, and the redeemed ones, what shift God may make with them in Heaven, I know not (he can do much); but if I may speak unfeignedly, they are so unmortified, and untrue of word and deed, that they are found untoward members for a true Common-Wealth and civil Society here on earth."

This, however, is not very likely to be the passage which excited the hasty reminiscence of LORD LYTTLETON's spur-of-the-moment divine, nor

can it have supplied the quotation of the Bath Dissenter.  
V.H.I.I.C.I.V.

MICHAEL ANGELO (5<sup>th</sup> S. iii. 509).—Michael Angelo's picture of Vittoria Colonna veiled as a widow, is in the possession of my brother-in-law, Mr. S. H. de Zoete, of Pickhurst Mead, near Hayes, Kent. Will K. H. B. state the object of his inquiry?  
G. S.

St. George's Square, S.W.

OLD MSS. (5<sup>th</sup> S. iv. 7).—At the end of Mr. Henry Godwin's *English Archaeologist's Handbook* (Parker & Co.) will be found three lithographed pages of specimens of various letters and hand-writings, together with a column of "Abbreviations." I have frequently found these to be useful when I have been endeavouring to decipher old parish registers and documents, and they would, perhaps, assist your correspondent.

CUTHBERT BEDE.

FIELD-MARSHAL WADE (5<sup>th</sup> S. iii. 369).—A pedigree showing his ancestry appears in Burke's *Landed Gentry*, 4th edition. An account of him will be found in the *Georgian Era*, wherein it is stated that he was never married, but left a natural daughter. On his monument by Rouilliac, in Westminster Abbey, is the following shield of arms:—az. a saltire between four escallops or; crest, a rhinoceros passant. He represented the city of Bath for many years, and in 1769 Captain William Wade, his nephew, was master of the ceremonies in that city.  
E. F. W.

CRUIKSHANKS (5<sup>th</sup> S. iv. 29).—The artist in question is Isaac Cruikshanks, father of Robert and George. The sons entirely discontinued the final *s*, which, by-the-bye, the father did not always employ. Isaac did much and good work, which is not sufficiently known. Perhaps some contributors to "N. & Q." can furnish us with a list of his various productions; such list, even if incomplete, would be useful and acceptable.

H. S. A.

"SWEAR BY NO BUGS" (4<sup>th</sup> S. ix. 58).—It seems likely that these words, quoted from Gosson's *School of Abuse*, upon which you kindly inserted my query, may be a misreading of a MS., and that the expression was "swear by no bēgs," or beggars. A friend has sent me the following quotation from the *Leicester Correspondence*, ed. Bruce, 1844, showing the use of the latter expression. In Nares's *Glossary* the meaning is given "To swear hard or solemnly":—

"The cont Hollock deserveth great countenance at his majestys handes, for he ys a plaine gentleman, and one that always delt flatly with the prince for the French, even tyll his death: and was also so redly and had best power to delyver both Flushing and the Bryll into her majestys handes, and yt ys most true that he was greatly

pressed to stand agenst yt, and the yong count was not wyllyng to have yt rendered, only by Vyllyers meanes, and the cont Hollock perceiving told the cont Morrys, in a great rage, that yt he tooke any other course than the queen of Englonde, and *swear by no beggers* he would drouen his prest in the haven before his face, and turne himself and his mother-in-law out of there house there, and thereupon went with Mr. Davyson to the delyvery of yt."—*The Earl of Leicester to Mr. Secretary Walsingham*, Letter xxv, Jan. 22, 1585-6.

C. B. T.

Eton.

"A NOOK AND HALF YARD OF LAND" (5<sup>th</sup> S. iii. 408, 453).—About three miles from St. Albans is a farm called "The Noke."  
R. R. L.  
St. Albans.

SHAKSPEARE: BACON (5<sup>th</sup> S. ii. 161, 214, 350; iii. 32, 193, 458).—There is so strong a leaven of good temper in MR. WARD's controversial banter that I feel no temptation to a second exercise of my "small arm" upon his hard head. But I wish to make him sensible of three facts, none of which is fully recognized by him:—(1) His blunders were not all "in allusions *en passant*, and in incidental illustrations"; (2) his confession and retraction were due to the readers of "N. & Q." as well as to myself, and need not entail his making me his "father confessor"; (3) his blunders and mine do not stand on the same footing: his are fatal, as discrediting his advocacy of the monstrous fiction of Bacon's authorship of the dramas assigned by the unanimous voice of his age to Shakspeare; mine are of no importance whatever, unless, indeed, the proof of mine refuted my charge against him. I cannot make MR. WARD a logician, but I can make the readers of "N. & Q." understand the difference between us. He said the statue of Shakspeare in Westminster Abbey was by Rouilliac. I said he therein blundered, for the statue was by Schemaker. But I should have written *Scheemakers*, though I almost think the final *s* is pretty optional here. So be it. Only let it be seen that when I am convicted of my blunder, MR. WARD is not cleared of his. Again, MR. WARD showed his utter incompetency to write on the subject of his paper by confounding Jansen, who was indeed "one of the first artists of his time," with poor Johnson the tomb-maker; and even now he shrinks from fully confessing this blunder, suggesting to the readers of "N. & Q." that he merely gave the tomb-maker his Dutch surname, and estimated his merits higher than most. But that was not so. He really fancied that Cornelius Jansen was a sculptor (as well as a portrait-painter) of the first rank, and then asked:

"Has it been ever stated, surmised, or suggested how it came about that Jansen, one of the first artists of his time, was ever employed upon the mortuary bust of the ex-manager of the Globe, who had settled down for some years previously into a Warwickshire farmer? This appears to me, like the rest, passing strange":

that is, "passing strange," unless to Bacon were due "the plot, construction, story, and philosophic universality of knowledge and of mind" which, at least, the best of Shakespeare's plays present.

That remark betrayed for me his incapacity to deal with a great literary question; and, in the interests of truth, I felt called upon to use my "small arm" upon my "brother."

I repeat, there is no proof that Shakspeare was in any sense a farmer. He retired to Stratford certainly by 1613, and as certainly produced several immortal works after his retirement. He was therefore a man of letters, whatever else he may have been.

Athenæum Club.

JABEZ.

BURTON'S "ANATOMY OF MELANCHOLY" (5<sup>th</sup> S. iii. 308, 394, 491.)—The passage reads "*Sus Minervam*," not "Jus," in the edition of 1632. It does not occur in that of 1634.

EDWARD PEACOCK.

THE OPAL (5<sup>th</sup> S. iii. 429, 475.)—Castellani, in his work on precious stones, says that in Europe many people consider it very bad luck (*cattirissimo*) to receive an opal, or to possess a sapphire (Augusto Castellani, *Delle Gemme*, Firenze, 1870, p. 14). But Mr. Tew justly remarks that the opal was far from being considered an unlucky stone in former days.

Cleandro Arnobio, in his *Tesoro delle Gioie*, Venetia, 1602, quotes the opinion of Arnoldo, who considered the wearing of an opal was useful either to strengthen the eyesight, or to cure all diseases of the eyes (chap. xxiv. 127).

Robert de Berqueni, in *Les Merveilles des Indes Orientales et Occidentales*, Paris, 1661, says, p. 45:

"Les propriétés de l'opale sont de rendre aimable la personne qui la porte et de lui concilier par ce moyen l'amour d'un chacun. De réjouir le cœur: de préserver contre les venins et la corruption de l'air. De dissiper la mélancolie. De remédier aux syncopes et à la cardiaque; et de fortifier la vue, la rendre plus aiguë et plus subtile."

MATHILDE VAN EYS.

NEVILLE'S CROSS, DURHAM (5<sup>th</sup> S. iii. 384, 434, 498.)—I am much obliged to CUTHBERT BEDE for the reference to the *Gentleman's Magazine*. The etching, &c., have been pointed out to me in the volume, which happened to be out of the Chapter Library here when I looked for it, and I omitted to notice its absence.

If Neville's Cross were to be "restored," in accordance with the well-known engraving, it would differ from the original in having full-length figures of the Evangelists at the corners of the socket-stone instead of the symbols, which still remain in a mutilated state, and which have certainly not been brackets to support figures.

J. T. F.

Hatfield Hall, Durham.

"KABYLES" (5<sup>th</sup> S. iii. 449, 515), thus written, is, on the authority of Littré (*sub voce*), a dissyllable, and pronounced *Kabîl*. The Algerian word *Kabaïles*, pronounced *Kabai*, approaches nearer to the Arabic, and is a rapid utterance of *Kabaïzel*, tribes, which is the plural of *Kabîlah*, a single tribe (cf. Littré and *Vocabulaire français-arabe*, par J. J. Marcel, 1837).

WILLIAM PLATT.

Conservative Club.

WOLLASTON'S "RELIGION OF NATURE DELINEATED" (3<sup>rd</sup> S. iv. 389; 5<sup>th</sup> S. ii. 315; iii. 174, 512.)—While gratified by the solution which B. E. N. has supplied, it seems to me a matter of regret that, instead of giving general references to certain learned works, accessible but to few, he did not at once give a reference to the precise source of the Hebrew words, which he pronounces to be represented by the initials in Wollaston's work. A copy of the original issue of 1722 is extant in the library of Sion College, London. On returning the volume to the deputy librarian I charged him to hand it to his principal as a book of great rarity, and as such to be taken great care of.

W. B.

BEDCA: BEDFORD (5<sup>th</sup> S. iii. 48, 251, 311, 430; iv. 9.)—The name of the Leigh (var. Lee, Lea, in the Landes, Luy) is derived from the Welsh *llŷ*, a stream, which, among many other forms, is liable to become *lag*, *leg*, *lech*, *leck*, *lig*, *log*, *lug*, *lyg*; *lad*, *led*, *lid*, *lod*, *lud*, *lyd*; *lith*, *leith*; *lŷm*, *len*, *lun*, *lyn*. Conf. the Lugg, co. Hereford; the Luga in Baltic provinces of Russia; the Ludd, co. Lincoln; the Lyd in Devon; the Leytha in Hungary; the Leck in Denmark; the Lech in Holland and Tyrol; the Leddon in Dorset and Hereford; the Loddon in Hants; the Loir and Loire (Ligur), and the Loiret, France; the Loin Water, Banff; the Liane, Pas de Calais; the Leña in the Asturias; the Lune, Yorkshire, Lancashire, and Hanover. Conf. also Lidford or Lydford, Devon; Lydford, Somerset; Leith; Luneville (France); Londinium or Lundenium (London); Lugdunum Batavorum (Leyden); Lugdunum Segusianorum Cellarum (Lyon); Liguria, &c.

R. S. CHARNOCK.

Faria.

FASTING COMMUNION (5<sup>th</sup> S. i. 307; iii. 133.)—A friend who is interested in such matters has asked me to repeat this query. In the course of investigations on these subjects, we have met with instances of this as a practice in the English Church, and shall be glad to hear of others, or of well-authenticated cases of any other like pious practice.

CHARLES F. S. WARREN, M.A.

Bexhill.

BLOOMFIELD'S POEMS (5<sup>th</sup> S. ii. 511; iv. 15.)—Of the *Farmer's Boy* I have the seventh edition

1903 (a re-issue, I presume, of that of 1802); of the *Rural Tales* I have the second edition, 1802. The latter has (besides the portrait) eleven woodcuts, printed on separate paper, and not forming parts of the quires. These woodcuts are certainly not by Bewick; the woodcutting and the drawing of the figures show quite a different hand and different feeling. The woodcut to face p. 78 ("The French Mariner") has, in the right-hand corner, the name "C. Nesbit."

The *Farmer's Boy* has ten woodcuts. The vignette on the first page of each of the four seasons is undoubtedly by Bewick. The woodcut of the shepherd sitting under a tree, playing on a pipe, has, in one corner, "Thurston del.," and, in the other, "Nesbit sc.," and to Nesbit, I think, should be attributed the cut of Giles frightening the rooks. The other four cuts are Bewick's. Note the difference between the foliage in Bewick's cuts and that in Nesbit's. A. J. H.

DUNCUMB'S "HEREFORDSHIRE" (5<sup>th</sup> S. iii. 358, 455, 516).—Mr. W. H. Cooke (a County Court Judge) wrote and printed, a few years ago, a continuation of the History to p. 402 of the second volume, thereby completing that vol. This was done for a few friends, and, I believe, not for sale. Whether Mr. Cooke made use of the MSS. as mentioned at the last reference I cannot say. J. N.

MISS BAILEY (3<sup>rd</sup> S. v. 76; 5<sup>th</sup> S. iii. 234, 318, 357).—The disbelief in the death of Miss Bailey seems to be almost universal. "Sequels" are plentiful. I send you one below, also an "additional verse," which I do not find in the versions now published:—

*Additional Verse.*

"Next morn his man rapp'd at his door,  
'O John,' says he, 'come dress me;  
Miss Bailey's got my one pound note;  
Cried John, 'Good Heaven, bless me!  
I shouldn't care if she had ta'en  
No more than all your riches,  
But with your one pound note, I faith,  
She's ta'en your leather breeches!'  
Oh, Miss Bailey,  
The wicked ghost, Miss Bailey!"

*Sequel to Miss Bailey.*

"A lady fair, in deep despair,  
Who pleased the beans in singing,  
From off the tester of her bed  
One morning she was swinging;  
Her father's trusty servant man—  
They call'd him Darby Daly—  
He seiz'd her by the slender waist,  
And cried, 'Is this Miss Bailey!'  
Oh, Miss Bailey,  
Unfortunate Miss Bailey.

"The poor maid in convulsions lay,  
All thought she had departed,  
When Darby, with the bellows, blew  
Her windpipe till she started;

She sigh'd, and call'd for Captain Smith:  
The creature look'd quite palely,  
While Darby roar'd, 'The wicked thief,  
He murder'd poor Miss Bailey!'  
Oh, Miss Bailey, &c.

"Then, with a cudgel in his fist,  
Ran to the Captain's chamber,  
Who thought it was another ghost,  
Or some unwelcome stranger;  
When Darby made him humble, so  
He flourish'd his shellelah,  
And by the neck he lugg'd him off  
To visit poor Miss Bailey.

*Poor Miss Bailey, &c.*

"The Captain bold had now arriv'd;  
Says Darby, 'Here I charge ye,  
Make up affairs without delay,  
I'm going for the clergy.'  
He then lock'd up bold Captain Smith,  
Who own'd he'd acted fairly,  
And with a kiss, to reconcile,  
He greeted poor Miss Bailey.

*Poor Miss Bailey, &c.*

"Next Darby came with Parson Briggs,  
And begg'd the knot he'd tie, sir;  
Saying, 'If you don't, upon my soul,  
The creature she will die, sir.'  
The Captain took her by the hand,  
No couple look'd more gaily,  
While Darby roar'd aloud, 'Amen,'  
And married was Miss Bailey.  
Oh, Miss Bailey, &c.

R. R.

Boston, Lincolnshire.

"BEAUTIFUL SNOW" (5<sup>th</sup> S. iii. 358; iv. 12) was written by Mr. J. V. Watson, a gentleman well known in literary circles on this side. It was first published anonymously, and it has been frequently claimed *for*, if not *by*, other writers, but the question of authorship was settled pretty effectually on the publication of a volume entitled *Beautiful Snow, and other Poems*, by J. V. Watson, Phil., 1869. GASTON DE BERNEVAL.

BETEL BOXES (5<sup>th</sup> S. iii. 461) are small cases to contain the betel leaf or "piper betel," called in Malay "Sirih," and in Javanese "Suroh." This is the celebrated leaf of the Southern Asiatics, in which they enclose a few slices of the betel, or areca nut, and a little shell lime. This they chew to sweeten the breath and keep off the pangs of hunger. It is also slightly narcotic, and is in almost universal use in India and the Malayan Archipelago, forming a hot and acrid masticatory. The piper betel, or betel vine, is even a more extensive article of commerce than tobacco. It grows in almost every part of India, but is especially luxuriant in the Indian Archipelago. The vine affords leaves fit for use in the second year, and continues to yield for more than thirty years, the quantity diminishing as the plants grow older. In Hindostani it is called "Pân."

The betel, or areca nut, is the fruit of the *Areca*

*Catechu*, called in Malay "Penang," and in Javanese "Jambi." This nut is believed by the natives to strengthen the stomach and preserve the teeth, and, when chewed with the betel leaf and mixed with a little shell lime, gives the saliva a red colour, which it imparts to the lips and gums. The betel, or areca palm, is grown in many parts of the East Indies and Eastern Archipelago, from the Red Sea to the Pacific Ocean, but it is most abundant in the Straits of Malacca, Sumatra, Java, and Ceylon. Betel boxes are usually made of metal, and are something like tobacco boxes. A good many are exported from this country to the Straits of Malacca. See Balfour's *Cyclopaedia of India*.

E. L. M. EVANS,  
Lt.-Col. Madras Staff Corps.

LUTHER (5<sup>th</sup> S. iii. 486).—MR. SWIFTE'S (to whom I would wish many happy returns of the day) etymology of Luther is a very interesting one. May I venture to rescue his reputation in this ninety-ninth hour from such a slur as a false quantity? "Et fili verbo," &c., is an easy and salutary change.

H. S. SKIPTON.

Hatherly Place, Cheltenham.

SCHILLER'S "SONG OF THE BELL" (5<sup>th</sup> S. iv. 33).—"Song of the Bell, J. S. Arnold. 12mo., London, Nutt, 1842," should be "T. J. Arnold."

T. J. A.

THE BRONZE COINAGE (5<sup>th</sup> S. iv. 29).—The Mint mark "H," on the reverse side under the date, indicates that the coin was made by Messrs. Heaton & Sons, of Birmingham, and was not struck at the Royal Mint. One hundred tons of bronze coinage were made in Birmingham during last year, on account of the inability of the Mint to supply the public demand.

R. B. P.

[Many similar replies have been sent.]

MILTON'S "RATHE PRIMROSE" (5<sup>th</sup> S. iii. 448; iv. 18, 36).—See the many instances of the use of the word in Richardson's *Dictionary*, s.v. *Rather* is the comparative—earlier, sooner.

T. J. A.

BEAUMARIS CASTLE (5<sup>th</sup> S. iii. 504).—The letter from Major-Gen. Jones to Captain Wray, extracted from the *Monthly Magazine*, of Aug. 1806, by your correspondent K. P. D. E., has been published more than once. It appears on p. 399 of Parry's *Royal Progresses in Wales*, a well-known book. The writer of the letter was "Col. Jones the Regicide," who has formed the subject of more than one query in "N. & Q."

A. R.

Croeswylan, Oswestry.

MRS. RYVES AND MRS. HARRIS (5<sup>th</sup> S. iii. 5, 34, 400, 408).—I am one of those who believe that the last has not yet been heard of the Ryves claim to Royal honours; and,

therefore, think that every scrap of information that bears upon this case should be placed upon record for future use. On these grounds I forward for preservation in "N. & Q." the following letter to the *Standard*, which I think well worthy of reprinting for the curious information it contains:—

"Sir,—In replication to the questionable inquisitiveness of 'Laicus,' I take this opportunity of making a few remarks relative to the family connexions of the late Mrs. Ryves.

"The claim of this lady to Royal birth through her mother, as the daughter of Henry Frederick, Duke of Cumberland, was in no degree affected by her marriage, and as such an assumption of legitimacy is not raised on the part of her children, the public have no right to pry into the family pedigree of Mr. Ryves. As he is still living, and other members of his family, such a procedure is, to say the least, in very bad taste, but I will afford the following information:—

"Anthony Thomas Ryves is the son of Captain Ryves, of Ranston, and Mrs. Ryves, some time located in the Lambeth Road; and they had one other child, a daughter, who married Mr. James Coverton, of Toronto, Upper Canada. Mr. Ryves had an elder half-brother, Colonel Peter Ryves, and a half-sister, Mrs. Darbyshire.

"Captain Ryves died comparatively young. Mr. Coombe (Dr. Syntax), then an old man, came to lodge with Mrs. Ryves, and having no children he took an interest in young Anthony, who became his *protégé* and pupil. As to any 'inducements,' beyond mere personal predilection, a fertile imagination can alone conjecture.

"Mrs. Ryves and her sister, the late Mrs. Harris, were co-heiresses of a large property under the will of John Wolsey, and she is interred in his family grave, now the only one standing in the churchyard of St. Mary-le-Strand. At her death her two children were well provided for.

"As to the omission of the name of Mrs. Britannia Jones Brock, some time deceased, the younger sister of the 'claimant for Royalty,' in all legal proceedings, that was in consequence of Mrs. Ryves being the eldest surviving representative of the lady called the 'Princess Olive,' and the whole of the rights, titles, and interests being hers alone, both by the laws of primogeniture and bequest. If Mrs. Ryves had succeeded, Mrs. Brock would only have needed to produce the certificate of her birth, and her relationship to Royalty would have entitled her to a maintenance. I will add that the 'Appeal for Royalty' was the reprint of a number of articles that appeared at various dates in the columns of the *Morning Post*, about 1848, and were not written by Mr. Ryves—as stated—or any of the family.—I am, &c.,

"ONE OF THE FAMILY."

Unfortunately, whoever cut this out of the *Standard* has not written the date on it, but from advertisements on the back it would seem to have been in December, 1871. I have, I think, before heard the name of Mrs. Brock in connexion with this matter as the second of the two daughters of Mrs. Serres.

But who is Mrs. Ryves's sister Mrs. Harris? Have we more scions of Royalty living among us than we are aware of?

TRUE BLUE.

FIRE! (5<sup>th</sup> S. iv. 1).—It is a well-known fact that, when the business of the Honourable East

India Company was transferred to the British Parliament, the first act of the new masters of the old house in Leadenhall Street was to make a clean sweep of the records of the Company; they swept out 300 tons of these records to Messrs. Spicers, the paper-makers, to be made into pulp. In this way, among other "trifles," disappeared the whole history of the Indian Navy.

A. G. A.

GERMAN (CHILDREN'S) STORIES (5th S. iv. 8.)—Z. W. will find all he requires in *Grimm's Fairy Tales*, Warne & Co., London.

E. LEATON BLENKINSOPP.

ROYAL AND PAUPER LATINISTS (5th S. iii. 468.)—In *Anecdotes of Distinguished Persons*, London, 1804, printed for Caddell & Davies, vol. iv. p. 109, under Marguerite De Valois, first wife to Henry IV., is the following passage:—

"Marguerite, who understood Latin, on seeing a poor man lying on a dunghill, exclaimed, 'Pauper ubique jacet.' The man, to her astonishment, replied:—

'In thalamis hæc nocte tuis, regina, jacerem  
Si verum hoc esset: Pauper ubique jacet.'

Marguerite ill-humouredly retorted:—

'Carceris in tenebris plorans hæc nocte jaceres  
Si verum hoc esset: pauper ubique jacet.'

An English translation is given of the Latin lines, which is not worth repeating. J. H. L.

"ODDS AND ENDS" (5th S. iii. 165, 315, 514.)—Gervase Markham, in his *English Husbandman* (1613), pt. ii. ch. xvi., in giving directions for manure-mixing, writes, "You shall then mixe your Oxe-dunge well with Ashes, orts of Lime, and such like."

W. P.

Forest Hill.

The meaning of *orts*, according to Johnson, is "refuse, things thrown away," and he adds, "obsolete." Alas! why obsolete? How expressive the word! how difficult to replace it! and how strikingly used by Dr. Young in the following passage, to my mind superior to the two quotations instanced by Johnson from Shakespeare! Let the readers of "N. & Q." judge:—

"Ere man has measured half his weary stage,  
His luxuries have left him no reserve,  
No maiden relishes, unbought delights;  
On cold serv'd repetition he subsists,  
And in the tasteless present chews the past—  
Disgusted chews, and scarce can swallow down.  
Like lavish ancestors, his earlier years  
Have disinherited his future hours,  
Which starve on *orts* and glean their former field."

DAVID WOTHERSPOON.

ASCIENT CHURCHWARDENS' ACCOUNTS (5th S. iii. 468.)—Several are in print, e.g., those of Ludlow, 1540-1600, and St. Michael, Cornhill, 1457-1563, *Camd. Soc.*, 1869; Leverton, 1492-1612, *Archæologia*, xli.; St. Margaret Pattens, *The*

*Sacristy*, i. 258; and others in local histories occur to me without special search. J. T. F.  
Hatfield Hall, Durham.

SIR W. BRERETON (5th S. iii. 489.)—MR. WEBB will find a "lively pourtraiture" of him in Josiah Ricraft's *Survey of England's Champions*, 1647.

JAMES ROBERTS BROWN.

CAERLAVEROCK (5th S. iii. 469.)—

"The Castle [of Caerlaverock] is said to have been originally founded in the sixth century by Lewarch-Ogg, son of Lewarch-Hen, a famous British poet, and after him to have been called Caer-Lewarch-Ogg, which in the Gaelic signified the city or fortress of Lewarch-Ogg."—*Grose's Antiquities*, i. 159.

These heroes were descendants of the illustrious line of Coel Godhebbog, a Cumbrian prince, who settled in Annandale about A.D. 300. About 560 lived the senior of the two, who was both poet and soldier; he is believed to have composed *A Lament for Urien*, which is considered genuine. The name of his forts survives in "Castle Lywar" in Eskdale, and "Caer Laurie" in the Lothians. The good family of Laurie in Nithsdale has the same origin. These details are from Mr. McDowall's excellent *History of Dumfries*. All relating to these mythical personages, however, must be taken with much salt. A. FERGUSON, Lt.-Col.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Natural History and Antiquities of Selborne, in the County of Southampton.* By the Rev. Gilbert White, M.A. The Standard Edition, by E. T. Bennett, thoroughly Revised with additional Notes by James Edmund Harting, F.L.S., F.Z.S., Author of *A Handbook of British Birds*, &c. Illustrated with Engravings by Thomas Bewick, Harvey, and others. (Bickers & Son.)

It was a happy day for all naturalists and lovers of delightful books when the Rev. Gilbert White took up his residence in his native village of Selborne. We were going to call him the Jaques of Woolmer Forest, but he who found tongues in trees and good in everything around his Hampshire retreat, had nothing of the melancholy in his constitution. It is a day scarcely less deserving to be marked with a white stone when a judicious bookseller brings out a new edition of this popular English classic, fittingly illustrated, and superintended by one able, in well-chosen notes, to bring the results of modern science to bear upon the careful observations of its author. Such an edition is the one now before us. It has been superintended by a Fellow of the Linnean and Zoological Societies, well known as an ornithologist, and every page of the book furnishes evidence of the pains he has taken to harmonize the information of his author with the advances which have been

made in the study of natural history since 1788, when White's book was given to the world. The illustrations by Bewick, Harvey, and others, add greatly to the value of the book; and if it were possible to add to the popularity of White's *Selborne*, such a consummation might be looked for from the appearance of this useful and handsome edition of it.

*Restormel: a Legend of Piers Gaveston; The Patriot Priest; and other Verses.* By the Author of *The Vale of Lanherne*, &c. (Longmans & Co.)

*Restormel* possesses two leading merits. The writer feels what Wordsworth and Emerson have tried to impress on their readers, that there is a poetry in things; and he embraces a good deal of reality in a few words. He is not one who writes poetry without deserving the name of "poet." The author of *Restormel* is now no novice in the composition of poetry. His *Poems of Later Years*, *Memories*, *The Vale of Lanherne*, &c., are more than encouraging. The first canto of the present volume describes in felicitous language the neighbourhood of Lostwithiel. The "In Memoriam" verses on Enrico Tuszoli reproduce with much interest and pathos the eventful and heroic life of the patriot priest of whom Garibaldi said, "The good priests are not all dead."

*Through the Woods.* A Volume of Original Poems. By Agnes R. Howell. (London, Hamilton, Adams & Co.; Norwich, Fletcher & Son.)

THE author of *Sybel's Dream*, and other Poems is once more before the public, and with her previous success. The varied character of the metre and measure evinces a careful study of the art of poetry by the writer. The poetic vein has been reached as well. The mixed tones of sad and pleasant thought pervade the volume have produced a book suitable alike for the mourner, the invalid, and the general reader. Not a few of the poems are chaste, bright, and attractive. "The Fight for the Banners" is worthy of special notice.

*The New Shaksperian Dictionary of Quotations, with marginal Classification and References.* By G. Somers Bellamy. (Charing Cross Publishing Company.) DODD'S *Beauties of Shakspeare* is not a book to be despised, and it has been followed by various other works devoted to quotations from the National Poet; but Mr. Bellamy's excels them in arrangement and usefulness. It must have cost him great time and labour, and we trust this outlay will be amply repaid him by an extensive public patronage.

*Christianity and Tobacco.* (Manchester English Anti-Tobacco Society.)

THIS seventh annual Report of the above Society is a strong indictment against the weed. It closes with these words:—"Let every Christian member do his utmost to stay this modern plague, and Providence will bring about a general Christian opinion against it, which will be more to brand the evil than all other agencies combined."

*State Savings: a Scheme of Universal Competency.* By R. Moore James, Public Accountant. (Ewins & Co.) THIS scheme is founded on the idea that compulsory powers should be given by the Legislature "to make universal savings the rule among the improvident classes." A preparatory measure will perhaps suggest itself to most minds.

FATHER PROUT.—I see in the *Times* a letter from Mr. Dillon Croker asking for further contributions for a memorial tablet to his father's old friend, Francis Mahoney. Will you take charge of the enclosed trifle

If all who admired his wit and learning would do as much in proportion to their means, Mr. Croker might build a church over poor Prout's remains, instead of covering them with a tombstone. AN OLD FARRER.

[We shall be happy to receive further contributions.]

INQUIRER writes:—"I observe frequently in the papers a baronetcy described as 'Tilson Marsh, Bart.,' or 'Marsh Tilson, Bart.,' and I find no information in Burke or Debrett as to its existence or creation. Can any of your readers enlighten me on this point?"

### Notices to Correspondents.

D. A.—When the English papers recorded the death of M. Léon Laya, they also stated that his father was the author of a drama *L'Ami des Loix*, and that in that piece the words, "Des lois et non du sang," caused such excitement, that the revolutionary authorities closed the house. Not having read this drama we cannot speak on our own authority. But here is better authority still, and it gives to M. Joseph Chénier what had been attributed to the elder Laya. In the notice on Chénier prefixed to his *Chansons*, in the collection of "Œuvres Tragiques," published by Firmin Didot, 1855, are these words, in reference to Joseph Chénier's *Cadmus Græcuz*:—"Un hémistiche fameux de cette tragédie, des lois et non du sang, était applaudi avec d'autant plus de transport, que le public y trouvait nettement formulée la profession de foi de Marie Joseph, qui ne voulait dans la Révolution que ce qu'elle avait de juste et de généreux."

MONCEAUX.—Burke certainly uttered the words, "What shadows we are, and what shadows we pursue!" But a century and a half earlier, Sir Harbottle Grimston, in his *Strena Christiana*, had used the same idea, and gave to it this expression, "Quid umbras, fumos, fungos, sequimur?"

Z.—Lady Sarah Lennox, fourth daughter of the second Duke of Richmond, married Sir T. Charles Bunbury in 1762; and secondly, in 1781, the Hon. George Napier. The first husband died at a very advanced age in 1821. For other details see the journals of the period.

T. W. C.—*Beautiful Snow* is published by the Monthly Tract Society in the form of a small pamphlet, John Stabb, 5, Red Lion Square, London, W.C. *Beautiful Child and Beautiful Snow* is published by W. Willis, 59, Great Dover Street.

G. W. C.—The Act which prohibited the drawing of trucks, &c., by dogs in London was passed in 1839; in the United Kingdom, 1854.

H. S. SKIPTON.—Mommson has not carried out his half-expressed intention of continuing his *History of Rome*.

E. T.—A fac-simile edition of the original work was published by the late John Camden Hotten.

W. R. is referred to Haydn's *Dictionary of Dates*, under the word "Majesty."

F. W. F.—Yes, with pleasure.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W. C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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## Notes.

## WAS ROBIN HOOD AT THE SCOTTISH COURT?

That Robin Hood in Barnsdale stood, is a fact which few will dispute. To do so, and make him a myth, would be to dispel one of the most pleasing associations of the memory of youth. His name and his fame have been for centuries embalmed in the ballad literature of the country, and, though the accounts of his achievements may be burnished with exaggeration, his actual existence cannot well be denied. But when he so stood in Barnsdale, or wound his horn in the Forest of Sherwood, in the absence of direct historical testimony is a matter of controversy and considerable doubt. Various theories have been advanced in regard to the period in which he flourished. Curiously enough, little is said of him in English history, properly so called, beyond the early black-letter ballads, and we are chiefly indebted for information to Scottish historians. The earliest notice concerning him is in the *Scotichronicon* of John Fordun, which was probably written between 1367 and 1384. Under date 1266, he says:—

"Hoc in tempore de exheredatis et banitis surrexit et caput erexit ille famosissimus sicarius Robertus Hode et Little-Johanne cum eorum complicibus, de quibus scilicet vulgus hianter in comœdiis et in tragœdiis

prurienter festum faciunt, et, præceteris romanciis, mimos et bardanos cantitare delectantur."

In the accounts of the Great Chamberlain of Scotland, in the time of Alexander III., in giving the accounting for the year 1264 of the Sheriff of Aberdeen, is an entry of the following tenor:—

"Item Roberto hod per cartam domini regis de illo anno XLa. Item Willelmo Ballistario ad emendum Caculos et alia que pertinent ad officium suum XX' de quibus respondit. Item Roberto hod pro una roba data ei de dono dñi regis XLa."

It appears that these payments were made when the King visited the northern parts of his dominions, as, after a few more entries as to furnishings for the royal household, there is the following entry:—

"Inde decident X lib per expensas regis factas apud kintor et aberdeen ultimum quando dñs rex fuit. Ibi eundo versus moraviam et redeundo."

These entries show, 1st, that a person of the name of Robert Hood was in Scotland in 1264, two years only previous to the date assigned by John Fordun as the era of Robin Hood; 2nd, that he received forty shillings as a royal gift from the Scottish King, being a knight's fee, which coincides with the popular tradition that Robin Hood was gentle born and *de jure* Earl of Huntingdon; 3rd, that he received other forty shillings for the purchase of a robe, also as a royal gift; 4th, that between the entries of these gifts there is that of a payment to the King's cross-bow man for purchase of darts, and for other expenses connected with his office; and 5th, that these payments to Robert Hood were, in all probability, made when the person who received them was attending the Court, on the occasion of the King's journey to Morayshire.

To say the least, it is a curious coincidence that almost at the very time mentioned by the Scottish historian, who was nearly a contemporary with Robin Hood, a person of a similar name should have been received at the Scottish Court, and loaded with the royal favour. It suggests the idea that the celebrated outlaw had fled from his native soil to place himself under the protection of the Scottish sovereign.

This conjecture obtains some weight also from the fact that Little John, according to Scottish history, was buried at Pett, in Morayshire. Hector Boece, the historian, as translated by Bellenden, states that he saw his grave there:—

"In Murray land is the kirke of Pette quhare the banis of lytill John remains in gret admiration of pepill. He has bene fourtene fut of bycht with square membrs offering thairto. VI yeris afore the cuming of this werk to lycht we saw his hanche bane, als mekill as the hail bane of ane man; for we shot our arme in the mouth thairfof. Be quhilk apperis how strang and square pepill grew in our region afore they were effeminat with lust and intemperance of mowth."

The faithful companion of Robin Hood, banished from his native country, may have died on Scottish

soil and been buried at the place stated, although the bones traditionally shown to the credulous historian did not belong to him. Even if he were not buried in Moray, the tradition embodied in the history that he was interred there is strangely in accordance with the undoubted fact that a Robert Hood, if not the bold Robin himself, was received at Court and acknowledged as a person of distinction, on the occasion of a visit of the sovereign of Scotland to that particular portion of his dominions.

There is another explanation of the entry, namely, that the payment was not made to a person of the name of Robert Hood, but to one who assumed the character of a jester or player at the annual celebration on the 1st of May. The entries of such payments under this assumed name are common both in English and Scottish records, but of a date posterior to that in which the outlaw flourished. These entries occur in parish records in the reigns of Henry VII. and Henry VIII.; for instance, in the accounts of the churchwardens of the parish of Kingston-upon-Thames, under date 1 Henry VIII., is an entry for Robyn Hode's coat, 1s. 3d. In Scotland the play of Robin Hood was also celebrated in the month of May, and in the sixth Parliament of Queen Mary, 1555, there is an "Act anentis Robin Hode and Abbot of unreason," "whereby it is statute and ordained that in all time cumming, na maner of person be chosen Robert Hude nor Little John, Abbot of unreason, queenis of Maij, nor otherwise, nouthir in burgh nor to landwart in onie time to come."

It is, however, hardly probable that, so soon after his death as the date in the Chamberlain Roll, plays should have been acted in his assumed character.

Without some other corroborative evidence of the time, it is impossible to say which of the three explanations is correct, viz., 1st, whether the Robert Hood of the Roll was the Robin Hood of ballad literature; or, 2nd, a person of the same name; or, 3rd, a jester who assumed his character.

Much has been written about Robin Hood, and attempts made to prove his identity; but, so far as I am aware, these entries in the Chamberlain's Rolls of Scotland have hitherto escaped the notice of the curious. A. G. REID.

Auchterarder.

#### BELL-RINGERS' LITERATURE.

One Sunday, in the summer of 1849, I went up after service into the belfry of the village church of Pitminster, in Somersetshire. On a sheet of paper affixed to the wall were written the following lines:—

"If Aney one do ware hise hat  
When he is ringing here  
he straitte way then shall sixpence pay  
In Sider or in Bere."

Close to this, and in the same handwriting, was the following record:—"Mr. Robert marke Gived the Ringers a pitcher of Sider 1847." As all this looked as if it had been written at the same time, and my knowledge of bell literature being limited, I entered the scribe in my common-place book as the probable poet.

How many versions, I wonder, of these lines appear in the "rope rooms" of church towers in England and Wales? And who was the author of the one that has been the foundation for all the rest? I have before me four that are to be found in churches on the Welsh border, and they all vary. The oldest appeared years ago in "N. & Q.," but none of the rest, I think, so I send them for you to publish if you think it worth while to do so:

#### CULMINGTON, SALOP.

"Those that do heare intend to ringe,  
Let them consider first this thing;  
If that they do a bell turne ore,  
Fourepenice to pay therefore;  
If any ring with hat or spur,  
Twopenice to pay by this order;  
If any chance to curse or sweare,  
Fourepenice to pay and eke forbere;  
And if they do not pay their forfeits well,  
They shall not ring at any bell.

"John Burnell, 1663.

#### TONG, SALOP.

"If that to Ring you doe come here  
you must ring well with hand and eare;  
keep stroak of time and goe not out  
or else you forfeit out of doubt.  
Our law is soe concluded here;  
For every fault a jugg of beer.  
if that you ring with Spurr or Hat,  
a jugg of beer must pay for that.  
If that you take a rope in hand  
these forfeits you must not withstand.  
or if a bell you o'rthrow  
it must cost sixpence e're you goe.  
If in this place you sweare or curse  
Sixpence you pay out with your purse;  
come pay the Clerk it is his fee  
for one (that sweare) shall not goe free  
These laws are old and are not new  
therefore the Clerk must have his due.

"George Harrison, 1694."

These two are the oldest versions I have ever seen, and the two that follow, although they contain some new lines, and variations in the old ones, are evidently adapted from them:—

#### LLANFYLLIN, MONTGOMERYSHIRE.

"If for to ring you do come here  
You must ring well with hands and ear;  
And if you ring with spur or hat,  
A quart of beer is due for that.  
But if your bell you overthrow  
A shilling pay before you go;  
The law is old, well known to you,  
Therefore the clerk must have his due."

#### BANGOR-ISOED, FLINTSHIRE.

"If that to ring you do come here  
You must ring well with hand and ear;

But if you ring in spur or hat  
 Pourpence is always due for that :  
 And if a bell you overthrow  
 Sixpence is due before you go.  
 But if you either swear or curse  
 Twelve pence is due—out with your purse.  
 Our laws are old, they are not new,  
 Therefore the clerk must have his due.  
*If to our laws you do consent  
 Then take a bell, we are content."*

I have marked in italics the chief variations, but it will be observed that the fines vary in each place.

A. R.

Croeswylan, Oswestry.

#### THE KENT BRANCH OF THE ANCIENT FAMILY OF MALMAINS.—II.

The sale of Waldershare must have been effected before anno 20 Edw. III., or twenty-two years previous to the date when, according to Glover's pedigree, it had got into other hands, because at the levying of the aid for making the Black Prince a knight, in the former year, John Malmains, out of the once large possessions of the family in these parts, only accounted for the moiety of the manor of Pluckley, which his ancestor had paid aid for before, as already stated, in the thirty-fourth year of Edward I. This John had to contribute to the defence of Sandwich, under the watch and ward of anno 11 Edw. III., and was knight of the shire in the second (if not also in the twelfth) year of that reign (Hasted, i. pp. cviii and cix).

At the earlier aid Lora Malmains, relict of Henry the sheriff, as I take it, paid for one fee at "Appleton" (Aputon) and half a fee at Aulkham, which she held in dower. Hasted says that Sir John Malmains willed the manors of Aputon and Southwold, after the decease of his wife Lora (it should be Alianor, who in her turn held them in dower), to the neighbouring monastery of Langdon, in grateful remembrance of the services rendered his ancestor, Henry the sheriff, by the abbot of that place, through whose intercession it was that the former, after having joined in rebellion with Simon de Montfort, Earl of Leicester, was saved from forfeiting his estates, as already stated. Accordingly, we find that at the taking of the next aid, anno 20 Edw. III., the abbot of Langdon accounted for Aputon.

The pedigree of Glover is here directly at variance with the account given by Philipot, for the latter says that Henry Malmains, son to John who sold the great bulk of the Waldershare estate, left no male issue, only a daughter; but the pedigree gives him a son of same name; and this is the more probable of the two, because Philipot goes on to say that Agnes, daughter of Henry Malmains, carried away in marriage only a moiety of his estates, the other moiety being vested in Thomas, son of John Malmains, which Thomas, he says, was kinsman to Henry Malmains. Hasted jumps to

the conclusion that it is Thomas Malmains of Stoke who is here alluded to by Philipot, and says that the moiety descended to him upon the death of Henry Malmains in anno 46 Edw. III. But this is, of course, ridiculous, since Thomas, son of John Malmains of Stoke, was dead before anno 20 Edw. III., and the branch at that place was, presumably, extinct some time prior to the end of same reign. Philipot's whole account of the Malmains, moreover, being far from carefully drawn up, it is more likely that he refers to a son of the John Malmains, son of Henry Malmains, junior, and grandson to Henry Malmains, senior. The only objection is, that Glover's pedigree describes the said John Malmains as dying without issue; but then this may be an oversight, for it says the same with respect to his brother Richard, whereas Philipot states (p. 276) that the latter left a son and heir, John.

This solution of the difficulty would bring us down to Henry IV., when, according to Philipot, the moiety had devolved, by the heir general of Thomas Malmains, upon John Monins, who afterwards, about beginning Henry VI., purchased of Thomas Goldwell the other moiety, which had come down to him with Jane, daughter and heiress of Henry Holland and Agnes Malmains. Philipot, however, errs to the extent of making this Thomas Goldwell the husband of said Agnes, because he here mentions him in connexion with the reign of Henry VI., and he knew full well that Agnes Malmains succeeded to her inheritance at the close of the reign of Edward III., or about half a century earlier. We may take it, then, that Henry Malmains, senior, left, as stated by Glover, a son, also Henry, as well as a daughter, Agnes, married to Henry Holland of Felton, near Dover; and that it was Jane, her daughter, and not the daughter of Henry Malmains, as Philipot incorrectly has it, who married Thomas Goldwell of Great Chart.

Richard, probably the younger son of Henry Malmains, junior, was Lieutenant of Dover Castle in the reign of Richard II. He died in 1440, and was buried in Pluckley Church, with that date and the then arms of the branch on his tomb, i. e., Erm. on a chief gu. 3 sinister (*mal*) hands arg., as observable in Weever's time.

This Henry Malmains, junior, the last of the race at Waldershare, left also two daughters—Margaret (married to John St. Leger, and subsequently to Reginald Driland), who died without issue, and Catherine, the wife of Richard Knowler, whom Glover's pedigree styles "sister and heir to Henry Malmains," but it probably meant, though incorrectly, to John her brother. In Pluckley Church, Philipot notices (*vide his Church Notes of Kent*, Harl. 3917) a monument to one of these two later Henries, with the same arms of the branch above described.

The branch seated at Ockley, in Surrey, had meanwhile achieved much notoriety. In the twenty-eighth year of Edward I. another Nicholas, son of a Nicholas who died anno 20 of same reign, distinguished himself at the siege of Carlaverock, and was rewarded with the honour of knighthood. He is included among the *Kentish* knights at that fight by Philipot, who incorrectly speaks of him as of Stoke, the actual possessor of the Stoke estate at that time being John Malmains, who paid aid for it six years later (i.e., at knighting of Edward of Carnarvon in anno 34 Edward I.). This Sir Nicholas was summoned from *Sussex*, with his wife, to attend the coronation of Edward II. in 1308, and is described as lord of Ockley, in Surrey, in 1316; but he must have had a certain amount of connexion with Kent, for the sheriff of that county it was who returned him as a knight to attend the great council in anno 17 Edward II. (*vide* Parliamentary Writs). He was also knight of the shire for Kent in the first year of Edward III. A Nicholas Malmains (styled in one of the Inquisitions "Sir"), but whether he or a descendant of same name\* is uncertain, died in the twenty-third year of that reign, when part of his estates (which included Minster in the Isle of Sheppey, Faulkham, Darent, and Farningham, in Kent) went by a daughter into the family of Grandison—Philipot says (p. 276†) to William of that name, brother to Otho, founder of the Grandison family; but Mr. Hasted's pedigree states that she was an only daughter named Beatrix, and married to Otho Grandison.

Neither of these accounts is correct. The Inquisition taken after his death, upon reference, is found to show that his next heirs were Beatrix, one of his two daughters, the wife of Sir Otho Grandison, and the children of Petronilla, the other one, wife to Sir Thomas de St. Omer (see also Blomefield, *Hist. of Norfolk*, vii. 219‡).

Sir Nicholas Malmains, of Carlaverock reputation, bore arms distinguished from any other of the name, i.e., Arg., a bend engrailed purpure, but his father seems to have borne the 3 hands of Malmains (2 and 1), erm. on a field az. (*vide* St.

George's Roll), as opposed to the 3 (2 and 1) arg. on a field gp. of the Waldershare line (Dering Roll, *temp.* beginning Edw. I., arms of Henry Malmains, the sheriff, which were subsequently borne in chief only by his descendants of *Pluckley*), and the 3 (2 and 1) arg. on a field az. of those of Stoke.

It now only remains for me to give an account of the elder Kent branch, seated at Stoke, in the Hundred of Hoo. As I have said, John, son of Thomas\* Malmains of Stoke, was a minor in the beginning of Edward I.'s reign. He is mentioned again in a fine relating to "Heryetsham and Stok in Hoo," dated anno 20 Edw. I. (Philipot's *Fine*, Lansdowne, 268, p. 209); and he it was, in all probability, who paid aid at the making Edward of Carnarvon a knight, anno 34 of same reign, and in the eighth year of Edward II. was knight of the shire for Kent at Westminster, as was, in the same year, at York, his namesake, Sir John Malmains of Waldershare. "John Malmains of Stoke" was also sheriff from the last quarter of the ninth to the middle of the eleventh, returned as a knight to attend the great council in the seventeenth, and, in the nineteenth year of Edw. II., summoned to blockade the coast; but, according to Hasted (*Hist. of Kent*, i. 578), a John Malmains (he styles him sometimes "Sir" John†) of Stoke died anno 10 Edw. II.; if so, the above services and summons must refer to another person of same name, but I incline to think, for reasons given below, that it was Sir John Malmains of Waldershare who deceased in that year, and not the John of Stoke. This John Malmains of Stoke also had a charter of free warren for Stoke, &c., in the twelfth year of same reign, and the portion relating to Beckenham was, in the third year of Edw. III., renewed to "Henry" (Hasted adds, Malmains) "de Cliffe"; so that it is probable he was dead before the latter date. Subsequently to his decease there appear to have been two branches of the Stoke line, one represented by John, and the other by Thomas, Malmains (both doubtless his sons), for in the aid of anno 20 Edw. III., we find mention of "the heirs of Thomas Malmains of Hoo," and the heirs of John Malmains of same place.

\* Hasted makes him his grandson, but I know not upon what authority.

† Philipot, at this place, confounds him with his ancestor Nich. Malmains, who died anno 20 Edw. I., and left, not, as he says, a daughter only, but a son and heir, afterwards Sir Nicholas Malmains, as already stated.

‡ Blomefield says, in addition, that Petronilla (Dugdale, ii. 233, calls her *Jane*, and her husband *St. Maur*), daughter and co-heiress of Nich. Malmains, had issue by Sir Thos. de St. Omer a daughter and heiress only, Alice, married to Sir Wm. de Hoo (compare statement of Cooke, cited, to the effect that the heir general of Roger Malmains married the Lord Hoo—query if the same event is referred to). The Inquisition gives, at the time of the death of her father, two daughters to above Petronilla, viz., Elizabeth, aged eight, and Alice, aged seven years.

\* This is evidently the Thomas Malemeys whom, in anno 55 Hen. III., John de Cobham discharged of an amercement (Madox, *Hist. of the Exchequer*, vol. ii. p. 223), and perhaps a descendant of the Thomas Malemeys mentioned in anno 18 John (Hardy, *Rotuli de Oblatis et Finibus*, p. 604).

† For instance, in his account of Stoke (vol. iii.), where he mentions a petition of Sir John Malmains of that place in 1303 (anno 31 Edw. I.).

‡ Hasted's statement to this effect is probably derived from Philipot, who, in his account of Stoke (*Vill. Cant.*, p. 323), says that John Malmains, *ostensibly* of that place, died anno 10 Edw. II.; but then he says that he was son of Henry Malmains, who, we know, was of Waldershare, so that it is clearly Sir John Malmains of the latter place whom he really refers to.



The former were heirs of the Thomas Malmains, nephew and, in anno 6 Edw. III., heir to Clement de Tenham, whose sister Johanna had married his father, Thomas Malmains, one of the two sons of John Malmains of Stoke already treated of (*vide* Harl. 245, p. 55). Thomas Malmains the younger it was, I imagine, who, in the eleventh year of Edward III., at the appointment of a watch and ward to be kept on the coast of Kent, contributed to defence of Hoo; and his uncle, John Malmains of Stoke, was possibly knight of the shire in the twelfth year of Edward III. (see Hasted, i. p. cix), if one of the Waldershare line is not intended. Who the heirs of above Thomas and John Malmains of Hoo, mentioned in the aid, were, or whether, if their children, they ever possessed any of the estates, we have now no means of ascertaining. It seems, however, that the branch at Stoke was extinct, and that their possessions there had passed into other hands, before the accession of Richard II.; for a grant, published by Thorpe in his *Registrum Roffense* (p. 623), informs us that in the year 1380 (anno 3 Rich. II.) certain concessions, made to the church of Rochester on behalf of the soul of Sir Thomas Malemeynes, were paid out of the manor of *Nicholas Stoke* in Hoo, called "Malemeynes-manere," which was the principal seat of Malmains at that place. Hasted, notwithstanding, would have us believe that this Thomas Malmains left a daughter and heir, married to Colby, whose daughter and heir married John Monins (*Hist. of Kent*, iv. 188). But if John Monins married a daughter and heir of Colby, as Hasted says, it is clear that her mother was daughter and heir of Thomas Malmains, not of Stoke, but of the Waldershare branch, then seated at Pluckley.

The latest Malmains I have met with in connexion with Kent is one William Malmains of the Hundred of Tenham, in a Tax-roll of anno 35 Edw. III. The heirs of this William Malmains are likewise mentioned in another Tax-roll, *no date*, of Rich. II. He appears to have been identical with William Malmains who was of the Hundred of Blackheath in anno 1 Edw. III. (Tax-roll), and was perhaps descended from that Adam Malmains already spoken of in connexion with Lewisham, *temp.* Edw. I.

JAMES GREENSTREET.

ACCENT *v.* QUANTITY.—The Adonic close of the hexameter accords with the accentual element of our language; but the quantitative prosody of its precedent two-thirds is utterly contrarious. The opening line of Virgil's first *Bucolic*,—

"Tityrs, tu, pātulaē rēcubāns,"

—meets us with *four*, and the next line (the *κατὰ φύσιν* of classic euphony),—

"Silvestrēm tētāi musām,"

—with *five* false quantities. I verily believe that no half-dozen lines of Virgil are readable in an English school without this antilogy. Yet his contemporary, Cicero, the master and model of speech and action, on whom every Roman ear and eye were intent, recorded the accentual faculty as congenite with and inseparable from man's articulate organ:—

"Ipse enim Natura, quasi modulatur hominum orationem, in omni verbo posuit acutam vocem, nec unā plus, nec a postremā syllabā citra tertiam; quo magis Naturam ducem ad aurium voluptatem sequatur Industria."—*Orator*, cap. xviii. sect. 58.

That this doctrine of Rome's greatest philosopher, orator, and writer should have been thus overlooked, not in his own era only, but almost two thousand years of the civilized world's converse with his several works, I cannot other than marvel. But my wonder is not limited to the hexameter; the pentameter *aleaic* and *sapphic*—

"O et præsidium, dulce dēctis mēum";

"Jam sātis terris nivis";

—are not less impeditve. It would puzzle our most accomplished metrists to read Horace's hexameter hexametricaly,—

"Ibām forte viā sacrā sicut mēus est mos,"

—or in any other than *heptatetrochaic*. (This has nought to do with the nearly forgotten alternative of "speaking or spelling," which our great-grand-children have small chance of seeing settled, but Father Time is sure to put to rest.)

EDMUND LENTHALL SWIFTE.

CHURCH BOOK ENTRIES.—The following notes are taken from the parish book of St. Nicholas Fleshshambles, London, which was destroyed by Henry VIII. :—

"A latin candlestick with iij branches standing upon oure Lady anter.

"A surplice for the person or his debite [deputy] for to mynster in the Sacraments, having a crosse before and another behinde."

This entry is unique.

"A towell of worke for to housil with on Ester day, in length xviiij yerdes and a quarter large, and in breds iij quarters, with an I at the toon ende for John and an E at the other ende for Emot, of the gift of John Rogerson and Emot his wife."

This is a new woman's name. A linen cloth is still laid on the altar rails of Wimborne Minster.

"iij rochetys for the quere."

This explains the occurrence of the rochet in old inventories.

"A coupe for the Sacrament of silver and gilt weyng 33 unc. and 3 grs.; a boxe of silver and gilt for the same coupe weyng 11 unc. and 9 quar."

The pyx and pendant cup used as a tabernacle.

"A baner clothe of black bokoram with an image of our Lady in a sonne on the toon and an image of S. Jame in a soone on y<sup>e</sup> tother side."

Sun is the English for an aureole, as I find alure

for the blind story, the triforium of Gervase, and no other ancient author of credit.

"A Pye chained in the quere in the iij<sup>th</sup> lefe Dominica v<sup>th</sup>."

"The hardness of the rules called the Pie."—*B. C. P.*

"A little Portos chained. [A breviary.]

"A Hugocien ychained in y<sup>e</sup> quere in y<sup>e</sup> iij lefe visu quia."

The well-known Canonist, Hugh de St. Chero, and first Dominican Cardinal, often quoted by Bishop Jewell.

"A Letturnall. [Lectern.]

"31 Hen. VI. a priest's wages for a quarter were 10s.; for a doeyn of tuckyng gyrdals for dyverse vestments, iij<sup>l</sup>. To an organ player for y<sup>e</sup> feste of Pasche, iij<sup>l</sup> iij<sup>l</sup>. The king's chappell [choristers] had xij<sup>l</sup> for swete wine and brede. 4 Edw. IV. for steynynge of the sepulture clothes y<sup>e</sup> is to say for xxiii penons and for vj hanners and for the ffalwans [valance] going abowte y<sup>e</sup> sepulture, xxvj<sup>l</sup> viii<sup>l</sup>."

"For viij yerds of whyte lyre [lute string] for the ffalwans, ij<sup>l</sup>. My Lord of Warwick's chappell helped on 8. Nicholas day, and had a potell of Clarey and a brede, viij<sup>l</sup>. W<sup>m</sup> Mason of Powles and his ffellyshope [fellowship or assistants] had v<sup>l</sup> for overyth and awrywng [ordering or arranging] of S. Lucas [Luke's] chappell."

MACKENZIE E. C. WALCOTT.

CENTRAL AMERICA AND SOUTHERN INDIA.—I wish to call the attention of students of ancient languages and writing to a very curious coincidence. If they will look at the plates of the so-called hieroglyphics in Stephens's *Yucatan and Central America*, they will notice that these are not hieroglyphics, but simply sculptured letters, filled in with some curious design, or made to resemble the human head and face. The writing is from right to left, and although the actual designs do not often occur in the same plate, yet, if the outlines and characters are taken, some letters will be seen to be constantly repeated. Again, if these letters be compared even to modern Orissa type, they will be found to resemble it perfectly as to character, only slightly ruder in outline. I have never seen any ancient Orissa writing, but it may be worth while comparing it with the sculptures. I do not know whether this resemblance has been noticed before, but may point out that the worship of the ancient inhabitants of Central America (viz., tree, serpent, phallic, and sun) and the architectural character of their buildings are identical with those of Southern and South-Eastern India.

HUGH T. BOWMAN.

SKREW-BALD.—This word is not given in Johnson's *Dictionary*, original edition, nor in Todd's 4 vols., nor is it in Bailey. Webster says:—"Skrew-bald, the same as pie-bald." He calls it obsolete, and quotes Cleveland—"Skrew-bald horse." Now I imagine that it is not obsolete, and that it does not mean the same as pie-bald. Then, under the head of *pie-bald*, Webster says it means of various colours, diver-

sified in colour. This, I think, is very doubtful, although supported by Johnson. It strikes me that *pie-bald* is black and white, like the magpie, and *bald* means spotted, spotted or marked like the pie; and then *skrew-bald* would be spotted with some other colour. The word has been so used in my hearing; even if incorrectly so used, it gives opportunity for marking a useful distinction. I know that J. O. Halliwell, in his *Archæic Dict.*, records it as a Cheshire word, meaning *pie-bald*. He also quotes from the Chester Plays, ii. 142:—

"The skrewed horses by myne intente."

It is hard to say whether the word *skrewed* and *skrew-bald* can be properly distinguished as above from *pie-bald*. Webster's definition is so wide that you might call Joseph's party-coloured coat *pie-bald* if you chose.

C. A. WARD.

Mayfair.

ENGINEERING IN AMERICA.—The subjoined paragraph is from a St. Louis newspaper:—

"The bridge at this place [over the Mississippi] is a great demonstration of the triumph of science over difficulties in nature which seemed insurmountable. Its cost was between seven and eight millions. One fact connected with it I will mention. The spans are made of iron pipes, and were so nicely calculated for a certain temperature that, when the completion of the bridge was delayed till the summer season, the expansion of the iron made a misfit, threatening an immense loss. But Capt. Eads met the difficulty by covering the bridge with many tons of ice, reducing the expansion, and making a perfect fit."

\* \* \*

NICKNAMES FOR STREET ARABS.—They are "Bedouins," "Street Arabs," and "Juvenile Roughs" in London; they are "Gamins" in Paris; "Bowery Boys" in New York; "Hoodlums" in San Francisco; and "Larrikins" in Melbourne. This last phrase is an Irish constable's broad pronunciation of "larking," applied to the nightly street performances of these young scamps, here, as elsewhere, a real social pestilence. When I was a schoolboy in Dublin, some few decades since, myself and companions cherished a wholesome horror of "the bards," by which term, it has often struck me since, we intended a contraction of "blackguards."

D. BLAIR.

Melbourne.

"GO TO HALIFAX."—This expression is sometimes used in the United States as a mild substitute for a direction to go to a place not to be named to ears polite. It probably arose from the fact that large numbers of persons, who had been Tories during the Revolution, left the United States for Halifax, N.S., after the close of the war.

USED A.

Philadelphia.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"CAYENNE" OR "KYAN"?—The French pronunciation of Cayenne, in "Cayenne pepper," is fast superseding the *Kyan*' of our fathers. On turning to a modern dictionary I find "Cayenne pepper, pronounced *käen pepper*," &c.; and, no doubt, the sound of *Kyan*' will soon be not only old-fashioned but insufferable. *Blanc-manger* has never quite settled into *blamange*, and, like several other half-naturalized words, is recovering its French spelling and pronunciation. But are the cases of *blamange* and *Kyan*' parallel? Is *Kyan*' a corrupt pronunciation of the French word Cayenne (which I take to be a variation of Guyane, serving to distinguish the city from the province)? Is it not rather the original English rendering of the native name? These queries were suggested by an old pepper-caster, which I saw a few days ago in a window near the Albert Gate, and upon which were engraved the letters KYAN. It would be interesting to know whether the word was ever commonly so written, and whether our elders remember any other pronunciation in their early days than that which we are teaching our children to eschew as a vulgarity. HENRY ATTWELL. Barnes.

A HISTORY OF SNUFF AND TOBACCO.—The *Mirror* (I omitted to take a note of the volume) states that in 1797 was circulated the following proposal for publishing by subscription a history of snuff and tobacco in two volumes:—

"Vol. I.—To contain a description of the nose—size of noses—a digression on Roman noses—whether long noses are symptomatic—origin of tobacco—tobacco first manufactured into snuff—inquiry who took the first pinch—essay on sneezing—whether the ancients sneezed, and at what—origin of pocket handkerchiefs—discrimination between snuffing and taking snuff: the former only applied to candles—parliamentary snuff takers—troubles in the time of Charles I. as connected with smoking.

\* Vol. II.—Snuff takers in the parliamentary army—wit at a pinch—oval snuff boxes first used by the Roundheads—manufacture of tobacco pipes—dissertation on pipe-play—state of snuff during the Commonwealth—the Union—Scotch snuff first introduced—found very pungent and penetrating—accession of George II.—snuff boxes then made of gold and silver—George III.—Scotch snuff first introduced at Court—the Queen—German snuffs in fashion—female snuff takers—clean tuckers, &c. &c.—Index and list of Subscribers."

Was this work ever published?

Camden Road Villas, N.W. HARRY BLYTH.

"THE DISCOVERY OF THE VITAL PRINCIPLE," a good-sized octavo of 566 pages, was published in 1835 by G. A. Starling, 40, Leicester Square.

Who was the author? Indeed, the publisher seems a myth now and his house a myth, for there is no No. 40 in the square, although there is a No. 43. The book is quite a curiosity, the views are laughably eccentric, and yet the author is not mad, and is assuredly a widely read man. He quotes Luccretius to show that what lives immortal must so exist from its own solidity (p. 7), and finds that the diamond corresponds most correctly to this, and is the "identical primitive matter." Does not Pliny say that a diamond, if beaten on an anvil, will cause anvil and hammer to yield? and if Newton (as Hiley shows) thought atoms must be indivisible, what is so indivisible as the diamond? But the matter of the world was egg-shaped first, and this accords with Hindoo theory, and diamonds have an oviform surface. The three largest diamonds mentioned by Jameson are all egg-shaped, even to that of the Emperor of Russia, which formed one of the eyes of a Brahminical idol, and which was stolen by a French grenadier. He sold it for a low price. It passed through three hands, and the Empress Catherine of Russia gave 90,000*l.* ready money for it, and 4,000*l.* more in an annuity. He thinks this establishes his case. The book is really suggestive where it is not absurd. One would be glad to know what became of the corresponding eye of that Brahminical idol.

C. A. WARD.

Mayfair.

"IM-BROOK."—"Totum nostrum imbrocum de Blakeburn," i. e. "all our im-brook of Blakeburn." Extract and translation of an old deed, without date, of Thomas and James, sons of Kennet, of Blakeburn, from Somner's *Ports and Ports*, p. 44. What is an im-brook? HARDRIC MORPHYX.

THE ORIGINAL (?) OF "OLD KING COLE."—May we recognize in the following lines, from the *Chronicle* of Robert of Gloucester, the "Old King Cole" of our nursery days?—

"After Kyng Aruraig, of wam we habbeth y told,  
Marius ys one was kyng, quoynte mon & bold.  
And ys one was after hym, Coil was ys name;  
Bothe it were quoynte men, & of noble fame."

Hearne's edition.

In the manuscript at the College of Arms the lines are given as follows:—

"Kyng Coel was his name.  
A noble man, & quoynte & of good fame."

Can we claim for our nursery doggerel an existence of six hundred years? RALPH CREYKE.

ARMORIAL BEARINGS.—Is it legal for the daughter living at home with her father to use his crest and coat of arms? Is it legal for her to use note-paper bearing such coat of arms, if the address is added on the paper of the house they jointly live in? If not illegal, is it in "good taste" and accepted as a usage in good society for a daughter

to use such note-paper in her ordinary and private correspondence? SCOTIA.

NUMISMATIC.—Any of your numismatic correspondents would much oblige by informing me what the two following medals refer to:—

Obv. Two female figures; the one on the right, semi-nude, holding in her right hand a radiated full-faced sun, in her left a palm branch; that on the left, draped, having a scroll across her front bearing the word "SVADRE." Rev. A radiated full-faced sun, within the legend, "SENSORIUM . ANNO . PRIMO . GEORGII . 1715." Silver, size 10.

Obv. A laureated bust in armour of "GEORGIUS . III . DEI . GRATIA," L . F . P . E . C . T . Rev. A draped female figure, holding out in her right hand the Cap of Liberty, in her left a wand; around her, "SEMPER . HONOS . NOMENQUE . TVVM." No date. Silver, size 12.

J. HAMILTON.

"FILIPPO MALINCONTRI."—In this work, vol. ii. p. 249, reference is made to a people of Cimbrian origin, speaking a language distinct from their neighbours, divided into tribes, inhabiting a district on the Italian slopes of the mountains which border the Tyrol, called the "Seven Communes." Where can I find information respecting this people, and examples of their language?

LYDD OWEN.

Birmingham.

THE MILLENNARY OF KING ALFRED.—Can any one tell me whether or not a millenary medal or coin was struck by any society to commemorate the 1000th year of King Alfred, or whether any local mint (such as that which used to strike Cornish pennies) or any relic factory can be assigned to account for the following? There was paid me the other day, as a halfpenny, amongst some change, a copper coin of about that size, having on the obverse a rude profile crowned, and the legend AL\*—FRED; reverse, Britannia with a harp, and the legend BRI-TONS, and underneath her feet the word "Glory" in a much smaller character. The execution is rude, and the coin much worn, but it is clearly modern.

E. T. GIBBONS.

Werrington, Launceston, Cornwall.

LINCOLN'S INN FIELDS.—In one of Junius's letters he vents his indignation on some person who, by means of nefarious practices, had amassed money enough to live "in that great house in Lincoln's Inn Fields." Which was the house? Is it still in existence?

H. Y. P.

[Probably the Duke of Newcastle's, still existing, the northernmost house on the west side.]

ST. HIERETHA, VULGO ST. URITH.—May I ask space to repeat a query which I put unsuccessfully some years back as to this local saint, foundress and patroness of Chittlehampton Church, North Devon? Leland, speaking of Stowford, says:—

"In this place was Hieretha, Patroness of Chittlehampton, born, who, as the legend of her life makes mention, suffered the next year after Thomas Becket, in the reign of King Henry II., in which history the names of her parents be set down."

As I am now revising, for a new edition of the *North Devon Handbook*, some notes on the churches of North Devon, I would be glad to have the above rather mysterious statement made clear. Who was St. Urith, and from what book of legends does Leland quote? Under what circumstances did she "suffer"?

T. F. R.

Pewsey.

FAREWELL FAMILY.—Can you supply me with information concerning this family? There is a Sir John Farewell mentioned in Rymer's *Federa*, vol. ix. p. 182. A relation of mine has a fine portrait, by Sir Godfrey Kneller, of a Col. Farewell, who was (I have understood) a colonel in the Guards, Governor of the Tower, and a personal friend of Charles II. His arms were:—Sa, a chevron between three escallops, ar.

P. BERNET BROWN.

St. Alban's.

SWIFT: DRYDEN: HERRICK.—Is there anywhere to be found a circumstantial account of the exact relationship of the Dean of St. Patrick's to the families of Dryden and Herrick? I presume, though I do not remember having seen it positively stated, that Dr. Swift's grandmother was Susanna, daughter of Nicholas Dryden of Moreton Pinkney (a younger brother of Sir Erasmus, the first baronet), who had also three sons, named *Jonathan*, *John*, and *Godwin*.

As to the parentage of Abigail Erick, the Doctor's mother, I have not been able to discover anything definite, though, from her residence at Leicester, she must have been one of the Herricks of that neighbourhood, from whom the poet Robert Herrick undoubtedly sprang. In one account she is said to have been related to Sir William Temple's wife. But how? It is to be hoped that before a new Life of Swift makes its appearance these points will have been thoroughly cleared up.

CLK.

BASSET FAMILY.—In Atherington Church, Devon, there is a brass representing a knight and two ladies of this family, date 1586 (1<sup>st</sup> S. xii. 121). I very much wish to ascertain, if possible, who these three persons are. Judging from the date, the brass should be that of Sir Arthur Basset, born at Calais, 1540, died at Exeter, 1586; but in all the pedigrees which I have seen, only one wife is given to him—Eleanor, daughter of John Chichester of Rawley. Can any one kindly help me to solve the following questions?—

1. Does the Atherington brass contain any indication of the names of the persons?

2. Was Sir Arthur Basset married twice? If so,

\* Observe, not *AL*.

† Or Erin?

3. What was the name of the other wife, and was she first or second?

4. Was she, or was Eleanor, the mother of Sir Arthur's two children, Robert and Anne?

5. When and where did Robert Basset die? He went abroad in 1603. Did he ever return?

Any help that I may obtain in this matter will receive my very best thanks—especially if it come quickly.

HERMENTRUDE.

**MATERNAL ANCESTRY OF DRYDEN.**—What was the Christian name of the Rector of Aldwinckle All Saints', whose daughter was the poet's mother; and what is his exact place in the Pickering pedigree?

CLK.

**COLE-CANNON OR KALE-CANNON.**—What is the correct way of spelling this word, which is applied in Ireland to an intimately blended mixture of cabbage, potatoes, and butter; and what is the meaning of the latter half of the word? C. E.

**THE WHATTONS OF NEWTOWN LINFORD, LEICESTER.**—The Whattons of this place were a branch of the Whattons of Loughborough. Jeffery Whatton, temp. 23 Henry VIII., descendant of Jeffery de Whotton, ar. (temp. Edw. IV.), migrated to Newtown Linford, where his sons William and Thomas were born. Their descendants married into the Cheetham and Hunt families. I have been there searching for pedigrees, but have failed. Perhaps some of the correspondents of "N. & Q." will be able to give me some information about these families. Nichols informs us, in *re* Newtown Linford Church, that "at the west end a gallery is erected, in the front of which is placed a stone with the following inscription, in very large capital letters, embossed:—'M<sup>r</sup>. WHATTON. A.<sup>d</sup>. D. 1633,'" and adds a note:—"John Whatton, of Leicester, Esq., served the office of sheriff of the co. of Leicester, 14 Chas. I." (vol. iv. p. 891\*). That embossed inscription is not there now. But there is still the "neat mural monument against the south wall:—Arms: azure, three hedgehogs, ar. Whatton," and the inscription,—

"Near this place are deposited the remains of Thomas Cheetham, gent., who died the 5th of September, 1775, aged 71 years. Also of Mary his wife, and daughter of William Whatton, late of this place, gent. She died the 23rd of March, 1777, aged 65 years."

Probably the Whattons emigrated from Newtown Linford. Query, Where to? GEORGE LLOYD. Cowpen, Northumberland.

# Replies.

## THE LIMERICK BELLS.

(5<sup>th</sup> S. iii. 488, 517.)

Besides the references given, R. W. F. will find an excellent poem on this story in Duffy's *Hibernian Serpenny Magazine*, No. 13, pp. 36-7, signed

J. S. F., date January, 1863. In the *Illustrated Dublin Journal*, No. 24, February 15, 1862, there is another version of this old bell legend, differing materially from the one quoted by the Rev. Geo. Tugwell. The *dénouement* is intensely tragic, and may be epitomized thus:—During February, 1531, the monks of St. Francis's Abbey (then standing on the site of the present church) were disturbed at their evening devotions by the clash of arms and earnest cries for admission. The wicket being speedily opened, a man and boy claimed the right of sanctuary from the murderous attack of Sir David O'Brien, of Inna. The suppliants proved to be Simon Brennan, a poor bell-founder of the "Close," and his son Gabriel. O'Brien's anger had been roused by Simon's refusal to break up and cast the bell of St. Synan (stolen by Sir David from Doonas) into "morning stars," i.e., spiked balls. The abbot, on learning this brave refusal to commit such sacrilege, by making "vile weapons of the church bells to murder the Church's children," gave permanent shelter to the fugitives. For ten years Simon never once left the abbey enclosure; for although O'Brien had disappeared, and gone no one knew whither, the founder feared his arch-enemy might compass his death by some unknown device. At last the abbot reveals to Simon a long-cherished and pious ambition to have cast and hung a peal of bells for the abbey steeple "before death should overtake him." Simon entertains "the idea with great relish." An abundance of material, machinery, and assistance being placed at his disposal, Simon soon extemporized a foundry in a remote part of the abbey enclosure. Presently the furnaces hiss and seethe with liquid bronze metal, from which Simon hopes "to eliminate sweet bell-music." But, exhausted with care and constant watch by day and night, he murmurs to his son, "Gabriel, boy, I shall sleep while you watch. When the metal is ready for the moulds, call me. At your peril touch it not." "He then flung himself upon a rude couch, and sunk into a heavy slumber." Near daybreak Gabriel sees the metal dripping from the plug-hole into the canal which is to conduct it to the mould. In an instant, and before he can alarm his father, the plug gives way, and the fiery stream shoots into the matrix. Stunned, yet fascinated by the fierce beauty of the boiling flood, winding its way to its destination with a "roaring and crackling," and seething "like a brook of the Inferno" and "myriads of crimson sparks" "hurtle in the darken'd air," the words "Lost, lost—oh, lost!" ring in Gabriel's ears, and rouse him from his stupor. Turning to discover whence they proceed, he finds his father near him with an upraised axe. In an instant the weapon is buried in "the boy's forehead," and he falls to the ground a corpse.

Remorse succeeds passion, and the wretched

father, to hide his crime and secure his safety, buries the body in a shallow grave, then reels back to the bells, and, while standing above them, his horror is intensified by the morning light revealing to his practised eye that the castings are perfect. The monks find him in a senseless condition. On recovery he accuses "Gabriel of attempting to kill him, and then fleeing for his life." The story finds credence with the community. Time passes. At length the bells are hung, and the day for blessing them arrives. The abbot's injunction to make the "bells ring to the glory of the Lord" is obeyed by two lay-brothers; but their efforts to make the bells speak prove ineffectual. Simon, crouching in a corner of the bell chamber, alarmed by the mild reproaches of the abbot that his "bells are not even as melodious as a tinkling brass or a sounding cymbal," catches a rope in either hand. The bells sound, and the abbot cries, "Hark! the bronze speaks good Latin." While speaking, "the bells rang out in silvery syllables these words"—

"Miserere, miserere,  
Toll, toll, toll, toll!  
Let us ring a solemn peal  
For the dead man's soul!"

Toll! toll!

Woe, woe, for Gabriel!  
Woe, and woe again for thee,  
Who did shed his blood yest'ere'en!  
Miserere, Domine!

Toll! toll!"

As the bell-music dies away, Simon bows his head in shame as he confesses to the shedding of Gabriel's blood. He supplicates one or more of the brothers he has known so long to pray for him; all are silent. At length one steps "forth from their ranks, with air dejected and tottering footsteps." He raises his cowl, discovers the features of O'Brien, and confesses to the bewildered founder that he is the cause of the "great sorrow," and will pray for him. Simon pardons him, and, falling into the arms of his ancient foe, dies expressing hopes for mercy in the world to come. Which can be true, the Italian version or the one above? There is no stone to mark the spot where sire and son sleep side by side; but the old inhabitants of the district declare "that on the eve of St. Francis spectral bells are heard down the river, and between the roaring of the wind and the clamour of their music a voice is heard, 'Miserere, miserere!'"

C. H. STEPHENSON.

Lilian Road, Barnes, Surrey.

If R. W. F. looks at the *Dublin Penny Journal*, vol. i. p. 48, published in 1832, he will see the story of the "Limerick Cathedral Bells." It is there stated that the Italian by whom the bells had been manufactured "became a wanderer over Europe." I transcribe part of the anecdote, as follows:—

"He sailed for Ireland, proceeded up the Shannon; the vessel anchored in the pool near Limerick, and he hired a small boat for the purpose of landing. The city was now before him; and he beheld St. Mary's steeple lifting its turreted head above the smoke and mist of the old town. He sat in the stern and looked fondly towards it. . . . On a sudden, amid the general stillness, the bells tolled from the cathedral; the rowers rested on their oars, and the vessel went forward with the impulse it had received. The old Italian looked towards the city, crossed arms on his breast, and lay back in his seat; home, happiness, early recollections, friends, family—all were in the sound, and went with it to his heart. When the rowers looked round, they beheld him with his face still turned towards the cathedral, but his eyes were closed, and when they landed they found him cold."

I may add that the writer in the *Dublin Penny Journal* has not stated the source from which his romantic narrative is derived.

R. J. C. CONNOLLY.

Rathangan, co. Kildare.

In the Rev. H. T. Ellacombe's *Church Bells*, p. 228, there is the story of these bells told in an extract from the *Dublin Penny Journal*, 1854, with the following remarks:—"The misfortune is there is not one word of truth in the tale. If it were true, it might refer to the bells which were in the tower before the Reformation." Then follows a list of the inscriptions on the eight bells in 1868, the oldest being 1613.

W. S. S.

MRS. SERRES, MRS. RYVES, AND  
MRS. HARRIS.

(5th S. iii. 5, 34, 400, 408; iv. 58.)

The appearance of my honoured friend the late Mr. Dilke's *Papers of a Critic*, in which we have, in a collected form, his various remarkable articles on Junius, has recalled my attention to that subject, and I was in hopes to have sent you this week a few notes on "Mrs. Serres and her Junius Figments"; but I am compelled to postpone them in order to notice some of the important statements contained in the letter forwarded to you by TRUE BLUE, and printed in your last number.

TRUE BLUE is quite right. Every scrap of information bearing upon Mrs. Serres's absurd claim ought to be preserved, as it may contribute something to the thorough exposure of this impudent case. In "N. & Q." of May 22, 1869, SIR JOHN MACLEAN contributed such a notice of Wilmot Serres, whom he called the brother of the Princess Olive, but who was really her son, and the brother of Mrs. Ryves. This may seem strange to those who know that his name was never mentioned in any of that lady's writings or proceedings; nor do I believe that the existence of any such person was known to either of the learned judges who presided at the trial *Ryves v. the Attorney-General*, or to any of the learned counsel engaged for the defence.

An inquiry which was inserted in the *Times* in

the early part of this year, for the purpose of ascertaining whether this Wilmot Serres was still alive, not only brought me, within eight-and-forty hours, evidence that he was in existence at the time of the memorable trial, Ryves v. the Attorney-General, but subsequently sufficient particulars of his career to fill a chapter in the future history of that *cause célèbre*.

The letter which TRUE BLUE has forwarded is one of several which appeared in the *Standard* in December, 1871, and of which I was fortunate enough to secure copies at the time. Whether from the fact that your correspondent has italicized some passages in it, or that my greater familiarity with the subject enables me to read between the lines, I know not, but the letter now appears to me of far greater importance than when I first saw it.

For instance, the writer explains the omission of Mrs. Brock's name from the proceedings by saying that it was "in consequence of Mrs. Ryves being the eldest surviving representative of the lady called the Princess Olive, and the whole of the rights, titles, and interests being hers alone, both by the laws of *primogeniture* and *bequest*."

I will not now stop to discuss the relative claims of the eldest daughter and the son, but, unless I am greatly in error, no mention of this *bequest* was made at the time of the trial; and the will of "the lady called Princess Olive," which could not have been operative unless duly proved, will, I doubt not, well repay a visit to Doctors' Commons when I can find leisure for the purpose.

If it is as full of interest as that of her unhappy husband, it is a singular document. His holograph will is in my possession, and confirms some of the gravest imputations in his *Memoirs*. But more of this on some future occasion.

Your correspondent finished with an inquiry, "Who is Mrs. Harris?"

When I first read his query I was inclined to reply, in the identical words of the indignant and insulted Betsy Prigg, "Bother Mrs. Harris! I don't believe there's no such a person"; but in face of the explicit statement that she was a sister of Mrs. Ryves and a co-heiress of the large property of Mr. John Wolsh (at least, so it is in my copy of the letter, and not Wolsey), I content myself with declaring my inability to answer the question, and with hoping some better informed correspondent will be able to do so.

Can she possibly be—but perhaps Mrs. Serres's will, or that of Mr. John Wolsh, may help to solve the mystery.

WILLIAM J. THOMS.

**SLEEPERS IN CHURCH** (5<sup>th</sup> S. iii. 266, 414).—In 1736 the churchwardens of Prestwich, near Manchester, resolved—

"That 1*st*. a year be given to George Grimshaw, of Boden Lane, for y<sup>e</sup> time being, and a new coat (not exceeding twenty shillings) every other year, for his

trouble and pains in wakening sleepers in y<sup>e</sup> Church, whipping out dogs, keeping children quiet and orderly, and keeping y<sup>e</sup> pulpit and church walks clean."

Afterwards there occur entries in their accounts:—

"P<sup>d</sup> for a coat for George Grimshaw, y<sup>e</sup> new bobber, £1.

"P<sup>d</sup> George Grimshaw's yearly wages for bobbing, &c., 13*s*."

My mother, who was born at Warrington in the last century, can remember Betty Finch, a very masculine sort of woman, being the bobber at Holy Trinity Church there in the year 1810. She walked very majestically along the aisles during divine service, armed with a great long stick like a fishing rod, which had a bob fastened to the end of it, and when she caught any sleeping or talking, they got a "nudge." Her son was engaged in the belfry, and often truthfully sang—

"My father's the clerk,  
My sister's a singer,  
My mother's the bobber,  
And I'm a ringer."

JAMES HIGSON, F.R.H.S.

Ardwick.

At Fleet parish church, in Lincolnshire, before its restoration some years ago, the clerk, one W. Nixon, used to have a long wand in the desk beside him, with which he kept in order the schoolchildren, who were seated in the aisle immediately in front of him. If any luckless urchin ventured to sleep during the service, he was sure to be forcibly reminded of his misdemeanour; and occasionally whack would come the stick upon the ledge of the desk, or upon an adjoining pew, instead of on the head of the offender, by a bad shot on the part of the said clerk. Also it was the duty of the sexton to perambulate the church at intervals during service with a similar wand, and awaken any sleepers he might find among the congregation. This practice, however, having for some time fallen into disuse, a former rector expressed to the sexton his wish that it might be restored, and provided him with a new instrument for the purpose. "Well, but, sir," said the man, "be I to waken *all* of 'em? be I to *nape*\* Mr. M. on the head if I catches him asleep?" (alluding to one of the principal farmers in the parish). "Well, Mike," said the rector, "perhaps not Mr. M., nor Mr. W., nor Mr. —" (naming some three or four others), "but if you see any one else sleeping, rouse him up." So the discipline continued for some time to be administered, though with a somewhat partial hand.

C. S. JERRAM.

At the present day at full service in Wimborne Minster, the beadle (?), during the reading of each lesson, make the circuit of the church, crossing the chancel, going down one side aisle, and

\* *Nape*—"tap on the head" I have heard the word used by others in Lincolnshire.

proceeding up the other, carrying short, black staves. I was told these are for the purpose of awaking sleepers, or causing the ill-behaved to desist.

C. E. K.

IRISH SOCIETY IN THE SEVENTEENTH CENTURY (5<sup>th</sup> S. iii. 467.)—DR. TODD doubts that the Irish were "vulgar" in the seventeenth century. I regret to state that there is no doubt they were. The Irish Court was a disgrace to Europe. Society at Dublin Castle was simply a drunken, squabbling rabble. Strafford, when Lord Deputy, attempted to reform this by introducing the ceremonial of the English Court; to discountenance intoxication (which was in Ireland "a disease epidemical") by "never suffering any health to be drunk at his public table but the king's, queen's, and prince's on solemn days." The clergy were so abandoned and ignorant that their conduct became a subject of inquiry in the Parliament that met in Dublin in 1634. Bramhall, Bishop of Derry, also speaks of their disgraceful conduct.

Thomas Dinely, an Englishman, who visited Ireland in the reign of Charles II., describes the lower orders of people as

"Lazy, dirty, thievish, spending all their time squatting outside their cabin doors, and all, men, women, and children, smoking tobacco. They care for nought, so they have plenty of milk, potatoes, and tobacco."

The manners and customs of the nobility may be gathered from Dinely's account of an aristocratic banquet:—

"Long tables being spread, and a row of dishes of meat, the guests sit down, and their lesser followers sit under the tables, pinching their masters by the calves of the legs, who deliver to them whole dishes of meats, which, as they are giving, the other followers, who are taller and stand behind, put their arms over their heads and take the rest, leaving a clear table."

If the curiosity of Dr. Todd is not yet satisfied, he will find many fuller particulars in the journal of Dinely, recently published by the Royal Irish Archaeological Society, or an abridgment of the same in the papers of the Kilkenny Archaeological Society, No. 5, new series, Sept., 1856.

FRANCESCA.

Barnabie Rich, *Gent.*, published a number of works upon Ireland early in the seventeenth century. Of these, two deal more especially with the manners and social habits of the inhabitants, viz., *A New Description of Ireland* (Lond., 1610), and *A True and a Kinde Exuse, written in Defence of that Book intituled A Newe Defence of Ireland* (Lond., 1612). The description he gives is anything but flattering. His works are scarce.

B. E. N.

"BRAND-NEW" (5<sup>th</sup> S. iv. 24).—There can be no question as to Archbishop Trench having found, not "created," this word; indeed, W. M. is some-

what rash to suspect so accurate a writer. While the word is not in Minshew, it is given by Skinner, *Etymologicon*, 1671. "Nostrum autem Brandæ et Belg. Brandineur, videtur eleganti metaphorâ e re Fabrilî traducta," *sub voce* "brand," to burn. The Dutch *Brandnieuwe*, if correct in Skinner's time, is clear in favour of *brand*, not *bran* or *brâ*, as the true form. The word is probably of the seventeenth century; but Richardson's *Dict.* gives one quotation only (without full reference), taken from Jamieson's *Dict.*, as follows:—

"Waes me, I have forgot,  
With hast of coming aff, to fetch my coat.  
What shall I do? it was almaist brand new;  
'Tis but a hellier since 't came aff the clew."

Ross, *Helenore*."

Ross's poem, *Helenore, or the Fortunate Shepherdess*, was published in the year 1768; the whole passage may be found in the modern edition (ed. Dr. Longmuir) at p. 187. There the word is *bran-new*, but Dr. Longmuir has reprinted from the second edition, 1778, in which he says, "The language is brought into nearer conformity to English." Cf. "gloves fire-new," p. 164. No doubt this is scanty information about the word, and earlier instances of its occurrence, in any shape, would be interesting; but I think this example from a Scot of the Scots is decisive against W. M.'s view of the derivation.

O. W. T.

If W. M. had written the word "brav" at length, instead of contracting it into "brâ" (it is not so contracted in the song from which he quoted), he would hardly have suggested that it is the original of *brand* or *bran*. The words "a *brav* new gown" simply mean a new gown that is pretty or "fine" in the opinion of the describer; but "a *bran*-new gown" means a gown that is quite new, whether pretty or not. The following, from Todd's *Johnson*, seems to point satisfactorily to the origin of the compound word:—

"*Bran-new* [Teut. *brand-new*, and so written and pronounced in some parts of the north of England]. This expression, still common in colloquial language, might be, perhaps, originally *brant-new* or *brén-new*, from the Saxon *brennan*, to burn; equivalent in meaning to *fire-new*, i.e., to anything new from the forge: hence the secondary sense, just finished, quite new. Kilian explains the Teut. expression by *vier-neu*."

In this secondary sense of newness, brightness, and freshness I have always read the word *brant* in the Scotch song:—

"John Anderson my jo, John,  
When we were first acquaint,  
Your locks were like the raven,  
Your bonny brow was *brant*."

C. Ross.

TRIAL OF HENRY WALPOLE, S.J. (5<sup>th</sup> S. iii. 367.)—In answer to Dr. JESSOP's second, third, and fourth queries, I would remark:—

2nd. That it was and is not only not unusual, but the almost invariable practice, at the assizes to



associate with the judges of the superior courts certain other persons. In cases of treason the trial would be held under the commissions of Oyer and Terminer, and general gaol delivery; and the first of these commissions is directed to the judges and several others, or any two of them; but only the judges and sergeants named in the commission, or in the accompanying writs of association, were formerly of the quorum, so that the other members could not act without the presence of one of them; and this is still the case, except that Q.C.s and barristers holding patents of precedence are now of the quorum.

It is no unusual thing for a Q.C. or serjeant to sit at the assizes and hear cases when the business is heavy.

3rd. If Hillardo was not one of the judges of the superior courts he would have been, I take it, a serjeant, and probably, from the similarity of name, the Serjeant John Heyle mentioned by Dr. Jessopp, and whose name is also spelt "Hele" and "Heele."

Hele was in his day a leading man at the bar, and in the year 1600 was an aspirant for the Mastership of the Rolls, if not for the Great Seal itself; but was unsuccessful in his aims, chiefly on account of the strenuous opposition of Lord Ellesmere, who asserted that the learned serjeant was "a gryinge usurer"; "a most greedye taker of excessive fees"; "a notorious and common ambo-dexter, takinge fee on both sides"; "a great drunkarde"; and a man "insolent," "outrageous," "offensive," and "intollereable"; so that Dr. Jessopp need be under no surprise at finding the serjeant by no means a "mere cypher."

4th. The prosecution would probably have been conducted by the law officers of the Crown, the queen's serjeant, the attorney and the solicitor general. Coke was Attorney-General, and I am inclined to think that Dr. Jessopp is mistaken in supposing the solicitor-generalship to have been in abeyance, as Serjeant Fleming was appointed Solicitor-General in 1595, and in January of that year Francis Bacon writes to Sir R. Cecil, declaring his intention of retiring from public life on account of his not having received the solicitor-generalship; and from this it would appear that the office was either then filled up or was on the point of being so.

I cannot name positively the individual who was queen's serjeant at the time, but I think that it is highly probable that Serjeant Saville was, as he appears to have taken precedence at the trial of the attorney and solicitor general, which the queen's serjeant regularly did until the year 1814. It was his especial duty to prosecute for treason.

If Serjeant Saville held this office it would appear that, although he could not with propriety be termed "el abogado," yet he certainly was "advocatus regis"; and I should fancy that "el

fiscal" would be another designation suitable for one and the head of the serjeants, who, according to Blackstone, answered in some manner to the advocates of the revenue or the *advocati fisci* among the Romans. R. PASSINGHAM.

SPURIOUS ORDERS (5<sup>th</sup> S. iii. 442, 495; iv. 34.) —MR. JAMES must excuse my use of the language to which he demurs, and which I intended generally to cover all that was implied in my two objections to his note, viz., that the Templar constitution of the Freemasons in this country had *always* been Trinitarian, and that no *severance* from Freemasonry has taken place, for the Masonic qualification and the ritual remain as before, merely substituting the new names of officers. By dropping the old name of "Grand Elected Knights Templar Kadosh of St. John of Jerusalem" in 1848, when the Ancient and Accepted Scottish Rite was started, the order left itself without descent. The marked support given by the A. and A. S. Rite to the Templars arose twenty-five years ago from the fact that to establish the A. and A. Rite, by possessing themselves of the Kt. Rose Croix and Kt. Kadosh degrees, it was necessary to bastardize the existing rite into the degree of "Masonic Knight Templar," and to suppress the old ceremonies. To leave go now or at any time might cause a return to the old rite. But if the order is not what is implied by the old title, it is a sham and a delusion, or worse, and ought to be suppressed, as the Duke of Sussex suppressed all these high grades. The use of the knightly titles and the question of their legitimacy must fall on the Stuart party of 1745. But the title of "Sovereign Prince," used in the 18th degree of Lacorne's, now the A. and A. Rite? Will the Prince of Wales recognize them, or what will he do with all these brand-new sovereign princes? I am quite unable to answer the inquiry of MAJOR BURGESS as to the four letters; the only way to find out is to ask the person who has just invented them. There were four letters used by the Ordre du Temple, which were abandoned for the initials of the four words V. D. S. A., to be in turn, it seems, discarded. HISTORICUS.

TECHNOLOGICAL DICTIONARIES (5<sup>th</sup> S. iii. 370.) —A full list of technological dictionaries would fill a volume, but I believe the following to be the best and most recent:—

1. *Technological Dictionary of Terms employed in the Arts and Sciences: Architecture, Civil, Military, and Naval; Civil Engineering, including Bridge Building, Road and Railway Making; Mechanics; Machine and Engine Making; Ship Building and Navigation; Metallurgy, Mining, and Smelting; Artillery; Mathematics; Physics; Chemistry; Mineralogy, &c.* By Bumpf, Mothes, and Unverzagt. Preface by Dr. K. Karmarsch. Second edition, 3 vols. Vol. i., English-German-French, 12s.; vol. ii., German-English-French, 10s. 6d. vol. iii., French-German-English, 10s. 6d.

There is also an abridged edition of the above, in three volumes, price 9s.

2. Dictionary of Scientific Terms. By P. A. Nuttall. (Virtue & Co.) 5s.

3. Technical Vocabularies, in Eight Languages—Civil and Ecclesiastical Architecture; Military Architecture and Fortification; Civil Engineering and Surveying. (Stanford.) 6s.

4. A Dictionary of Terms in Architecture, Building, Engineering, Mining, Metallurgy, Archaeology, the Fine Arts, &c. By John Weale. Fourth edition, with additions by Robt. Hunt, F.R.S. 5s.

5. Hobblyn's Dictionary of Terms used in Medicine and the Collateral Sciences. Ninth edition.

6. Sutton and Dawson's Dictionary of Photography and Chemistry.

7. Mayne's Medical Vocabulary of Names, Synonyms, Terms, and Phrases used in Medicine, &c. Fourth edition.

8. Mayne's larger Expository Lexicon.

9. Nouveau Dictionnaire portatif Anglo-Français et Français-Anglais, contenant un Appendice des principaux termes techniques ayant rapport aux Sciences et aux Arts, à la Chimie, à la Physique, à l'Astronomie, à la Marine, à l'Art Militaire, à la Mécanique, aux Machines Locomotives, Chemins de Fer, Bateaux à Vapeur, aux Métiers, etc., par Percy Sadler, 2 vols.

E. A. P.

J. S. K. will find the following dictionaries in every way trustworthy, viz. :—

Tolhausen (A.), Technological French, English, and German Dictionary. 3 vols., 18mo.

Ure (Andrew), Dictionary of Arts, Manufactures, and Mines. Edited by Hunt. 3 vols., 8vo.

Watts (Henry), Dictionary of Chemistry and the allied Branches of other Sciences. 6 vols., 8vo., including Supplement.

Tomlinson (Charles), Cyclopædia of Useful Arts, Mechanical and Chemical, Manufactures, Mining, and Engineering. 3 vols., 8vo.

W. J. HAGGERSTON.

Public Library, South Shields.

*The Merchant's Polyglot Manual, in Nine Languages*, compiled and edited by E. H. Michelsen, D.Ph., of the Board of Trade (Longmans & Co., 1860), is the best I have seen. B. E. N.

Craig's *New Universal Etymological and Technological and Pronouncing Dict.*, 2 vols., imperial 8vo., is about the best of its kind.

C. A. WARD.

Mayfair.

SHELLEY MEMORIALS (5th S. iii. 18, 329).—An American friend, at present in Rome, informs me that Shelley has certainly made a mistake about the Cenci Palace. The building described by him is an old palace that formerly belonged to the Medici family. Shelley says :—"The palace is situated in an obscure corner of Rome, near the quarter of the Jews." Now, the real palace is in the Ghetto, and next door to the Synagogue and the Israelite University. Shelley goes on to say :—"There is a court in one part of the palace (perhaps that in which Cenci built the chapel to St. Thomas)

supported by granite columns, and adorned with antique friezes of fine workmanship," &c.

When I sent my note, at the latter reference, I had not consulted Shelley's account, and I thought that he had actually met with a chapel dedicated to St. Thomas; but I find that his chapel is a conjectural one, that "perhaps" stood amidst the "granite columns," &c.

There is no "perhaps" about the chapel. It still exists (as I have shown), though it has long been appropriated to "uses vile." The events detailed in the Tragedy by Shelley occurred in the year 1599. The chapel was built in 1576, twenty-three years before the murder of the wretched count. It may have been built to atone for crime; but there is no proof of this. The date shows that Cenci's first wife was living at the time, and Beatrice must have been an infant, and, therefore, the chapel can have no connexion with the crimes detailed in Shelley's Tragedy. When Francis Cenci erected the chapel, he may have been a pious Catholic, and unconnected with the crimes that he committed in after years, and which have branded his memory with horror and infamy.

There is a tradition in Rome that, when Beatrice was being led to execution, forty youths (members of the first patrician families) attempted a rescue, but they were overpowered by the Papal guards.

JAMES HENRY DIXON.

"BOKE" OR "BOXE" (5th S. iv. 29).—The passage in *Reynard the Foxe* referred to by SEXAGENARIUS is quite correctly printed in Mr. Thoms's edition, and I suspect that the introduction of "the book" was a pure oversight on the part of Caxton; for, as Mr. Thoms has observed in his note, there is nothing in the original to justify it. Had he printed it "boke," instead of "book," the suggestion of a misprint for *boxe* would have been more plausible, although even in that case I should have been unwilling to accept it, from the fact of the *Reynard* being throughout remarkably free from typographical errors. In the original the passage runs thus :—

"Also dat doe die heilighē voert gebrocht wordē doe had reinaert hem siders bedacht en hi ontvoer roeteloes weder in sijn veste,"—

which corresponds very closely to the old Flemish *Reinaert* (v. 82-5, ed. Jonckbloet):—

"Ende also saen  
Also die heleghe waren brocht  
Was hi andersins bedocht  
Ende ontvoer in sine veste."

The meaning in both is obvious enough, i. e., that Reynard was to swear on the *relics* of the saints, not on the Gospels. F. NORGATE.

Bedford Street, Covent Garden.

In *The most delectable History of Reynard the Fox* (Lond., 1701: see Mr. Thoms's Introduction, p. lxxx, where, however, this particular edition is

not noticed), the passage referred to by SEXAGENARIUS is given thus:—"But as soon as the Book was tendred before him." T. J. A.

THE LATE M. LÉVY (5<sup>th</sup> S. iv. 8.)—Kohn, Cahn, Cahen, Kahn, are only different ways of spelling Kohen, which in Hebrew means a priest, therefore one of the family of Aaron. For a priest to enter a place where the bodies of the dead are laid would involve legal pollution. See Levit. xxi. 1, 2, 11.

E. LEATON BLENKINSOPP.

Kohn, Cahn, and the other names quoted by R. P. F. represent the Hebrew word כהן. The chief Rabbi is a priest by descent from Aaron, not by virtue of his office, and the reason is to be found in Levit. xxi. 1. M. D.

THE 13TH REGIMENT (5<sup>th</sup> S. iv. 48.)—Was not the black worn as a sign of mourning for some officer of rank killed in action? Might this not have been the origin of this mark, as it appeared in the lace of more than one regiment of the army? HENRY F. PONSONBY.

"SERAPIS" (5<sup>th</sup> S. iii. 480.)—"Martial is undoubtedly right, and Milton certainly wrong. The *s* in Serapis is long." I affirm that both Martial and Milton are right. Poetically, the *a* is long; but conversationally the word is pronounced Serapis, the accent being on the first syllable. It is so pronounced both in Greek and Italian at the present day. In fact, all words are pronounced by the Greeks according to accent, and not quantity. Milton, we know, lived in Italy, and adopted the Italian pronunciation of Latin. Accents were introduced into Greek writing to guide the pronunciation, else what use are they?

E. L. BLENKINSOPP.

If Forcellini is to be trusted, the *ā* is sometimes found. He quotes Prudentius, *Adv. Symm.*, l. 531, "Nil potuit Serapis deus, et latrator Arabis," and Martianus Capella, ii. p. 43, "Te Serapim Nilus, Memphis veneratur Osirim."

P. J. F. GANTILLON.

EUCALYPTUS AND WATTLE TREES OF AUSTRALIA (5<sup>th</sup> S. iv. 7.)—I think Mr. CHRISTIE confounds the two trees above mentioned. The wattle is a variety of acacia, and has few properties beyond that its flower-balls breathe a delightful fragrance. The eucalyptus abounds in an aromatic otto, resembling the smell of cajuput. These trees are said to prevent fever; and with this view have, I believe, been planted in some parts of Algeria, and other marsh lands, with singularly good effect. The febrifuge qualities of the eucalyptus are due to the production of camphor by diffusion of the aromatic otto, a property common to many plants, particularly lavender, mint, peppermint, &c.

SEPTIMUS PIESSE.

THE "TE DEUM" (5<sup>th</sup> S. iii. 506.)—The view of the *Te Deum* put forward by MR. RANDOLPH has been in my mind since my college days, when it was, as I remember, propounded by the present Dean of Rochester. I have not, however, met with it in any published work, and as it seems to impart additional interest and beauty to the *Te Deum*, I should be glad to know from MR. RANDOLPH if any authority for his statement can be quoted. C. S.

REFERENCES WANTED (5<sup>th</sup> S. iii. 469.)—This anecdote appears in the *Historiettes de Tallemant des Réaux*, but it was not exactly by a throw of the dice that the soldier was saved, as the following will show:—

"Un soldat français au service des États des Provinces-Unies, s'étant trouvé engagé avec quelques autres dans je ne sais quel crime, fut condamné à tirer au billet avec eux à qui serait pendu; mais il ne voulut jamais tirer, et l'officier, selon la coutume, fut obligé de tirer pour lui, et tira le billet où il y avait écrit *potence*. Le soldat on appelle, dit qu'il n'avait point donné ordre à l'officier de tirer pour lui, que ce n'avait point été de son consentement, et fit tant de bruit que cela vint aux oreilles de M. de Colligny, fils aîné du Maréchal de Châtillon, qui commandait alors le régiment de son père et ce soldat était de ce régiment. Cela lui sembla plaisant; il l'alla conter au Prince d'Orange, qui, après en avoir bien ri, fit grâce à ce soldat qui avait si bonne envie de vivre."

MATHILDE VAN EYS.

DANIEL BRYAN (5<sup>th</sup> S. iii. 429.)—The author of *The Mountain Muse* was a native of Virginia, and, I have been informed, a nephew of the celebrated explorer, Daniel Boone. He was at one time a senator in the legislature of his native state, and was subsequently postmaster of Georgetown, D. C. Besides the above work he also wrote:—

"The Appeal for Suffering Genius. Washington, 1826."

"The Lay of Gratitude. Philadelphia, 1826."

"Thoughts on Education: a Poem. Richmond, Va., 1830."

"Tribute to the Memory of Rev. G. G. Cookman, also a poem on the loss of the Steamer President. Alexandria, 1841."

GASTON DE BERNEVAL.

Philadelphia.

PROTESTANT PRIMATES OF IRELAND (5<sup>th</sup> S. iii. 358.)—The degree of fulness of an account is a question of individual judgment; but, probably, the best collected account of the primates and other bishops of Ireland may be found in Harris's edition of Sir James Ware's *Works*, Dublin, 1739-45, 2 vols. fo. Briefer accounts may be found in Dean Cotton's *Fasti Ecclesie Hibernicæ*, Dublin, 1848-60, 5 vols. 8vo. GASTON DE BERNEVAL.

Philadelphia.

MATTHEW FLINDERS (5<sup>th</sup> S. iii. 429, 494.)—A portrait by Cook of this celebrated navigator is priced in Evans's first catalogue at 6d.

GASTON DE BERNEVAL.

Philadelphia.

WILLIAM HAY (5<sup>th</sup> S. iii. 343; iv. 11).—The following is the title-page of a volume in my possession:—

"Select Epigrams of Martial. Translated and Imitated by William Hay, Esq.; with an Appendix of some by Cowley and other Hands. London: printed for R. and J. Dodsley in Pall Mall, MDCCLV."

J. B.

MICHAEL ANGELO (5<sup>th</sup> S. iii. 488).—MR. UNNONE will perhaps be aided by the following extract, which refers to the peculiar affection of the eyes from which Michael Angelo suffered:—

"One of his sonnets describes in a burlesque manner his condition; how he lay day after day on his back, and the colours dropped down on his face. His eyes had become so accustomed to looking up, that for a long while afterwards he was obliged to hold up anything written so that he might read it with his head bent back,—a result of similar work, which Vasari confirms from his own experience."—*Life of Michael Angelo*, by Herman Grimm, translated by F. E. Bunnell, 1865, vol. i. p. 306.

T. K. TULLY.

"THE STRANGE SUPERFLUOUS GLORY OF THE AIR" (4<sup>th</sup> S. v. 505).—In the late Mr. Dobell's *Balder*, 2nd ed., London, 1854, p. 151, occur the following lines:—

"Alas! that one  
Should use the days of summer but to live,  
And breathe but as the needful element  
The strange superfluous glory of the air," &c.

J. MANUEL.

Newcastle-upon-Tyne.

"GRÖNLANDS HISTORISKE MINDESMØERKER" (5<sup>th</sup> S. iii. 489).—There is some account of the earlier colonies of Greenland in a volume of the *Cabinet Cyclopædia*, entitled "Maritime and Inland Discovery." I am now translating, as an exercise, from the Danish of Ingemann, a story which gives some account of the life of the missionaries amongst the Greenlanders about the year 1774. It is interesting, and is probably a correct account of the colony and aborigines at that period. If FRANCESCA cannot read it in the Danish, and is still interested in the subject, my translation is at her service.

A. S.

JUSTIFIABLE HOMICIDE, OR MANSLAUGHTER? (5<sup>th</sup> S. iv. 27).—In answer to MR. BOULGER, let me just quote the following passage, taken from vol. iv. of Stephen's *Commentaries*:—

"Such Homicide as is committed for the prevention of any forcible and atrocious crime is justifiable by the law of nature, and also by the law of England, as it stood so early as at the time of Bracton, and as it stands at the present day. If any person attempts the robbery or murder of another, or attempts to break open a house in the night time, and shall be killed in such attempt, either by the party assaulted, or the owner of the house, or the servant attendant upon either, or by any other person present and interposing to prevent mischief, the slayer shall be acquitted and discharged. This reaches not to any

crime unaccompanied with force, as picking of pockets, or to the breaking open of any house in the day time, unless it carries with it an attempt of robbery, arson, murder, or the like."

I think this will be found quite sufficient to convince MR. BOULGER that the example he gave would be "justifiable homicide" and not "manslaughter," without giving a definition of the latter, which, however, if he wishes, I shall be most happy to do.

W. S.

Manchester.

PRINCES AND PRINCESSES (5<sup>th</sup> S. iii. 327, 438, 478; iv. 14, 38).—Being away from home, I have not the authority SEBASTIAN asks for. On returning I will try to find some. Meanwhile I must demur to his grounds. The Roll of the Lords seems to me to be more a list of precedence than anything else. SEBASTIAN is certainly so far right that the Scotch and Irish peers are inserted by the English titles under which they sit; but, on the other hand, those lords who hold Court offices are described by the names of those offices, and SEBASTIAN will not say that they sit under them. True it is they are inserted a second time by their titles of peerage, but this, I suppose, is simply because the offices are only temporary. Again, the bishops sit not as bishops, but as barons; but they are simply called Bishop of So-and-so. Neither is the Abbot of Holme otherwise described than as Bishop of Norwich, but he sits as Abbot.

C. F. S. WARREN, M.A.

Bexhill.

"SELVAGE": "SAMITE": "TO SAUNTER" (5<sup>th</sup> S. iii. 408, 469).—May I be permitted to add a few more or less important notes, at any rate on the first two of these words? First, as to *samite*, it appears in the modern German *sammet* or *samm*, as well as in the Bohemian *asámyt*; and in both idioms the meaning of the word is *velvet*, not *sat*. Secondly, in regard to *selvage*, it may be useful to know that this is not to be translated by the Dutch *zelf-kant*. *Zelf-kant* in Dutch is our *list*; but the *selvage* is called *de negge* by the Dutch ladies. It appears that the initial *n* in *negge* has been here transferred from the article to the noun, just as we may observe similar or opposite phenomena *inter alia* in our own *an apron for a napron*; in the French *le lendemain* for *l'endemain*; and in the Dutch *een arreëste* (spoken) for *een warrenskide* (written). Thirdly, about to *saunter* I am no longer quite in the dark; I am only watching to see it "turn up" in some old provincial glossary; and then, when the (bug)bear shall be within reach of shot, we shall soon be at his skin.

E. F.

EAST-ANGLIAN WORDS: "KEELER" (5<sup>th</sup> S. iii. 166, 316, 356, 397, 457; iv. 36).—The question about *keeler* is very easy. Its origin is to be found in the A.-S. *cēlan*, to be cold; *cēle*, coldness.

These words were sounded with hard *c*, i.e. the same as *k*. This *k* has been retained provincially; but in the polite language the old word *cille* has been, by Norman influence, turned into *chill*.

Really HANNIBAL should learn the distinction between "cognition" and "derivation." The provincial word *keeler* is "derived" from Anglo-Saxon, but "cognate" with German. Anglo-Saxon is Low German, but German is High German. We have no English words (except a mere handful) derived from High German. He should read my Introduction to *Specimens of English Literature*, 1394-1579, where this very common mistake is set right.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

ASCANCE (4th S. xi. 251, 346, 471; xii. 12, 99, 157, 217, 278; 5th S. iii. 471.)—I think I was a little hasty in stating so positively in my last note (p. 472, note ¶) that *ascance*, when=*as if*, is merely a corruption of *asances*, for it is evident that it may be simply=*as chance*, and *cance* be used adverbially=*by chance*, *perchance*, or *chance-wise*, as *chance* undoubtedly was used in old English. See Webster and Abbott's *Shakespearean Grammar*, § 37.

The form *askauns*, which I find in Mätzner's *Old Eng. Dict.*, is certainly in favour of this explanation, and, besides, speaks very strongly in favour of my view as to the connexion between *asances* and the Dutch *kans*=*chance*, for are not *kans* and *kauns*\* virtually identical?

F. CHANCE.

Sydenham Hill.

PATIENCE "THE FIRST CONDITION OF SUCCESSFUL TEACHING." (5th S. iii. 328, 458.)—St. Augustine and Canon Liddon must have framed their answers, the one on religion, the other on teaching, in imitation of Demosthenes, who, upon being asked what he considered the chief excellency in the whole art of oratory, gave the palm to "delivery," and assigned to it also the second and third place.—

"Pronuntiatio[n]is palman dedit, eide[m]que secundum et tertium locum."—Quint., *Inst. Orat.*, xi. c. 3.

The threefold interrogation in Plutarch renders the plagiarism more evident:—

Ἐρωτῶμεν [Δημοσθένην τινος] τί πρῶτον ἐν ῥητορικῇ; εἶπεν, ὑπόκρισις καὶ τί δεύτερον; ὑπόκρισις καὶ τί τρίτον; ὑπόκρισις.—Plut., *Op. Moral.*, 1029, 45. Parisiis, MDCCCLVII., Editore Amb. F. Didot.

WILLIAM PLATT.

Conservative Club.

NURSERY RHYMES (5th S. iii. 441; iv. 34.)—The North Lincolnshire version of the story of "the old woman who lived in a shoe," which

\* Every one knows that *a* was frequently written and, I suppose, pronounced as in old English.

J. T. F. has made public, is highly interesting and forcible. There is a vulgar bluntness about the last line which stamps it as a genuine antique; but, needlessly squeamish as good people so often are about the phraseology of standard quotations, I think J. T. F. asks too much of the vicarage in supposing such a verse could be publicly placarded in polite society in the nineteenth century. Leaving, however, what is only an excrescence upon his record of the local form of the legend, I am surprised that the vicarage did not adopt the standard version:—

"There was an old woman who lived in a shoe,  
She had so many children she didn't know what to do;  
She gave them some broth without any bread,  
She whipped them all well and sent them to bed."

So I learned it, and so I have always heard it, in this neighbourhood; so, too, I find it enshrined in Halliwell's *Nursery Rhymes of England*.

HAROLD LEWIS.

Bath.

In a version which was familiar to me in my childhood, the last line of "the old woman who lived in a shoe" ran,—

"She whipped them all soundly, and sent them to bed," which is, at any rate, more rhythmical than "all round." T. F. R.

Pewsey.

GERMAN (CHILDREN'S) STORIES (5th S. iv. 8, 59.)—See *German Fairy Tales and Popular Stories, as told by Gammer Græthel*, published by H. G. Bohn, London, 1864. It is a delightful little book. W. H. PATTERSON.

THE MURDER OF THE PRINCES IN THE TOWER (5th S. iii. 509.)—"John Knight, of Durham Yard, in the parish of St. Martin-in-the-fields, in com. Middlesex, Esq., Principal Chirurgion to his Majesty King Charles the Second," was most likely the writer of the note in question, although there were two others of the same name connected with that king's household, viz., John Knight, senr., Clerk to the Controller of the Great Wardrobe, and John Knight, junr., Clerk to the Surveyor of the Great Wardrobe. W. E. B.

GRAVESEND AND MILTON (5th S. iv. 7.)—James Woodcott was Mayor in 1661, and was removed from office on the 4th of August in that year by the Commissioners appointed under the Act of 3 Charles II. See Cruden's *History of Gravesend*, p. 540. J. A. SPARVEL-BATLY, F.S.A.

BISHOP ATTERBURY (5th S. iv. 9.)—In Howel's *State Trials*, vol. xvi. 323-696, may be read an interesting account of the "Proceedings against Bishop Atterbury and Others, for a Treasonable Conspiracy."

The king, in a speech on Oct. 11, 1722, acquainted both Houses of Parliament that a

dangerous conspiracy had been for some time formed, and was still carried on, against his person and government in favour of a Popish pretender. A committee was appointed to examine into the matter; and, on March 1, 1723, Mr. Pulteney brought up the report. The first witness referred to is "Philip Neynoe, clerk (who was drowned in attempting to make his escape from the messengers), declared" . . . His evidence, mostly drawn up in writing by himself, is largely used throughout, and is relied on both by those who spoke for and those who spoke against the bishop; the one side contending that, although a *knave*, he was corroborated, the other that, being a *knave*, he ought not to be believed. He appears to have been drawn into the conspiracy by George Kelly, *alias* Johnson, and to have played a double part, for he was afterwards employed by Walpole to discover the key to the cant names used in the correspondence with the Regent. He was arrested at Deal, on his journey to France, and lodged in the Tower, where he made his confession. He was educated in Trinity College, Dublin, and gained some distinction there. The entry of his matriculation in the Senior Lecturer's book is:—

"1711, Julii 4<sup>o</sup>, ho. 10<sup>o</sup>, ante: Philippus Neynoe, Pens: filius Josephi Mercatoris: ann. agens, 14: natus Dublinii: educatus ibidem sub D<sup>o</sup> Drury: Tutor, M<sup>r</sup> Walmesley."

The list of graduates supplies the following information:—

"Neynoe (Philip), Sch., 1714.—B.A., *Æt.* 1716.—M.A., *Æt.* 1719."

In connexion with the defence of Bishop Atterbury made in the House of Lords by the Duke of Wharton, an amusing anecdote is told by Walpole in his *Royal and Noble Authors*, under the name "Wharton." B. E. N.

The Rev. Philip Neynoe or Neyno (not Neypoe) was said to be engaged in a treasonable correspondence with Jacobites abroad in 1722. On his examination, amongst others he accused C. Layer and Bishop Atterbury. It is stated that he was drowned in the Thames on the 28th of Sept., 1722, whilst endeavouring to escape from the messengers who had charge of him; and a paper said to have been found in his pockets was sealed up *vet*, and so laid before "the Lords" (see *Layer's Trial*, and the papers relating to it, 1722). In the following year the declarations of Neynoe were used against Atterbury, when it appeared that Neynoe was in the pay of Walpole, a tool, and perhaps a dupe. The Duke of Wharton in his protest (see *Hargreaves's State Trials*, vi., and *Lords' Proceedings*) thus refers to him:—

"II. I conceive that the examination of Philip Neynoe, taken before the Lords of the Council, not sworn to or signed,—which appears to me to be the foundation on which the charge against the Bishop of Rochester is built,—has been prov'd to have been a false and

malicious contrivance of the said Neynoe to save himself from the hands of Justice, and to work the destruction of the Bishop of Rochester."

Stackhouse, in his *Life of Atterbury*, 1732, p. 113, says the bishop stated that Neynoe—

"Was a pragmatical pretender to secrets that he knew nothing of, a cowardly, corrupt creature, that would swear backward or forward, may or may not any thing, for Fear or Pay; and a profligate wretch that had thrown away his Life rather than venture to stand to the truth of what he had own'd before his death."

It seems he had made two statements; first, that the bishop was guilty, and secondly, that the statement he had made against the bishop was false. Whether he really died as stated on the 28th of September is doubtful; but that he was a false witness seems certain. EDWARD SOLLY.

Sutton, Surrey.

"THE CRISIS" (5th S. iii. 487).—The first number of this very remarkable publication, which succeeded the *North Briton*, *Bingley's Journal*, and *The Whispecer*, appeared on Jan. 21, 1775, and it certainly existed till July 27, 1776, when the eightieth number was brought out. The twelfth number, to which your correspondent refers, was published on April 8, 1775, and contains the poem entitled "The Prophecy of Ruin." The subsequent numbers bear various signatures, chiefly Casca and Brutus. The last 30 are headed "To be continued weekly during the present bloody civil war in America." In relation to the history of the time this paper is very interesting. I presume it was stopped by government interference in the summer of 1776, and the only wonder is that it was permitted to appear for so many weeks. Number seventy-two, June 1, 1776, is inscribed, "To the worst and most infamous Minister that ever disgraced this country, Lord North." The authors did not hesitate to stigmatize the acts of the Minister as the crimes of the sovereign. Thus number forty-six is headed:—

"Go on, vile Prince, by lawless strides, and try  
How soon your Crown will fade, your empire die.  
By your base arts AMERICA shall rise;  
The name of *Slave* and *George* alike despise.  
Great Britain's sons will fight in freedom's cause,  
And gladly bleed to save their rights and laws."

The tenth and succeeding numbers of *The Crisis* all bear the motto, "Libertas pretiosior auro."

EDWARD SOLLY.

Sutton, Surrey.

ANSON'S VOYAGES (5th S. iii. 489).—As the son-in-law of the grandson of the Rev. Richard Walter, I am perhaps as well able as any one to answer MR. HEMMING's query. On this point there was never any doubt in the family, although they knew it to be doubted in other quarters. My father-in-law, also the Rev. Richard Walter, has often told me that his father was satisfied of the authorship of the book, not only from what the

author himself told him, but from certain modes of thought and expression quite peculiar to the writer.

My copy, 4to., is twenty-eight years older than that spoken of by Mr. HEMMING, and is thus described:—

"A Voyage round the World in the Years MDCCXL, I., II., III., IV. By George Anson, Esq., Commander in Chief of a Squadron of His Majesty's Ships, sent upon an Expedition to the South-Sea. Compiled from Papers and other Materials of the Right Honourable George Lord Anson, and published under his direction by Richard Walter, M.A., Chaplain of His Majesty's Ship the Centurion, in that Expedition. Illustrated with Forty-two Copper Plates. London: Printed for the Author by John and Paul Knapton, in Ludgate-Street. MDCCXLVIII."

The work is dedicated by Mr. Walter "To His Grace John Duke of Bedford, &c. &c."

I have somewhere another account of this expedition, by a different writer, but cannot lay my hand upon it. It is much shorter, with no maps or illustrations. I do not remember the author's name. EDMUND TEW, M.A.

"STEP" IN RESPECT OF RELATIONSHIP BY MARRIAGE (5th S. iii. 505).—As further illustrations of this from the writings of Charles Dickens, allow me to observe that in *The Pickwick Papers* Mr. Samuel Weller addresses his step-mother as mother-in-law, and that old Mr. Weller speaks of her as Sam's mother-in-law. Whether this is usual with people in that class in life, or a slip of the pen on the part of the talented author, I cannot say. Again, in *Nicholas Nickleby*, Mr. Snawley is said to have entrusted two sons-in-law, instead of what are ordinarily called step-sons, to the tuition of that able instructor of youth, Mr. Squeers of Dotheboys Hall.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

*Step* in this connexion means "bereaved" of one parent. The verb *steopan*, to bereave, furnishes *steop-bearn*, a step-child; *steop-cild* (the same); *steop-dokter*, *steop-feder*, *steop-moder*, *steop-sunu* (see Bosworth, *Anglo-Saxon and English Dictionary*, 1868, art. "Steopan").

E. COBHAM BREWER.

Lavant, Chichester.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Annals of the Militia*. Comprising the Records of the South Devon Regiment; Prefaced by an Historical Account of Militia Organization. (Plymouth, Brendon & Son.)

CURIOUS and valuable information is often derived from unlooked-for and unexpected sources. This unpretending treatise, published without an author's name, and printed by a provincial bookseller, contains a remarkably succinct and learned account of the earliest origin of the military organization of England. The book is specially designed

to illustrate the records of the South Devon Regiment of Militia, of which distinguished corps internal evidence shows the author to be a member. But not content with giving an account of the honours won, and of the services rendered to the State, by the regiment in which he holds a command, the author has written a well-digested and exhaustive history of the earliest militia organization. In a series of interesting chapters he gives an account of the internal military systems of defence against foreign invaders adopted by our Saxon monarchs, by our Norman, Plantagenet, and Tudor sovereigns; by the Commissions of Array of the Stuart Dynasty, down to the Acts under the House of Hanover for consolidating the militia on the platform of its present construction. He takes no less pains to record the weapons with which the troops in successive periods were armed, from the times of the stalwart bowmen who won the victories of our Edwards and Henries down to the exacter arms of the nineteenth century. With no less exactitude does he give the pay of the captains and soldiers, their mode of exercise with crossbow, pike, and bayonet; their words of command, their modes of uniform, their method of muster, and their conditions of service. The book is full of ancient lore, which will recommend it to the readers of "N. & Q.," and it, at the same time, supplies much practical information, which will be useful alike to the civilian volunteer and to the professed soldier. We have reason to believe that the author is Major Charles Scale Hayne, major in the South Devon Militia, and a musketry instructor of the regiment from 1863 to 1872. We have seldom met with a work more rich alike with anecdote, with ancient lore, and with modern erudition; and we heartily introduce it to the notice and attention of our readers.

*The Churches and Antiquities of Cury and Gunwalloe in the Lizard District, including Local Traditions.* By Alfred Hayman Cummings, Vicar of St. Paul's, Truro. (London, Marlborough; Truro, Lake.)

THE reverend author of this book of topographical, antiquarian, and legendary treasures was formerly vicar of the two parishes named in the above title-page. This book alone would suffice to prove how profitably and usefully he spent there his learned leisure—pleasurably, we hope, to himself, and certainly very much so to his readers. The volume, well illustrated as it is, is an important addition to county history; moreover, no visitor to the Lizard District should be without it, and to travellers at home it will be found as instructive as it is amusing, from the first page to the last. It is, emphatically, a capital book.

*A General History of Rome, from the Foundation of the City to the Fall of Augustus*, n.c. 753 to A.D. 476. By Charles Merivale, D.D., Dean of Ely. (Longmans & Co.) GENERAL histories have so often been undertaken by writers with less ability than zeal, that they have been often simply confusing, exasperating, and profitless. They require not only a writer who knows everything on perhaps the very widest subject, but who can put all his knowledge into a very confined space. The Dean of Ely is not only a master of his subject, but also a master in the rare power of condensation. Consequently he has written a history of Rome which will not only gratify old scholars but young students. It brings a host of memories to the former, a host of new facts to the latter. We have read this volume with the greatest pleasure, and we warmly recommend it to all who have an interest in the history of the city, or who would see what the city itself was like in its distribution, its hills, its streets, and its inhabitants, all skilfully limned in words which in combination form the grandest of pictures.

*Echoes of Old Cumberland. Poems and Translations.*  
By Mary Powley. (London, Bemrose; Carlisle,  
Coward.)

In this pretty and interesting volume are preserved pictures of local scenes, expressive old words, and records of habits and customs which are fast passing away. They certainly entitle the writer to a kind remembrance. Such verses as are here offered to the public possess much more than a local importance, seeing that they treat of English speech, English hills and dales, and English manners and morals. Some excellent, brief, well-expressed, and comprehensive notes are added to the poetry, and we do not hesitate to recommend the whole to all who love good rhymes, in the making of which the minstrel has had a praiseworthy object in view.

*The Humanity Series of School-Books.* Edited by the  
Rev. F. O. Morris, B.A., Rector of Nunburnholme,  
Yorkshire. (Murby.)

ALL who have much to do with national schools feel the want of reading books which are at once instructive and interesting. This series of reading books, edited by one who, as the "warm-hearted friend of animals," puts in no infrequent appearance in the *Times*, seems to supply this want very admirably. Mr. Morris has made an excellent selection, from a wide area of choice, of passages in prose and poetry, which cannot fail to rivet the attention and improve the minds of children. We highly recommend this series to the managers of schools. In them is inculcated chiefly that lesson of humanity which the young can never learn too early. Children are often cruel through sheer thoughtlessness, and therefore it is of the utmost importance to prevent the unthinking cruelty of the child from becoming the habitual cruelty of the man. The well-told stories in these books, which insist on the claims of dumb animals to our kind treatment, are sure to awaken the sympathies of the youthful reader, and make him feel that the brute creation should ever be dealt with gently and mercifully. But humanity to animals is not the only subject of this series. Other topics find a place in them, and thus the danger of wearying monotony is avoided.

It is not too much to say that the *Year-Book of Facts* (Ward, Lock & Tyler) has in no way suffered through its compilation for the past year having devolved on Mr. C. W. Vincent. As records of facts these succeeding volumes must ever prove of the greatest use, and this usefulness Mr. Vincent intends to maintain by adopting such changes of method in his annual compilation as the circumstances of the case may require.

TRADESCANT'S HOUSE.—Turret House, in South Lambeth Road, formerly the residence of Tradescant, still exists as a private dwelling, though much altered since Tradescant's time, and the garden with its fine old cypress trees also remains; but Nine Elms Brewery, which is described as built on this site, is about a quarter of a mile distant, viz., in Nine Elms Lane. The mistake has probably arisen from the fact that the late Mr. John Mills Thorne, the proprietor of Nine Elms Brewery, resided some years since at Turret House. H. W. S.

A POEM somewhat similar to the one quoted by J. F. S. (5th S. iii. 560) appeared in the *Wabash Courier* a few years ago:—

"To-day man lives in pleasure, wealth, and pride,  
To-morrow poor, of life itself denied.  
To-day lays plans for many years to come,  
To-morrow sinks into the silent tomb.  
To-day his food is dressed in dainty forms,  
To-morrow is himself a feast for worms.

To-day he's clad in gaudy, rich array,  
To-morrow shrouded for a bed of clay.  
To-day enjoys his halls, built to his mind,  
To-morrow in a coffin is confined.  
To-day he floats on honour's lofty wave,  
To-morrow leaves his titles for the grave.  
To-day his beauteous visage we extol,  
To-morrow loathsome in the sight of all.  
To-day he has delusive dreams of heaven,  
To-morrow cries, "Too late to be forgiven!  
To-day he lives in hopes as light as air,  
To-morrow dies in anguish and despair."

WM. FREELOVE.

Bury St. Edmunds.

"TO WED, OR NOT TO WED?" &c. (5th S. iii. 499).—The parody is to be found in the third scene of Messrs. Beltingham & Best's burlesque of *Prince Camaralzaman*, performed at the Olympic Theatre during Mr. Horace Wigan's management in 1865. A copy of the play was sold by Lacy, in the Strand. EARLS COURT.

### Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

"AVENUE JOSEPHINE."—When Sheridan, on being picked up drunk by the watch, said his name was "Wilberforce," he was as little original in that as he was in some of his writings. He no doubt remembered the affair of the Spanish ambassador, in 1778, Almadovar, who was arrested for a disreputable row in a disreputable place. As his footmen were standing outside with flambeaux, the little representative of the King of Spain was asked who he was, and he answered, "I am the Ambassador from Venice." Now, the Venetian resident minister was the gravest of solemn envoys, and this matter was considered a great scandal.

P. B. BROWN.—You cannot do better than consult Mr. Wyatt Papworth; his address is 33, Bloomsbury Street, W.C.

F. RULE.—It is a thorough misapplication of the term as applied to bells. See p. 436 in our last volume.

LORD GORT.—See "N. & Q." 5th S. i. 493, for a paper on the subject by MR. SPARKS H. WILLIAMS.

C. D. L. will find eight versions of the lines, p. 332-3, in Bartlett's *Familiar Quotations*.

"PRESTONFIELD."—Pamphlets received, for which we are much obliged.

C. M.—We have forwarded your letter to A. G. A.

A. C.—No definite reply has yet been received.

H. L. O.—Forwarded to Dr. Rogers.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



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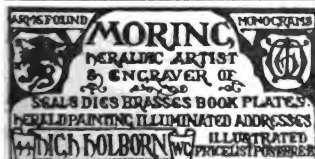
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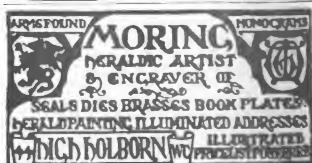
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Justly their Charms the Astonish'd World admires,  
Whom Royal Charlotte's bright example fires.

Printed for the Company of Stationers. Price, stich'd, Nine-pence. Stamp, two-pence."

48 pages. Next, in point of order, comes:—

"Vox Stellarum, or a Loyal Almanac for the year of Human Redemption 1775. . . . In which are contained all things fitting for such a work, as a Table of Terms and their returns, the full changes and quarters of the Moon, the rising, southing and setting of the Seven Stars, and other fixed stars of note; the Moon's age, and a Tide Table fitted to the same; the Rising and Setting of the Sun; the Rising, Southing and Setting of the Moon, Mutual Aspects, Monthly Observations, and many other things useful and profitable. Unto which are added, Astrological Observations on the Four Quarters of the Year; an Hieroglyphic alluding to these present Times; a Remarkable Chronology; the Eclipses, and other matters both curious and profitable. With a particular Judgement of a visible Lunar Eclipse: and many other Things relating to Astrology. By Francis Moore, Physician. London: Printed by W. Bowyer and J. Nichols, for the Company of Stationers. [Price Nine-Pence, stiched.] Stamp, two-pence."

In addition to the calendar, &c., this almanac contains 16 pages, and a very curious wood-cut, besides diagrams, &c. Now we have:—

"Merlinus Liberatus, being an Almanac for the Year of our Redemption 1775. . . . and from the creation of the world, according to the best History, 5722, and the 86th of our Deliverance by K. William from Popery and Arbitrary Government; but the 80th from the Horrid, Popish, High-Church, Jacobite Plot. . . . By John Partridge. Etiam Mortuus loquitur. London: Printed by M. Harrison for the Company of Stationers. [Price, stiched, Nine-Pence.] Stamp, two-pence."

This almanac contains 40 pages, not numbered, including diagrams, &c. In point of order we now have:—

"Parker's Ephemeris for the Year of Our Lord 1775. . . . The Eighty-Sixth Impression. [A figure of a gentleman of the period with long-flowing wig; a cut, or something like it, appears across the forehead.] London: Printed by J. Emonson, for the Company of Stationers. [Price Nine-Pence, stiched.] Stamp, two-pence."

This almanac contains 44 pages. Next is:—

"Poor Robin, 1775. An Almanac after the old, yet nevertheless as agreeable as head and hands can make it to the Newest New Fashion, &c., or a new edition of an old Almanac, wherein thou O Reader (if that thou canst but read) art sure to find Abundance and plenty of matter most dainty; Well worthy thy utmost Attention, Observation, and deserving of thy highest Approbation.

Containing a double calendar; viz. The good, new, true, upright, downright, honest and punctual English account; and also the whimsy-headed, minute-splitting and fantastical account of sorry Saints and sad Sinners, from the beginning of this Year to the latter end of the same. Written by honest poor old Poor Robin, Knight of the Burtiland, and a most hearty well wisher to the Mathematics. Being the One Hundred and Thirteenth Edition, and the Third after Bissexite or Leap Year.

We use no weather-wise predictions,  
Nor any such-like idle Fictions;  
But (which we think is much the best)  
Write the plain Truth—or crack a Jest:  
And (without any further Pre-tence)  
Confess we write—and think of the Pence.  
For that's the aim of all we write,  
Profit to gain, mix'd with Delight.

London: Printed by W. Bowyer and J. Nichols, for the Company of Stationers. [Price Nine-Pence, stitched.] Stamp, two-pence."

This almanac contains 23 pages. We have now:—

"Poor Sir Robin, MDCCLXXV., The second Part containing an everlasting Prognostication for the Year of our Lord God 1775. Abundantly setting forth, First and foremost; that is to say on the other side of this identical Leaf, an Inspectional Table, whereby you may see and know, not only which days of this year are nearly of the same Length; but likewise the whole Length of every day in it, as near as need be. Then, with the same opening on the Right-Hand Page, you have a Table of Amplitudes; whereby if you know the declination of the Sun or a Star, you'll find how far they rise and set from the East or West points of the Horizon from 50 to 60 degrees of Latitude; which Table is there inserted, in the room of that of the Weight and Value of Foreign pieces of Gold; they being gone out of fashion. Then over the leaf you have two other useful Tables; that on the Left gives you the Rising, Southing and Setting of the Seven Stars, every fifth day in the year; and that on the right tells you what o'Clock it is in London, when it is noon at almost Forty other places. After that a table of buying and selling by the Great Hundred; on the right of which you have another very useful table of Expences, or Wages, all which are followed by that ugly, frightful Thing, called the Anatomy. After which Raree-Shew, you have a faithful account of all the Four invisible Eclipses; two of which be of the Sun and the other two of the Moon, all which are followed by one thing after another, till towards the Bottom of the last Leaf, you come to Finis. Done very artfully by Old Poor Robin: and exactly suited to the Capacity of Children of all Ages, &c.

Do not the Hist'ries of all ages  
Relate miraculous Presages,  
Of strange turns in the World's Affairs,  
Foreseen b' Astrologers, Soothsayers,  
Chaldeans, learned Genethliacs,  
And some that have writ Almanacs.—Hud.

London: Printed by H. Baldwin, for the Company of Stationers."

This almanac contains 14 pages, and appears to be a second part of the previous one. We now have:—

"The English Apollo, or Useful Companion: assisting all Persons in the right understanding the Science of Time, Past, Present and to Come. Particularly applied to this present Year 1775. . . . By Richard Saunders, Gent. London: Printed for the Company of Stationers, 1775. Price [stitch'd] Nine-Pence. Stamp, two-pence." This almanac contains 48 pages. Next is:—

"Speculum Anni, or Season on the Seasons, for the Year of our Lord 1775. . . . By Henry Season, Licensed Physician, and Student in the Celestial Sciences, near Devizes. . . . The Author's Forty-Second Impression. London: Printed for the Company of Stationers. [Price Nine-Pence, stitched.] Stamp, two-pence."

This almanac contains 49 pages. Next is:—

"Οὐρανία Δαμνατα" or, an Almanack for the Year of our Lord God 1775. . . .

Non est e terris mollis ad Astra Via.

By Tycho Wing, Philomath. London: Printed for the Company of Stationers. [Price, stitch'd, Nine-Pence.]

This almanac contains 39 pages. Next is:—

"Wing. A Prognostication for the Year of our Lord God 1775."

A continuation of the above. We now have:—

"Ατλας Ουρανίος, The Celestial Atlas, or, a New Ephemeris, for the year of our Lord 1775, &c. . . . wherein is contained the Helio-centric and Geocentric Places of the Planets, the Eclipses of the Luminaries, and other remarkable Phenomena that will happen this year. . . . By Robert White, Teacher of the Mathematics."

Οἱ οὐρανοὶ διηγούνται δοξάν Θεοῦ.

The Twenty-Sixth Impression. London: Printed by R. Hett, for the Company of Stationers. Price Nine-pence, stitched. Stamp, two-pence."

This almanac contains 50 pages.

All these almanacs are well, clearly, and carefully printed; they are full of red-letting; the paper is excellent; and, as specimens of almanac-making a century ago, they are curious and interesting records of a time when astrology was much cultivated.

MAURICE LENIHAN, M.R.I.A.

Limerick.

THE WRITINGS OF THE LATE RIGHT REV. JAMES THOMAS O'BRIEN, D.D., LORD BISHOP OF OSSORY, FERNS, AND LEIGHLIN.

A complete list of the writings of the late George Miller, D.D., Vicar-General of Armagh, having been inserted (4th S. iii. 187, 188), I now, with the same object in view, send a list of those of the late Bishop O'Brien; and from his high character as a scholar and divine, I feel assured that it will prove acceptable to the readers of "N. & Q.," and be found useful, at present and hereafter, in more ways than one. He, like Dr. Miller, was for many years a distinguished member of Trinity College, Dublin. His "Sermons," it is almost needless to remark, are masterpieces, while his "Charges," dealing fully with some of the leading topics of the day, are not mere pamphlets, but rather weighty volumes; and though one may not agree with his opinions in every particular, there can be no question whatever as to the force and ability of his writings.

The following list of them, large and small, has been compiled with care, and is believed to be complete:—

1. Two Sermons upon Hebrews iv. 15, preached in the Chapel of Trinity College, Dublin. London [1833]. 8vo.
2. Ten Sermons upon the Nature and the Effects of Faith. London, 1833. Second edition, 1862. Third, 1863. 8vo.
3. An Introductory Lecture in the Divinity School in Trinity College, 1837. Dublin, 1838. 8vo.
4. A Charge to the Clergy of the United Dioceses of Ossory, Ferns, and Leighlin, at his Primary Visitation, 1842. London, 1843. Third edition, same year. 8vo.
5. The Expediency of restoring to the Church her Synodical Powers Considered. London, 1843. 8vo.
6. A Charge to the Clergy, 1845. London, 1846. 8vo.
7. Observations on the Duties and Prospects of the Church with reference to the Education of the Poor in Ireland. Extracted, by permission, from the Charge of 1845. Dublin, 1847. 8vo.
8. Speech at the Annual Meeting of the Church Education Society for Ireland, 1849. Dublin, 1849. 8vo.
9. Speech at the Annual Meeting of the Church Education Society, 1850. Dublin, 1850. 8vo.
10. A Charge to the Clergy, 1848. London, 1850. 8vo.
11. Speech at the Annual Meeting of the London Auxiliary to the Church Education Society, 1851. Dublin, 1851. 8vo.
12. A Sermon preached at St. Bride's Church, Fleet Street, London, for the Church Missionary Society, 1851. 8vo.
13. A Charge to the Clergy, 1851. Dublin, 1852. 8vo.
14. A Speech at the Annual Meeting of the Church Education Society, 1852. Dublin, 1852. 8vo.
15. Episcopal Counsel upon Ministerial Duties. Dublin, 1853. 8vo.
16. A Sermon on the occasion of the Funeral of John, Marquis of Ormonde, K.P., at St. Canice's Cathedral, Kilkenny, October 2, 1854. [Privately Printed.] 4to.
17. A Charge to the Clergy, 1854. London, 1855. 8vo.
18. Some Remarks on a Pamphlet entitled "The Education Question—Thoughts on the Present Crisis." Dublin, 1860. Second edition, same year. 8vo.
19. A Letter to the Clergy whose Schools are connected with the Diocesan Church Education Societies. Dublin, 1860. Second edition, same year. 8vo.
20. A Charge to the Clergy, 1863. London, 1864. 8vo.
21. A Speech at the Annual Meeting of the Church Education Society, 1866. London, 1866. 8vo.
22. A Speech on behalf of the Church Institution, Kilkenny. London, 1866. 8vo.
23. Observations on the Duty of the State with reference to the Establishment of the Church, and to the Endowment of other Religious Bodies. Reprinted, by permission, from the Charge delivered in 1848. Dublin, 1866. 8vo.
24. A Charge to the Clergy, 1866. London, 1867. 8vo.
25. The Case of the Established Church in Ireland. London, 1867. Third edition, 1868. 8vo.
26. The Disestablishment and Disendowment of the Irish Branch of the United Church Considered. Parts I. and II., with an Appendix. London, 1869. 8vo.
27. An Address to the Clergy and Laity in the Diocesan Synods of Ossory, Ferns, and Leighlin, 1870. Dublin, 1870. 8vo.
28. Speech in the General Convention of the Church of Ireland, 1870. Edited by the Right Hon. Robert R. Warren, LL.D. Dublin, 1870. 8vo.
29. A Plea from "the Bible and the Bible alone" for the Doctrine of Baptismal Regeneration. Dublin, 1873. Second edition, same year. 8vo.

This pamphlet is a reprint, with a few additions and several corrections, of a paper on Infant Bap-

tism, which was drawn up the year before "for private circulation amongst the members of the Revision Committee." It elicited sundry replies.

An obituary notice of the Rev. Samuel John McClean, M.A., Fellow of Trinity College, Dublin, who died November 27, 1835, was written, as I have been informed, by Dr. O'Brien soon after his friend's decease, and appeared in the *Christian Examiner*, and *Church of Ireland Magazine*; but I have not as yet been able to see the article.

Having been elected a Fellow of Trinity College in 1820, and Archbishop King's Lecturer in Divinity in 1833 (with which office he held in succession two country parishes), Dr. O'Brien was promoted in 1841 to the deanery of Cork, and, early in the following year, was consecrated Bishop of Ossory, Ferns, and Leighlin. He died in London, December 12, 1874, in his eighty-third year, and was buried in St. Canice's churchyard, Kilkenny.

ABHBA.

#### FOLK-LORE.

TOAD.—A lady informed me the other day that, in the month of July, 1822, she was staying at Haselbury Brian, near Blandford, and that while she was there a man came in a gig, who was known as "the toad doctor." He brought with him a number of small bags, and the people flocked to him from far and near with toads. The "doctor" cut off the hind legs of these toads and put the severed portions into the bags, and hung them around the necks of his patients, the newly cut off limbs quivering on their naked chests. This was held to be a certain remedy for the king's evil. An old woman, whom my informant knew, told her that "it turned the blood wrong side up." The bags had to be worn around the patient's neck until the legs inside were quite decayed away. The "doctor" charged seven shillings each for these bags, and at that time, I believe, the farm labourers in the neighbourhood were not receiving more than six or seven shillings per week. It is open to question whether anything has been gained by the discontinuance of the custom of sovereigns touching for the evil, if the place of that comparatively harmless superstition has been supplied by a function as cruel and disgusting as the above. Can any of your readers inform me whether "toad doctors" are still to be found in those parts?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

STONEHENGE.—The following, from the "private correspondence" of the *Scotsman*, may possibly be worthy of a place among the notes of "N. & Q.," and its insertion might be the means of procuring from some "local" a probable or current reason for the spectacle referred to:—

On Midsummer morning "a party of Americans, who had left London for the purpose, visited Stonehenge for

the purpose of witnessing the effects of the Sunrise on this particular morning. They were not a little surprised to find that, instead of having the field all to themselves as they had expected, a number of people from all parts of the country side, principally belonging to the poorer classes, were already assembled on the spot. Inquiries failed to elicit any intelligible reason for this extraordinary early turn out of the population except this, that a tradition, which had trickled down through any number of generations, told them that at Stonehenge something unusual was to be seen at sunrise on the morning of the summer solstice. Stonehenge may roughly be described as composing seven-eighths of a circle, from the open ends of which there runs eastward an avenue having upright stones on either side. At some distance beyond this avenue, but in a direct line with its centre, stands one solitary stone in a sloping position, in front of which, but at a considerable distance, is an eminence or hill. The point of observation chosen by the excursion party was the stone table or altar, near the head of and within the circle, directly looking down the avenue. The morning was unfavourable, but fortunately, just as the sun was beginning to appear over the top of the hill, the mist disappeared, and then for a few moments the on-lookers stood amazed at the phenomenon presented to their view. While it lasted, the sun, like an immense ball, appeared actually to rest on the isolated stone of which mention has been made, or, to quote the quaint though prosaic description of one present, 'it was like a huge pudding placed on a stone.' Another very important fact, mentioned by an elderly gentleman who had resided for many years in the neighbourhood, was that, on the setting of the sun at the winter solstice, a similar phenomenon was observable in the direction of other stones to the westward. Here, then, is the very remarkable fact that the axis of the avenue of Stonehenge accurately coincides with the sun's rising at the summer solstice, and that another line laid down in the arrangement of the stones coincides with the setting sun at the winter solstice. Unless it is conceivable that this nice orientation is the result of chance,—which would be hard to believe,—the inference is justifiable that the builders of Stonehenge and other rude monuments of a like description had a special design or object in view in erecting these cromlechs or circles, or whatever the name antiquarians may give them, and that they are really the manifestations of the Balaistic or sun worship professed by the early inhabitants of Great Britain, a species of idolatry at one time also universal in Ireland, and to which the round towers of that country amply testify. If, according to Mr. Ferguson, they were the hastily erected trophies of victories, and set up by people who lived in the very darkest epochs of our history, viz., from 400 A.D. to 900 A.D., not the least extraordinary characteristic, then, which Stonehenge possesses is the marvellous precision of orientation.

One cannot help wondering how under such circumstances this could have happened.

JAY AITCH.

INDICATIONS OF A SEVERE WINTER.—In parts of Richmondshire some persons say that the breast-bones of ducks and geese, after being cooked, are observed to be dark coloured before a severe winter, and much lighter coloured before a mild winter.

Craven.

ELLCEE.

ANCIENT CHURCH BELL.—The following advertisement of a bell for sale appeared a few years since in the book catalogue of Kerslake of Bristol. It would be a matter of interest to modern campanologists to know if the specimen were genuine, how it came into the possession of the advertiser, and its present destination :—

"Ancient British Church Bell. The Bell of St. Cenen or St. Keyna, Daughter of Brychan, Prince of the Province called from him Brecknock, found on the site of her Oratory at Llangeney, Brecknockshire.

"This most venerable relique of the Ancient British Christianity is of an oblong plan, and conical figure. It consists of a single plate of iron, gathered up into its present form, and riveted down through the middle of each of the narrow sides. At the top is a bow or loop for the handle, and it was evidently intended to be rung by swinging in the hand. The strip of metal which forms the handle is continued through to the inside, where it formed a smaller loop, from which the clapper was suspended, but is now wanting. After the iron substructure was finished the whole appears to have been coated with bell-metal or other brass-like compound; and this was evidently applied by dipping or washing the finished iron utensil in fluid metal, as all the joints and the rivets themselves are covered, and the seams and interstices filled with it. Being corroded through in some places, the amalgamated contact of the metals is apparent. The result is similar to that of electrolyte. Iron was perhaps in ancient times, as now, very commonly washed with tin and its compounds; but was brass usually applied in this manner!

"In Jones's *History of Brecknockshire*, published 1809, there is a long account of this bell and of its discovery, but there appears to be some mistake in his description of the dimensions. The actual height is 10 inches without the handle; size at top, 5½ by 3 inches; at the mouth, 7½ by 6 inches; weight rather more than 6 lb. 15 oz.

"The town of Keynsham near Bristol arose out of an oratory founded there by this St. Keyna. See her legend in Cressy's *C. H. of Brit.*, A.D. 490, B. x. ch. 14.

"Two views of the Bell of St. Mura, attributed to the seventh century, may be seen in the *Ulster Journal of Archaeology*, No. 4, Oct., 1853. This has a general resemblance to that of St. Cenen, but was decorated, and not so large.

"Although the sonorous quality of the Bell is, no doubt, diminished by the holes which are fretted through it, the voice which called our Countrymen to Church, perhaps even before St. Augustine came from Rome for the same purpose, can still be most distinctly elicited."

The form of "the Bell of St. Keyna" is identical with that of the primitive ecclesiastical bells in use in England, Scotland, Ireland, and Wales during the early period of the Christian era. In the details of its construction it is similar to an example found in Perthshire some years ago, and figured in Wilson's *Archæology, &c., of Scotland*, p. 658. T. N. BRUSHFIELD, M.D.

Brookwood, Woking.

TYPOGRAPHICAL ECCENTRICITIES.—*Observations upon Matters contained in Mr. Hurston's Second General Enquiry.* By W. Matthews. Ipswich, printed by J. Bagnall, 1722.—A controversy was at this time going on in Ipswich between Church



and Dissent, the latter objecting to the use of the surplice and set forms of prayer as Popish practices. "Happy thought," says Mr. Matthews, and thereupon proceeds to perpetrate a joke by placing the title-page and preface at the end of his book, recommending the Dissenters to follow his most Protestant example, and not that of the Mass-book and other Popish productions, which invariably have their titles and prefaces at the beginning.

In 1728 was published *A Trip to the Moon*, by Murtagh McDermot, with a dedication at the end to Captain Lemuel Gulliver.

In 1808 a "happy thought" struck Benjamin Thompson, author of *The Florentines*, or *Secret Memoirs of the Noble Family de C\*\**, to publish his book with no title; his publisher, however, did not altogether approve of his "happy thought," and at p. 27, after "No chapter, or the one preceding chapter the first, on title-pages and petticoats," he printed a title, and then "the story commences."

Perhaps some of your readers may supply us with notes of similar eccentricities.

W. H. ALLNUTT.

Oxford.

**KETTILBY OF SHROPSHIRE.**—In corroboration of some particulars recorded (5<sup>th</sup> S. iii. 516) relating to this family, I have before me the signatures of James Kettibby, Esq., of Stepple Hall, Salop, and of Elizabeth his wife, to a lease for a long term of years of a tenement and twelve parcels of land (eighty acres), situate in the parish of Neen Savage, to Edward Haughton and his heirs, dated April 1, 1683, and 35 of King Charles II., at a rent of 4*l.*, payable at the two usual feasts of St. Michael the Archangel and of the Annunciation of our Blessed Lady the Virgin—

"Paying alsoe one Cupple of good flatt live Capons att the feast of the Nativity of our Blessed Lord and Saviour Jesus Christ yearly, and alsoe yielding and paying att the decaase of every principall tenant of the said premises the Best Beast or the sume of 3*l.* for and in the name of an Heriot and in Leiv thereof."

Competent and sufficient houseboot, plowboot, cartboot, raileboot, and firewood granted to the said Edward. Sealed in the presence and sight of five witnesses. WM. P. PHILLIMORE, M.B.

Shenoton.

"TO GOO WOLLEWARDE."—This phrase occurs in the poem "Christ's Own Complaint," l. 502, in the Early English Text Society's volume, *Political, Religious, and Love Poems*, edited by Mr. Furnivall:—

"And y wood it is more plesyng  
To thee, ihesu, my souereyne lord,  
That y lose thee ouer all thing,  
And be in charite and accord;  
With alle my neighbors o lde & yng,  
Than for to faste & goo wollewarde."

Mr. Furnivall has in the margin, "Than that I should go wood-gathering," and in the Glossary, "Wollewarde, wood-gathering." Surely Mr. Furnivall must have forgotten the passage in Shakespeare, "I go woodward for penance" (*Lore's Labour's Lost*, Act v. sc. 2). Mr. Dyce's note in his Glossary is:—

"To go woodward was to wear woollen, instead of linen, next the skin, a penance often formerly enjoined by the Church of Rome."

'Make

Their enemies like Friars woodward to lie.'  
*Exchange Ware at the Second Hand*, &c., 1615, sig. B."

E. M. B.

**GREAT MALVERN.**—Every little scrap of information with regard to our monastic sites is always welcome to archaeologists; I therefore send the following note on Great Malvern. Wm. Pynnock, on Aug. 26th, 36 Hen. VIII., received the garden called *Le Coke Garden*, a horse-mill and water-mill under one roof; the *Covent Garden*, containing 1½ rood and 12 perches; the *Supprieur's Orchard*, with a *Pool*, a parcel of land called *Centuary*, *Le Priour's Garden*, containing 2 perches, and the *New Poole*, containing 3½ acres; the grange called *Nethercourt*; Southfield, of 20 acres, pastures in Redmore Myning, Peters Leyes, Trone, and *Le Covent Orchard* and *Stroutehill* (36 Hen. VIII., p. 17).

The pools, which still exist, show the site of this grant was to the east and south of the Abbey Church. John Taverner had a grant of "S. Myghell's Chappell subtus Montem voc' Malverne Hyll" (*Ibid.*, p. 24).

MACKENZIE E. C. WALCOTT.

**PEDOMETER**, as a name for instruments measuring distances travelled on foot, appears to be objectionable:—first, because it is a hybrid, being compounded of "pes" and μέτρον (ped- can hardly represent πῆδος); and, secondly, because it does not bear the sense in which it is used, really signifying, according to its composition, "measurer of the foot." (Even did ped- stand for πῆδος, the meaning would be "measurer of ground" and not "road measurer.") I venture to suggest as preferable "odometer," a genuine Greek word, used by Hero and Tzetzes, and conveying precisely the idea required, viz., an instrument measuring distance travelled by land.

H. C. D.

Blackheath.

**TUESDAY AND THOMAS À BECKET.**—I think the following, condensed from the London *Daily News* of 14th April, 1875, is worthy of a corner in "N. & Q." It seems that Tuesday was peculiarly A Becket's day, for on that day was he born, baptized, took flight from Northampton, withdrew from the realm to take refuge in France, had his vision of his martyrdom at Pontigny, returned to England just before his assassination, was assassi-

nated, and had his body removed from the crypt of the cathedral to the shrine above. A new church was consecrated to him by Cardinal Manning on Tuesday, 13th April, 1875.

WILLIAM GEORGE BLACK.

"HIGH DIDDLE DIDDLE, THE CAT AND THE FIDDLE."—In my mature age, some three score years ago, I attempted to solemnify that marvellous old favourite, "High diddle diddle," with a Miltonic paraphrase, as follows:—

Heard ye that mirthful melody? Remote  
It rose; and straight the strain, approaching near,  
Caught of the careful cat the critic ear—  
Proud dame, in tortoise decked or tabby coat,  
The villain vermin's vixen vanquisher.  
Her frolic paw the festive fiddle smote,  
Which, as high Heeper poured his glittering glance,  
Inspired the not un-awkward cow to dance  
Above the beamy moon: all this beheld  
The dog diminutive, while its strange romance  
With laughter loud his simple bosom swelled:  
The dish, high heaped with food of savoury store,  
Kissed the bright spoon, by kindred love impelled.—  
Such is the nursery tale of infant lore.

EDMUND LENTHALL SWIFTE.

PROPHECY OF THE AMERICAN CIVIL WAR.—In the poems of James Russell Lowell, the American poet and humourist, there are some verses on the "Capture of certain Fugitive Slaves near Washington," written probably about 1850. The following plainly prophetic lines make up the penultimate stanza:—

"Out from the land of bondage 'tis decreed our slaves  
shall go,  
And signs to us are offered, as erst to Pharaoh;  
If we are blind, their exodus, like Israel's of yore,  
Through a Red Sea is doomed to be, whose surges are  
of gore."

The concluding stanza reiterates and intensifies the prophetic warning. D. BLAIR.  
Melbourne.

THE GREAT SWIMMING FEAT FROM LONDON TO GRAVESEND.—More than thirty years ago, I was an eye-witness to quite as successful a feat as the above, when a Dr. Vipond, of Manchester, for a wager, swam from Liverpool to Runcorn, fully twenty miles. He started from off George's Pierhead (now the landing-stage) at low water, spring tide, on the beginning of flood, amid the cheers of thousands, with a current on the Mersey in his favour of four miles an hour. He was accompanied only by a four-oared boat, with two gentlemen in it, one of whom occasionally threw the doctor a soda-water bottle filled with brandy to refresh himself. He won his wager. J. M.  
Temple Club.

CROZIER.—Modern ecclesiologists are often shy of applying this term to a bishop's pastoral staff, from a mistaken idea that it belongs properly only to the cross staff of an archbishop. But it is the

proper old English term for a bishop's or abbot's staff, answering to *crocia*, *croce*, *crutch*, meaning a staff. *Baculus pastoralis* is the technical term used in pontificals, &c., and *crozier* the popular phrase, which is still traditionally used by old-fashioned antiquaries, and is to be seen in books of various dates. See "Croce of a byschope," in *Prompt. Parv.*, with Mr. Way's excellent note. Old Guillim says:—

"This *Staffe* (according to *Polydore Virgil*) was gyuen to *Bishops* to chastise the vices of the people: and it is called *Baculus pastoralis*, as gyuen to them in respect of their *Pastorall Charge* and superintendencie ouer their flocke, as well for feeding them with wholesome doctrine, and for defending them from the violent incursions of the *Wolfe*, wherein they doe imitate the good and watchful *Shepherd*, of whose *Croole* this *Crozier* hath a resemblance."

Winterton, Brigg.

J. T. F.

ELECTIONEERING IN 1811.—Canvassing for votes:—

"To secure the interest of the fair sex with the electors in some parts of the kingdom, the candidates presented them with the smiles of Fortune, in the share of a ticket for the lottery which embraces every advantage and removes every objection to former ones. [There are only 13,500 tickets, which will not be sufficient to meet the wishes of the fair friends of the electors in five counties, and no doubt will be very scarce before 22nd October, when all the lottery will be drawn.]"—Extracted from *Ayr Advertiser*.

This appears the mildest form of "corrupt practices." SETH WAIT.

PARALLEL PASSAGE.—

"La tranquillité en amour est un calme désagréable. Un bonheur tout uni nous devient ennuyeux, il faut du haut et du bas dans la vie; et les difficultés que se mêlent aux choses réveillent les ardeurs, augmentent les plaisirs." Molière, *Les Fourberies de Scapin*, Act III. sc. 1.

"There's a beauty, for ever unchangingly bright,  
Like the long sunny lapse of a summer-day's light,  
Shining on, shining on, by no shadow made tender,  
Till Love falls asleep in its sameness of splendour."

Moore, *Light of the Harum*.  
JONATHAN BOUCHIER.

NEW WORKS SUGGESTED BY AUTHORS.—

"An age fertile in satirical prints was the eventful era of Charles I.; they were showered from all parties, and a large collection of them would admit of a critical historical commentary, which might become a vehicle of the most curious secret history."—*Curiosities of Lit.*, 1849 edit., vol. iii. p. 178.

W. H. A.

PROVERB.—"Touch pitch, and you will be blacked." This saying comes directly from St. Jerome, who says—*Comment. in Esai.*, vi., v. 5—  
"Ex quo ostenditur noxium esse vivere cum peccatoribus; qui enim tangit picem, inquinatur ab eâ."  
EDMUND TEW, M.A.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

BANKS, (SOI-DISANT) BARONET NORTON, BARONET OF NOVA SCOTIA, CREATED 1635.—

"Sir T. C. Banks, Bart., N.S., Member of the Inner Temple, Law Genealogist, author of the *Dormant and Extinct Baronage of England, Stemmata Anglicana, Honori Anglicani, History of the Marmyus Family, and other genealogical works.*"

Such is the description given of himself by Thomas Christopher Banks in the latest and best of his works, viz., the *Baronia Anglica, or Account of the "Baronies in Fee,"* Ripon, 2 vols. 4to., 1844.

I wish particularly to know the date and place of his death, which, as he was then eighty years old, could not be far distant; and also any further particulars of his career, other than what is to be found in the *Baronia Anglica*, or in Turnbull's account of the *Trial of Alexander Humphrys or Alexander, styling himself Earl of Stirling*, for forgery, 8vo., Edinburgh and London, 1839.

From this last work it appears that on July 14, 1831, Mr. Humphrys granted Banks 16,000 acres in Canada, and created him a baronet; and that, in Banks's *Statement of the Case of Alexander Earl of Stirling* (London, 8vo., 1832), he remarks on this creation, "I consider the same to be perfectly as legal and as efficacious as if it had been conferred upon me by the Crown itself."

Notwithstanding this assertion, however, he appears to have thought subsequently that a baronetcy some two hundred years older, whose creation was of the more usual stamp, would be preferable; for I presume, although it is perhaps not quite clear, that in 1837 he considered the Nova Scotia baronetcy of Norton, created June 18, 1635, to be vested in him. In his preface to the *Baronia Anglica* he recites a petition he had presented to the Queen, saying he was then aged seventy-three, &c. It is itself without date, but the answer to it is dated Sept. 12, 1837.

In this petition, which was to recover the lands in Nova Scotia assigned to this baronet at his creation or lands of a similar value, he states that his "ancestor, whose heir he is, Sir Walter Banks (then bearing the name of Norton by family settlements [sic]), was created a baronet of Nova Scotia, June 18, 1635, with limitation hereditibus suis masculis et assignatis quibuscunque."

The whole account of this baronetcy in Burke's *Extinct Baronets* is that "Sir Walter Norton, of Chester, co. Suffolk, obtained a baronetcy of Nova Scotia in 1635." I find, however, that Sir Walter Norton, of Sibsey, co. Lincoln, Kt. and Bart. (date of death unknown), by Mary, daughter of Edward Lord Stourton, who died in childhood in Druy

Lane, had Sir Edward Norton, Bart., who by will dated Nov. 24, 1669, and proved June 4, 1673, leaves all to his "good friend" (and, I presume, cousin), "Daniel Norton, of London, merchant." Possibly this Daniel Norton was the son and heir of Sir Daniel Norton, Kt., of Southwick Priory, Hants, and the grandfather of Mary, Mrs. Thistlethwaite, the heiress of that family.

Can any of your readers say what authority there is for attributing the name of Banks to Sir Walter Norton, and how Sir T. C. Banks claimed descent from Sir Walter? G. E. C.

[T. C. B. 1764-1854.]

"THE QUEEN HAS DONE IT ALL."—Lord Russell, in his recently published *Recollections and Suggestions* (p. 131), in speaking of Lord Melbourne's retirement from office in 1834, says: "Two of the morning papers, the *Times* and the *Morning Chronicle*, announced the dismissal of the Ministry, and the *Morning Chronicle* added to the announcement the words, 'The Queen has done it all.'" Was it not in the *Times* that this memorable phrase appeared? Any reader of "N. & Q." who can refer to the *Times* for the month of November, 1834, will greatly oblige me by settling this question. JAYDEE.

[The following appeared in the *Times* of Saturday, Nov. 15, 1834:—"We have no authority for the important statement which follows, but we have every reason to believe that it is perfectly true. We give it, without any comment or amplification, in the very words of the communication, which reached us at a late hour last night, or, rather, at an early hour this morning:—

"The King has taken the opportunity of Lord Spencer's death to turn out the Ministry: and there is every reason to believe that the Duke of Wellington has been sent for. The Queen has done it all."

In the *Times* of the following Monday it is stated, in the leader, that the passage relating to the Queen "has no foundation in fact."

Who was the traitor!]

WHO WROTE THE POEM, "THE MUFFIN MAN"?

—A very striking poem, *The Muffin Man*, appeared in George Cruikshank's *Omniibus* (1842), p. 120. It is in fifteen verses, beginning with—

"A little man who muffins sold,  
When I was little too,"—

and has a woodcut illustration by G. Cruikshank. The poem is without signature or initials. I next find it in a quarto gift-book, published by James Burns, London, 1846, richly illustrated, called *Poems and Pictures*. The poem is here signed "A. J.," and the accompanying illustration is engraved by W. J. Linton, and drawn by J. W. Archer. I have met, since then, with more than one reprint of the poem, which is included in Mr. Shirley Brooks's volume of *Amusing Poetry*, where it is given without name, initials, or any explanation as to the source from which it was derived. Mr. Brooks, by the way, or one of those "suggestive and co-operative friends," who, according to his

brief preface, would seem to have been the compilers of his collection, has altered the line,

"For none can ever raze thy stamp,"

to—

"For none can e'er erase thy stamp."

This is not the only tampering with the original that I have noted in *Amusing Poetry*. The poem of *The Muffin Man* is so excellent that we ought to know the author's name. I would, therefore, ask—Who is the "A. J." who, in 1846, was credited as its author? Laman Blanchard, the editor of the *Omnibus*, and the chief writer of its verse, died in 1845. Perhaps Mr. George Cruikshank himself will kindly tell us the name of the author of the poem, to which he gave a capital illustration? CUTHBERT BRIDE.

**ECCLIASTICAL TITLES.**—There has lately been some discussion as to the right of the clergy to the title of "reverend." It may be worthy of remark that the present custom of styling the dignitaries of the Church "canon," or "prebendary," is of recent date. Lawrence Sterne was never called Prebendary Sterne, nor Sydney Smith, Canon Smith. In my younger days we did not hear of Canons Buckland, Barnes, or Bull; nor do we even now find Dr. Pusey thus designated, partly, I presume, because he belongs to a past generation, partly because he is well known without any such prefix. Bishops, deans, and archdeacons were formerly the only dignitaries who bore the name of their office. How and when did the present practice originate? I think it was introduced by the reporters of the debates in Convocation and other ecclesiastical meetings. But I should be glad to know if any one else has noticed the novelty in question, and can account for it.

G. G.

[Some few years since an article appeared in the *Saturday Review*, in which the very modern custom referred to by our correspondent was strongly reprobated. This custom has doubtless arisen from the recent creation of a number of "honorary canons" in the various dioceses. In the days of Buckland, Barnes, and Bullan "honorary canon" of Christ Church had no existence.]

**ROBERT HUNTINGTON, D.D., BISHOP OF RAPHOE.**—A very interesting account of the life and travels of this celebrated collector of Oriental MSS., who survived his consecration only twelve days, was written in Latin by Thomas Smith, D.D., and published in London in 1704, the Bishop having died in Dublin, September 2, 1702, in his sixty-sixth year. By whom was it translated into English? The version I refer to first appeared in the *Gentleman's Magazine*, 1825, having been sent by Mr. Shirley Woolmer, of Exeter, who states that "it was certainly written almost immediately after the publication of the original work, by an especial friend of Dr. Huntington, in a very legible hand, apparently with studious care and attention."

It has been reprinted in the *Teuchobury Yearly Register and Magazine*, vol. ii. pp. 222-240, and deserves to be read. I am anxious, if possible, to ascertain the translator's name. ADIBA.

**DEAN SWIFT.**—Was Dean Swift residing in Oxford in the year 1734? I have a copy of Archdeacon Welchman's book upon the Thirty-nine Articles in Latin, with the following words written on the inside cover, "Deane Swift, Oxford, 1734, 0-3-9d," which leads me to think that the book might have once belonged to the famous Dean of St. Patrick's. The book is a small quarto, just about the size of "N. & Q." interleaved, with a good deal of writing, principally texts of Scripture in Greek and Latin. EDMUND TEW, M.A.

[Mr. Deane Swift was the biographer of Dean Swift, and died in 1783.]

**PETTUS FAMILY.**—Can you give me any information concerning individuals of this (Norfolk) family, other than what is to be found in Burke's *Extinct Baronetage*? The first baronet was so created in 1641 for loyal services rendered to King Charles I. He was half-brother (!) to Sir John Pettus, Knt., the metallurgist, who was the author of *Fodina Regales, Fida Minor*, and several other works. I particularly wish to obtain a portrait of him contained in the first-mentioned work, published in 1670. P. BERNEY-BROWS. St. Alban's.

**UPTON, LINCOLN.**—The following is from a notice of the parish church of Upton, near Gainsborough, which appeared in the *Academy* of July 10. Can any of your readers interpret the inscription?—

"In removing the old pews with which the nave was encumbered, a ledge of oak was found, which may probably have been the top bar of a bench: on it is carved, in clearly cut letters, the following not very intelligible inscription:—AL. ET. ET. CVM. ESSET. ANNO. RM. QUATVORDECIM. EX. DONO. VITRICI. SVI. ANNO. VLTIMAE. PATIENTIAE. SANCTORYM. 1608."

ANON.

**HISTORY OF CO. FERMANAGH.**—In the *History of Dublin*, compiled by Warburton, Whitelaw, and Walsh, it is mentioned that Dr. Samuel Madden had collected materials for a history of co. Fermanagh. What has become of Dr. Madden's MS. collections? C. S. K.

Eytham Lodge, Southgate, N.

**SIGNBOARDS.**—At Great Chesterford, in Essex, is a sign "The Silent Woman." What is its origin and meaning? S. N.

Ryde.

**"GALORE."**—What is the true meaning and derivation of this old Irish word, which is now used to denote an abundance of anything? I have often heard the word made use of, but I know so

little about it that I am not even sure whether I have spelt it right or not.  
W. S.  
Manchester.

SIR HENRY MORGAN.—Having in my possession many tabulated attempts to connect the celebrated buccanier Governor of Jamaica with the Tredegar family, one and all seem to me unsatisfactory; but as, since these attempts were made, nearly two generations have passed away, I should be glad to know whether the lineage of Sir Henry Morgan has been traced accurately, and if so, where it is to be found.  
S.

THE WOODS, OF YORKSHIRE AND DERRYSHIRE.—The owners of Holling Hall, Yorkshire, are named Wood, so also are those of Swanwick Hall, Derbyshire, and those of Sutton, Surrey. What (if any) relationship exists between any of them? Did a male branch of either house marry a Miss Boyne, of Yorkshire, at any time about the commencement of the present century? What part of Yorkshire is Holling Hall in?  
ANXIOUS.

THE DOLPHIN.—What is the meaning of the dolphin when used as a symbol? Is it now, or was it at any time, on the shield or coat of arms of the city of Venice? It is said to have been sacred to Apollo, and the figure appears on many ancient coins and medals; but I rather think that this Mediterranean fish bears some special signification in connexion with Venice, and, as many of your readers are aware, it frequently is fashioned in modern Venetian glass.  
P. C. H.

MINEHEAD.—What is the blazon of the arms of the quondam borough of Minehead, so long a pocket borough of the Luttrells of Dunster Castle?  
H. H. W.

ST. LUKE II. 3.—It is here assumed that the Roman practice was to require Jews to betake themselves to their "own city." Is there any profane instance of this?  
SCRUTATOR.

VOLTAIRE.—Amongst my rhyming nonsense of days of yore I find the following:—

"Of every joy in life bereft,  
You're crush'd by grief and care—  
Stuff, sir! while sleep and hope are left,  
How can a man despair?"

I am sure that I was indebted to Voltaire for the thought here expressed. Can you inform me where it is to be found in Voltaire's works?  
SENEC.

"MISERIES OF HUMAN LIFE."—In the second vol. of Beresford's diverting *Miseries* is the following (from Miss Debby Testy):—

"Going to St. James's Church (1807) in the fond hope of seeing a 'charming man' in the pulpit, and finding only—an APOSTLE!"

What is the allusion?  
Winterton, Brigg.

J. T. F.

"ERRARE POSSUM HÆRETICUS ESSE NOLO."—Where is this saying, which is attributed to St. Augustine, to be found, as authenticated to him?  
ED. MARSHALL.

THE BRIDGE OF SIGNS.—It always reminds me of Temple Bar! When was this bridge built? Has not many a romancer fancifully antedated it?  
N. D.

CICISBEQ.—Does this domestic official still exist in Italy, under that name or that of *cavaliere servente*?  
E—R.

AUMUSSES, ALMUCLE.—Am I right in supposing that these, worn on the arm by the canons in some cathedrals abroad, are the origin of the broad scarves worn by dignitaries in our cathedrals and elsewhere?  
G. E. L.

# Replies.

## LHWYD'S IRISH MSS.

(4th S. vi. 387, 516; vii. 42; 5th S. iii. 491.)

So many mistakes have been made by independent writers respecting this celebrated collection of MSS. that I cannot do better than give a connected narrative of how they came to be placed in the Library of Trinity College, Dublin.

Ewd. Lhwyd (whose name is thus written by himself in MS., H. 21, p. 1) deceased in 1709, and the Irish part of his collection (perhaps more) was purchased by the fourth baronet, Sir Thomas Saunders Sebright, who died in 1736. He was succeeded by his elder son, who died in the same year, *unm.*, and left the succession to the sixth baronet, Sir John, to whom this collection came by inheritance.

This will correct an error in the preface to the *Senchus Mór* (p. xxxviii), edited by W. N. Hancock and others for the Brehon Law Commissioners:—

"Lhwyd's collection of MSS. came into the hands of Sir John Sebright about 1782. The foundation of the Society of Antiquaries, which preceded the R.I.A., having attracted attention to Irish antiquities, the celebrated Edmund Burke 'prevailed on Sir John Sebright to present to the Library of Trinity College, Dublin, the Lhwyd collection of MSS., since called the Sebright MSS.'"

"The trust upon which these MSS. were restored to Ireland is stated in Mr. Burke's letter to Col. Vallancey, of 15th Aug., 1783, in which he suggested that the originals of the Irish MSS. with a literal translation into Latin or English should be published, that they might become the proper subjects of criticism or comparison.

"It was in the hope" (he adds) "that some such thing should be done that I prevailed on Sir John Sebright to let me have his MSS., and that I sent them to Dublin by Dr. Leland."

There is an autograph letter of Sir John Sebright to Col. Vallancey preserved in the MS., H. 34, of which the following is a copy:—

"Sir,—Before I acknowledge the honour of your letter received long ago, I hoped to receive an answer to one I wrote to the Primate of Ireland at Bath, in which I had the liberty to enclose yours as best expressive of your wishes, with which I joined mine, that you might study the Irish MSS. as long as you thought proper before they were to all eternity immured: although I have not yet heard from his Grace, I am willing to flatter myself that directions are already sent to Dublin for that purpose, but after Christmas I conclude the Primate will remove to London, where without doubt I shall see him.

"Permit me, sir, to thank you for your agreeable present, but more particularly for the great honour you have done me in a dedication far beyond what I deserve.—I am, sir, with great respect, your most obedient, humble servant,

"J. SEBRIGHT.

"Beechwood, near St. Albans,  
"Dec. 16th, 1782.

"Give me leave to congratulate you, sir, on your promotion to the rank of colonel, which I read in the *Gazette* with great pleasure."

The "present," to which allusion is made in the letter, is number ten of the *Collectanea*, 1782.

There is no entry in the registry respecting this valuable donation, but there is a note in one of the MS. catalogues, in the handwriting of the late Dr. Barrett, who was then librarian, which states that "the MSS. were received in the Library, Oct. 31, 1786." The press marks were, H. 21, 22, 24-37, 53-59, 64-71, 77-87, altogether forty-two vols. Seven other vols., H. 40-46, which may have formed part of the same collection, were purchased at Col. Vallancey's sale. There are amongst them three vocabularies and a grammar, and at one time I thought that the missing Cornish-English vocabulary, referred to by the Rev. R. Polwhele in his *Cornish-English Dictionary* (Truro, 1808, 4to.), might be found; but the search was fruitless. He writes on p. v of the advertisement:—

"I had the honour of perusing all the MSS. relating to etymology which could be found in the library of the late Sir Thomas Sebright, Bart., where the literary remains of Mr. Lhwyd were thought to have been deposited. Among them I met with an imperfect English-Cornish vocabulary, and in the other scattered memorandums I found several Cornish words I had not seen before, which in this work are inserted; but the Cornish-English vocabulary was not among those papers, and is therefore supposed to be lost, and always will be regretted by the curious."

The remains of Cornish literature are very scanty, and the discovery of a vocabulary which might aid Celtic scholars in their researches would be of very great interest. The latest published notice I have seen of Lhwyd's collection of MSS. is in Mr. E. Edwards's *Free Town Libraries* (Trübner & Co., Lond., 1869), b. iv. p. 109, where he states:—

"Part of the Archaeological MSS. of Lhwyd are at Shilburn, whither they came by the bequest of Wm. Jones, F.R.S., to the second Earl of Macclesfield. Another portion of Lhwyd's MSS. was purchased by Sir Thomas Sebright of Beechwood. These were eventually sold by public auction. A part of those sold is now, I

believe, in the Middle Hill Library. Others are now in the British Museum. The Sebright part of the collection extended to 150 volumes, relating chiefly to the antiquities and the philology of Ireland and Wales."

The gentleman referred to was the father of the celebrated Oriental scholar, Sir Wm. Jones, and distinguished himself as a mathematician: nevertheless, being a native of Anglesea, he may have taken an interest in Welsh literature and antiquities. The Earl was his friend and benefactor, and he may have desired to acknowledge his kindness in that way. An inspection of his will might throw some light on the matter. In order to clear up the question of donation or bequest to Trinity College, I had a search made of Sir J. Sebright's will, and the result was that no mention of such a bequest occurred in it. Unfortunately, I did not ask whether there was mention in it of the remaining part of the collection, but this can easily be ascertained by any one residing near Doctors' Commons. The mistake into which I fell myself (4th S. vii. 42) was made on the authority of Mr. Mason, who was employed, or thought he had been employed, by the Royal Commissioners for the Public Records of Ireland to compile a catalogue. A disagreement between him and the Commissioners respecting the remuneration caused him to withdraw from the work, and the rough draft was purchased by the Board of Trinity College. In the Irish department he was assisted by Mr. O'Reilly, author of the dictionary, but the descriptions of the MSS. are incomplete, and in many cases incorrect.

Subsequently Dr. O'Donovan made a very full descriptive catalogue of all the Irish MSS. in Trinity College, with one remarkable exception, viz., the Book of Leinster, of a part of which a photographic fac-simile is now being executed at the Royal Irish Academy. Mr. Mason and Mr. O'Reilly also left it unnoticed, and Mr. O'Curry, in his lectures, is the only Irish scholar who has attempted to describe it, but, for the reasons assigned by him (p. 187), he left it incomplete:—

"The book [he writes] consists at present of over four hundred pages of large folio vellum, but there are many leaves of the old pagination missing.

"To give anything like a satisfactory analysis of this book would take at least one whole lecture. I cannot, therefore, within my present limited space do more than glance at its general character, and point, by name only, to a few of the many important pieces preserved in it."

In the *Archæologia Britannica*, Lhwyd gives a list of MSS. to be found in public collections, which he compiled from the *Catalogi Librorum MSS. Angliae et Hiberniae* (Oxon, 1697), but does not allude to his own or any other private collection.

B. E. N.

GRESHAM COLLEGE (5th S. iii. 469).—Though some of those who afterwards formed the Royal Society had from time to time met privately, both

in London and in Oxford, yet the first formal meetings of the founders were held at Gresham College, London, in 1658. The society received its first royal charter in 1662, and continued to meet at Gresham College till June, 1665, when its meetings were suspended, on account of the Plague, till Feb., 1665-6. The meetings of the society were again interrupted by the great fire in 1666, as the greater part of the college was then required for the use of the Lord Mayor and the City merchants. Hence the Royal Society removed in Jan., 1666-7, to Arundel House, Milford Lane, Strand, where apartments were offered to them by the Hon. Henry Howard (afterwards sixth Duke of Norfolk). This gentleman offered to give the society a piece of ground in Arundel Gardens to build a house, a plan of which was prepared by Wren, and 50,000 bricks promised by the President, the Lord Brouncker; but this scheme came to nothing. About this time the king presented Chelsea College to the society. This building was not suitable for their occupation, and there was great difficulty in selling or letting it, on account of the annoyance caused by Prince Rupert's glass house, which adjoined it. It was in vain that the society requested the prince to "consider the society on account of the mischief that his glass house was doing to it." In the end they sold the premises again to the king, in 1682, for 1,300*l*.

In April, 1673, on the invitation of some leading men in the City, the Royal Society returned to Gresham College, and continued to meet there till, having in 1705 received from the Mercers' Company notice to the effect that they had determined not to grant the society the use of rooms in the college any longer, they sought lodgings elsewhere, and in 1710 they removed to a house which they had purchased in Crane Court, Fleet Street. Thus for nearly half a century, with two or three short interruptions, Gresham College was the headquarters of the Royal Society. It was here that M. Sorbière attended the meeting of the society in 1663, which he quaintly describes as being at the "College de Gresham, dans la rue Biscopgestruët," and it was in reference to these early meetings that a poet (Glanvill ?) of the time wrote :—

"At Gresham College a learned knott,  
unparalleled designs have lay'd  
to make themselves a corporation  
and know all things by demonstration," &c.

It was here, too, that the museum of "curiosities" was displayed, of which Dr. Grew prepared a catalogue. Dr. Grew was elected a fellow of the society in 1671, and served as secretary in 1677-9, during which time he made the catalogue, though it was not published till 1681. When the society removed in 1780 into the apartments provided for it in Somerset House, there was no room for its museum, and the collections were consequently

dispersed. The specimens of natural history were presented to the British Museum.

I would refer your correspondent for further information to Bishop Sprat's *History of the Royal Society*; Birch's *History of the Royal Society*; Weld's *History of the Society*; and to Ward's *Lives of the Gresham Professors*. In the last-named work there is an interesting plate by Vertue, giving a bird's-eye view of the old college, originally Gresham's own mansion-house. It was pulled down in 1768, and the Excise Office erected on its site.

EDWARD SOLLY.

Sutton, Surrey.

"LOCKSLEY HALL" (5th S. iv. 48).—I do not speak of "ignorance," but I do not see how W. T. M. can be acquitted of hypercriticism on at least two out of his three points.

1. This is a very harmless *synecdoche*, or part for the whole, at most. If a man were born in 1801, at any time in the year, and reached the summer of 1845, surely he, or "his summers" (which, in poetry, may be construed as much the same), may naturally enough be said to have reached forty-four years.

2. This is a simple ellipsis: "as the crow (comes to)."

3. This is no doubt literally true, but I apprehend it is a very near thing. A rook is said in Johnson to "resemble a crow"; and I believe the only difference is that the one eats grain, the other carrion.

LYTTLETON.

P.S.—In Hill's *History of Animals*, i. 387, it is said of the bird called the Royston crow, that it is "somewhat larger than the common rook."

Surely the poet was well justified in speaking of the crow leading the rookery home. *Rooks* are called crows in Mr. Tennyson's native county, and over more than one-half of England.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"(1.) By what elastic and syncretic process do *summers* come to *years*?" The term *summers* is constantly used by English writers as equivalent to *years*, e. g. :—

"Five summers have I spent in farthest Greece."

Com. Br., l. 1.

(Our Saxon ancestors, perhaps more rationally, reckoned *years* by *winters*.)

"(2.) Is a *crow* a *year*, or the equivalent to a *length of years*?" "As the many-winter'd crow" clearly implies "As (the years of) the many-winter'd crow."

"(3.) How can a *crow*, not being a rook, lead a rookery?"

"Light thickens; and the crow  
Makes wing to the rooky wood."

Macbeth, iii. 2.

How can a *crow*, not being a rook, make wing to a rooky wood?

T. J. A.

If W. T. M. is dissatisfied with the Laureate's "many-winter'd crow that leads the clanging rookery home," what would he say to Shakspeare's—

"And thou treble-dated crow,  
That thy sable gender makest  
With the breath thou givest and takest,  
'Mongst our mourners shalt thou go!"—

where no doubt the raven is meant. Poets, in fact, would feel themselves justified in extending the name still more widely. I should not, however, have troubled "N. & Q." on the subject had I not wished to ascertain whether any of Shakspeare's editors have explained the second and third lines of the quotation. They occur in *The Phoenix and the Turtle* (Globe ed., p. 1057).

#### CHITTELDROOG.

"WINDSUCKER" (5<sup>th</sup> S. iv. 46).—MR. BLAIR is quite right, and I was quite wrong, about the meaning of this word in *The Silent Woman*. My remark was in fact a scribble in the margin, never intended to be made into a note, and as soon as I perceived that it was so, I took the first opportunity of correcting it. If Mr. BLAIR will turn to the last edition of Ben Jonson, in nine volumes, 8vo., he will find that the note in vol. iii. p. 514, is very differently worded,—

"Windsucker.] Horses subject to a particular affection of the respiratory organs, amounting I believe to *unsoundness*, are known by this name. But the old dramatists, though necessarily well acquainted with horses and their ways, employed it for the species of hawk which Gifford describes. So Chapman, in his Preface to the *Iliad* (ed. Hooper, vol. i. p. lxvii), characterizes a detractor, whom some have imagined to be Jonson himself:—"But there is a certain envious *windsucker* that hovers up and down, laboriously engrossing all the air with his luxurious ambition, and buzzing into every ear my detraction."

This was printed many months ago. It is pleasant to receive notice, even in the way of correction, from so distant a place as Melbourne, although I find that in the Antipodes they are as liable to err as elsewhere. How otherwise could MR. BLAIR himself have informed us ("N. & Q." iii. 515) that "the lady to whom Horace Walpole made proposals of marriage was Miss *Agnès Berry*"? To employ a formula "N. & Q." has lately been discussing, I venture to say, "All Lombard Street to a China orange" it was the elder Berry, Miss *Mary*, with whom Walpole offered to share his coronet.

F. CUNNINGHAM.

COX'S MUSEUM (5<sup>th</sup> S. iv. 46).—That Cox's Museum was a popular and fashionable exhibition may be gathered from the allusions to it during its existence. A former writer on this subject in "N. & Q." mentions the following in Sir Anthony Absolute's speech on filial obedience. The lady he destines for his son shall "be as ugly as I choose; she shall have a hump on each shoulder; she shall be as crooked as a crescent; her one eye shall roll like the bull's in Cox's Museum" (*The Rivals*, produced 1775, Act ii. sc. 1).

I may add that in *Evelina* (1778), Miss Burney describes a visit there by her heroine and party. After some general remarks she says:—

"Just then our attention was attracted by a pineapple, which, suddenly opening, discovered a nest of birds, who immediately began to sing."

And—

"The entertainment concluded with a concert of mechanical music; I cannot explain how it was produced, but the effect was pleasing."—Ed. 1783, p. 128.

Later on in the same work there is another mention of the place.

It is stated that the collection was disposed of by lottery in 1775 (a special act of Parliament having been obtained); if so, a reference to it in a novel published three years afterwards is strong proof that it was an exhibition of no ordinary kind.

CHARLES WYLIE.

[A good deal of interesting matter connected with this subject has already appeared in "N. & Q." See 2<sup>nd</sup> S. iv. 32, 75; 3<sup>rd</sup> S. v. 305; vi. 46; ix. 91; 4<sup>th</sup> S. i. 271.]

STAR OF A FOREIGN ORDER (5<sup>th</sup> S. iv. 47).—Probably the star is one of the insignia of a Portuguese order of knighthood, but the description given is too meagre to enable me to say to which order it belonged. Queen Maria of Portugal placed all the orders of her kingdom under the protection of the Sacred Heart, and a representation of the heart, surmounted by a cross (not "pierced by a sword"), is placed upon the upper rays of the stars of nearly all the Portuguese orders. (The Orders of the Tower and Sword and Sta. Isabella are exceptions, as is also the reformed Order of St. James.) May I be permitted to protest against the common error, of which an instance appears in the query, by which the badge or star of an order is called the order itself? A man must be of preternatural size who wears on his body, say, the Order of the Bath! We know well enough what is meant; but it is just as easy to write "cross," "badge," or "star" as "order," and this plan has the advantage of calling a thing by its right name.

J. WOODWARD.

The order is neither French nor Spanish; from K. H. B.'s description I believe it to be that of Christ of Portugal.

J. HAMILTON.

THE SUFFIX "-STER" (5<sup>th</sup> S. iii. 321, 371, 413, 449; iv. 32).—DR. BREWER says that I still harp upon the word *min* or *min'*, for *monk*, as a great offence. Certainly I do. The A.-S. form is *munuc*, merely borrowed from the Lat. *monachus*; but the fem. form *minicene* is of native formation, the change of vowel being due to *umlaut*; see Helfenstein's *Comparative Grammar of the Teutonic Languages*, p. 2. Sometimes the *umlaut* was neglected, whence the form *municeen*. Both *munuc* and *minicene* are entirely distinct in their origin from the root *min-*, small, which appears in



the Latin-English *minim* and in the native English *minnow*. Of course, the form *minic* for *monk* neither has been nor can be found; it would be violation of the principles of our language.

If there be confusion about *-ster*, it is not of my making. I pointed out that it is really a question of date. At one time, the earliest, it was feminine; at another, a later one, the feminine sense was lost. Obviously, then, we need not expect to find it in words of a late coinage.

The suggestion that there is a difference between *daunster* and *daunstere* will, if investigated, prove a mere delusion. The spelling *daunstere* is merely accidental; the word happened to be so spelt in the MS. selected for printing. Any one who has really collated old English MSS. knows well enough that the final *-e*, often of great importance, means nothing at all in that particular class of words. Thus, in the Prologue to *Piers the Plowman*, the Vernon MS. has—"Bakers, Bochers, and Breusters monye," A. text, l. 98; whilst the Land MS. has—"Baxsteres, and brewesteres, and bocheres manye," B. text, l. 218.

Speaking for myself, I can say that the collation of more than a quarter of a million of lines of English in fourteenth century MSS. has cured me of many delusions; and I think it is a process which might be recommended to all who take an interest in our old language. I especially deprecate controversy, and intend not to say more upon this subject. It is not a question of what assertions can be invented, but of what our old MSS. say.

WALTER W. SKEAT.

Surely every one knows that *munster* is from *monasterium*, from *monas* for *monos*, solitary, single. *Monachus*, *μοναχος* (whence A.-S. *munec*, *munuc*, *monachus*, *munice*, *monialis*), is also from *monas*, and, as some say, *μω*. The Gaelic *min*, W. *man*, small, are derived from *μινος*, *μινος*. As a geographical termination (as in *Leinster*, *Munster*) *-ster* is sometimes a corruption of the Northern *stedr*, A.-S. *sted*, *stede*, locus, statio, spatium.

R. S. CHARNOCK.

Paris.

THE COUNTS DE LANCASTRE, LANCASTRO, &c. 52 S. ii. 304, 419; iii. 433; iv. 13.)—Your correspondent seems to have paid, inadvertently, a compliment to my respect for the reader, by italicizing my dubious expressions when stating that of which I was, and still am, perfectly certain. My reference was correct; but it is not to be expected that I should, because I happen to refer to this or that title, be bound to single out individuals in their personal character, with which I have nothing to do. But MR. WOODWARD forgets that it was he himself who introduced *Lancastro*, when apparently assuming that *Lancastre* and *Lancastro* were identical. These two titles are so well known a connexion with the Peerage, that not to know

them as such argues a certain recluseness. Of course, I am aware of an ancient title of *Lancastro*; my scepticism is as to its descent, but the title which I referred to was *Lancastre*. I may now add another (royal Scottish) title which has, to a certain extent, been also pirated by Don Carlos, namely, *D'Albania*. The Emperor of Austria has also committed a similar error.

"At my peril" I venture to say that Sousa, if properly tested by one competent to examine the documentary evidence on which his statements are supposed to be founded, would be discovered to be no more immaculate than those other imitative genealogists, who have accepted, as ancient, titles conferred even upon the descendants of those Portuguese Jews, who, on the marriage of Catherine of Bragança, were permitted to settle in our West India colonies. But as foreign titles are not subjected to such tests as our Peerage, it is reasonable to suppose that the Portuguese Peerage is a work of no real authority.

But to return to the original subject of discussion. Not only has Don Carlos, the present belligerent, conferred a title appertaining to Scotch royalty, but an English Under-Secretary of State has, in his official capacity, recognized it in addressing the holder by it, or has, perhaps, only acted up to the well-known maxim of society, that, provided his surroundings be those of a gentleman, we are bound to style a man as he styles himself. But if the prerogative of conferring hereditary titles be conceded to Don Carlos, in virtue of his own pretensions, then other unthroned princes have an equal right to do the same, as representatives of their respective royal lines; and time would not run against the exercise of their prerogative. My only objection is that foreign princes should pirate English titles in conferring honours on their friends and followers. Yet this is of daily occurrence; and the "Holy Father" himself, although only a "spiritual" power, nevertheless deals with English territorial titles, instead of conferring spiritual ones derived from the calendar of saints. *Father Ignatius* is a good example of the latter principle. But I confess that my unbelief requires more help than it has received from your correspondent. I feel this defect of scepticism in my idiosyncrasy, and admire those whose more capacious faith in things genealogical must, necessarily, be a source of satisfaction, nay, perhaps, even happiness. S.

SIR NICHOLAS BACON (5th S. iii. 509.)—Chalmers, in his *Biographical Dictionary*, gives a long memoir under this name, and at p. 280 some particulars of his published speeches and letters, and references to show that he wrote on the history of England and comments on the minor prophets. And in the British Museum are the two following works by him:—*Arguments exhibited in*

*Parliament by Sir N. B., whereby it is Proved that the Persons of Noblemen are attachable by Law for Contempts by them Committed in the Court of Chancery, &c.*, London, 1641, 4to., and *The Right of Succession to the Crown of England in the Family of the Stuarts, exclusive of Mary Queen of Scots, asserted and defended by Sir N. B., against Sir A. Brown, &c.*, 1723, 8vo. The latter work is "faithfully published from the original manuscript," by Nathaniel Boothe, of Gray's Inn, who explains in the dedication that it had lain long by him in manuscript "and so had continued, had not the persuasion of a right reverend prelate . . . prevailed upon him to publish it purely to oblige the curious." As Sir N. Bacon died in 1575, this explanation of a work appearing so long after seems necessary. This work extends to 93 pages, but the work printed in 1641 is only a tract of a few pages, and does not contain in itself any reason for being printed so long after the author's death.

JOSIAH MILLER, M.A.

BELL LITERATURE (5th S. iii. 42, 82, 163, 200, 220, 385).—

"Bells Founder Confounded; or, Sabinianus Confuted: With his damnable Sect. Written by a Lover of Musick, especially in Churches.

Barns, Durand, and Platino tells  
That Pope Sabinian brought in bells.  
Anno, 603.

4to., Title, and pp. 10. Subscribed by Samuel Chidley—  
On the behalf of all Saints,  
And for the cure of all Soules."

This violent Puritanical tract, which is a sort of argumentative petition to Parliament in favour of destroying cathedral bells, is without date or printer's name, but was published about 1652, on July 9th of which year (Parliament having voted down the cathedrals for satisfaction of the public faith) the question was put in the House of Commons, "That the bells of such cathedrals as the Parliament shall think fit to be pulled down shall be applied to publick use for making ordinance for shipping"; this, however, was negatived by a majority of two, the numbers being twenty-three to twenty-one.

At the end of his tract, Chidley prints a petition to the Honourable Committee for regulating the Markets, praying them to pull down St. Paul's Cathedral, and erect a new market in its place. Five years later the author was ordered into custody by the House of Commons for a book entitled *Thunder from the Throne of God against the Temples of Idols; with an Epistle in it, &c.*

W. H. ALLNUTT.

Oxford.

"HIERARCHY" (5th S. iv. 45).—I quite agree with MR. DARBY GRIFFITH as to the misuse of this word; and I would take the opportunity to add a protest against another vile Gallicism, "officious" for "unofficial," which has found its

way into our Foreign Office Despatches, and will certainly gain a footing unless expelled. It is not only unnecessary, but wrong, having already a proper sense of its own, and one quite different from "unofficial."

LYTTELTON.

STATUTES AND ORDINANCES OF THE LONG PARLIAMENT AND CROMWELL (5th S. iv. 7).—For printed copies of these Ordinances consult the catalogues in the Reading Room of the British Museum, especially the list of *King's Pamphlets*. Many useful notices of these Ordinances will also be found in Bulstrode Whitelocke's *Memorials*, folio, of which the 1732 edition is the best.

HENRY W. HENFREY.

PETER OR ST. PETER (5th S. iv. 8).—When the Czar founded the city in 1703, he dedicated it to St. Peter, and on the medal which was then struck in commemoration there was inscribed, "Petrus Alexii Fil. D. G. Russ. Imp. M. Dux Moscovie," and on the reverse, "Hæc fortia Mœnia Condit (sic) —St. Pettersburg." The town certainly bore the name of St. Petersburg during the Czar's life, and his funeral sermon, by Theophanes, the Archbishop of Pleskow, March 10, 1725, was printed in the "Royal city of St. Petersburg." There is ample authority for the name of the city, and though after a time the "Saint" was lost, and the city was called "Petersburg" alone, it was still the city of St. Peter. His statue remained on the principal gate, which was designated St. Peter's Gate. It would be an error to say that the city was named after the Czar Peter. It was founded and named in honour of St. Peter by Peter the Great.

EDWARD SOLLY.

JAMES MCHENRY (5th S. iii. 507).—MR. INGLIS may find a brief account of this writer in Allibone's *Dictionary*. In addition to the works named I possess copies of the following, by Dr. McHenry: *The Jackson Wreath; or, National Souvenir*, Phil., 1829, 12mo.; *Waltham: an American Revolutionary Tale*, in three cantos, N.Y., 1823, 18mo.; *The Insurgent Chief; or, O'Halloran: an Irish Historical Tale of 1798*, by Solomon Secoundsight, Phil., 1824, 3 vols.; *Hearts of Steel: an Irish Historical Tale of the Last Century*, by the Author of "The Wilderness," L., 1825, 3 vols. Of the *Pleasures of Friendship* at least eight editions were published. The earliest which I possess, and which I believe to be the first, is entitled *The Pleasures of Friendship: a poem in two parts, to which are added a few original Irish melodies*, Pittsburg, 1822, 8vo. The latest I know of (called the seventh) was published in 1836.

GASTON DE BERNEVAL.

Philadelphia.

EXTRA-MURAL BURIAL AND CREMATION (5th S. iii. 508).—SPERIEND has been altogether misled,

and no wonder, by the loose, random statements of his French author. "M. Tyres" was Jonathan Tyers, the originator of Vauxhall Gardens. He purchased the estate of Denbies, near Dorking, and in laying out the grounds there he indulged in a make-believe gloom as a set off to the debauchery, indecency, and buffoonery which he kept going at Vauxhall. In a thick wood he built a temple and an alcove, adorned with would-be solemn pictures by Hayman, and two skulls were placed on pedestals, with inscriptions intended to be affecting. This was the extent of the funeral apparatus. The "squelettes," "corbeaux," and "cerceils" were all imaginary, nor was there anything connected with "extra-mural interment or cremation." In 1767 a Mr. King bought the property, and utterly swept away all Tyers's trumpery. The estate, very greatly enlarged, is now adorned by a fine mansion, the residence of Mr. Cubitt, one of the members for West Surrey.

D. J.

Dorking.

THE "GIANTS' GRAVES" AT PENRITH (5<sup>th</sup> S. iv. 44).—I visited Penrith a few weeks ago, and saw the giants' graves on the north side of the church. It seemed to me that the tall stones at the head and feet were mediæval crosses, such as were almost always to be found in churchyards before the Reformation swept such things away, and many specimens of which are still to be seen in various parts of England. The four stones which run along the graves appeared to be of a much older date, but they are so weather-worn that it is not easy to come to any satisfactory conclusion about them.

The upright stone or cross at the west end of the graves seemed to be placed in a font, holy-water vessel, or trough sunk in the ground; but the grass was long, and I did not hold myself to be justified in disturbing the surface of the ground, so in this matter I may well be mistaken.

It would be interesting to know when these objects were first described, and to be referred to any early drawings or engravings of them. GLIS.

"RESENT" (5<sup>th</sup> S. iv. 26).—A good instance of this use of "resent" will be found in a letter to Bishop Burnet from Dr. Beach of Salisbury; see Burnet's *Life*, prefixed to the *History of My Own Times* (p. lxi, ed. 1766):—

"And I cannot but deeply *resent* your obliging readiness to relieve me, because it is not clogged with any bitter conditions or reserves that would lessen the favour."

I see that in my note-book, side by side with this use of "resent," I have put down the use of "reject" in the sense of "re-elect," putting somebody back into the place from which he had been thrown out. It is so used by Hooker in the preface to his *Eccelesiastical Polity*, but I cannot lay my finger on the exact passage.

H. F. BOYD.

THE CHILD OF HALE (5<sup>th</sup> S. iv. 44).—A full account of the Child of Hale will be found in Harland's *Lancashire Legends*, p. 31. A little additional information concerning him is given in the Local Notes and Queries of the *Manchester Guardian* for August 31, 1874, No. 406.

W. R. CREDLAND.

Campfield.

PETER LORD MAULEY, 1415 (5<sup>th</sup> S. iv. 48).—I presume that I am justified in supposing Mauley in this query to be a misprint for Mauley. The answer, in that case, is—Constance married (1) William Fairfax, by whom she had no issue, and (2) Sir John Bigot (Burke's *Extinct Peerage*, p. 345). As to her issue, if any, by the second marriage, I can give no information.

HERMENTRUDE.

Constance, the eldest sister and co-heir of Peter Lord de Mauley, married (2) Sir John Bigot or Bigod, by whom she had two sons, Francis, who died *s.p.*, and Ralph, slain at Towton, together with his son John. The latter married Elizabeth, daughter of Lord Scrope of Bolton, and was father of Ralph. Three generations later the male line failed with another Ralph, whose sister and heir, Dorothy Bigot, married Roger Radcliffe.

W. E. B.

FURMETY OR FRUMENTY (5<sup>th</sup> S. iv. 46).—MR. BARNHAM asks if this dish is confined to the eastern counties. It is still, or was till very recently, eaten in Yorkshire on Christmas Eve. There cannot be a doubt of the derivation of the name from *froment*, "La meilleure espèce de blé" (*Dictionnaire de l'Académie Française*), the best wheat being chosen for this holiday mess. The correct spelling would, therefore, seem to be *frumenty*, though I have always heard the word pronounced in Yorkshire *furmety*.

WILLIAM WICKHAM.

THE "MONTHLY MAGAZINE" (5<sup>th</sup> S. iv. 48).—A paragraph transcribed from Brunet's *Manuel du Libraire* (vol. vi. p. 1874, Paris, 1865) answers the questions of your correspondent K. P. D. E.:—

"The *Monthly Magazine* from the commencement in February, 1796, to 1825, 60 vols. in-8.

"New Series, from 1826 to 1834, 15 vols., et 1835, 1 vol. (ou vol. xix.), continué sous le titre de *Monthly Magazine of Politics, Literature, and Belles-Lettres*, 1835-38, formant les t. xx. à xxvi.; sous le titre *Monthly Magazine*, edited by J. A. Heraud, 1839-43, 9 vols."

WILLIAM PLATT.

Conservative Club.

The *Monthly Magazine* was started in 1796, and by Sir Richard Phillips (*alias* Sir Philip Richards). Dr. Aikin was its first editor. It seems, *ante*, p. 58, to have been in existence in 1806.

FREDK. RULE.

BOROUGHs OF ENGLAND (5<sup>th</sup> S. iv. 48.)—*Firma Burgi*; or, an *Historical Essay concerning the Cities, Towns, and Boroughs of England*, by T. Madox, was published in 1726. *Notitia Parliamentaria*; or, an *History of the Counties, Cities, and Boroughs of England and Wales*, by B. Willis, 3 vols., was in course of publication. Vol. i. was published in 1715, and second edition, enlarged, 1730, and vol. iii. in 1750. ED. MARSHALL.

CHURCH BOOK ENTRIES (5<sup>th</sup> S. iv. 65.)—Does MR. WALCOTT mean that he has not met with the female name "Emot" before? It was by no means uncommon in the sixteenth and seventeenth centuries. The following persons bearing this name occur in my father's *List of the Roman Catholics in the County of York in 1604*:—

Emot Boyes of Sponton,  
Emott Atkinson of Stanwick,  
Emet Howforth of Fyling,  
Emet Hawe of Hornby,  
Emott Cockerell of Egton.

MABEL PEACOCK.

Bottesford Manor, Brigg.

"THE LIMERICK BELLS" (5<sup>th</sup> S. iii. 488, 517; iv. 69.)—A fine poem, by Horace Moule, under this title, with an illustration by J. E. Millais, R.A., appeared in *Once a Week*, Dec. 20, 1862. Mr. Moule acknowledges "the germ of the story" to have been taken from "Bartlett's *Ireland*, ii. 71." In this version the Italian founder is told by one who has come "from a far Northern sea" that his bells were "at Limerick, on the Shannon," and he at once sets off to Limerick to again hear his bells. He dies in the way described in Mr. Tugwell's sermon, quoted by R. W. F. (iii. 489).

CUTHBERT BEDE.

THE ROBIN AND THE WREN (5<sup>th</sup> S. iii. 84, 134, 492.)—There is a beautiful legend in the Greek Church about the robin, and how he came to get his breast red. Our Lord, when a boy, used to feed the robins that came to his mother's door. When on the cross, the robin, seeing his agony, tried to pull out the thorns of the crown which pierced his forehead. Our Lord is said to have addressed the robin, "Little bird, thy labour is vain; but, because of thy love toward me, thou shalt ever bear a breast stained with blood; and, though all thy kind shall be thine enemies, man shall ever be thy friend for my sake." The legend goes on to say that the robin never left the tomb of our Lord till the Resurrection, and that, at the Ascension, he joined his note with the angels' song.

It is remarkable that in many countries—perhaps all—he bears a Christian name. Bewick says:—"About Bornholm it is called *Tomi Liden*; in Norway, *Peter Ronsmad*; in Germany it is called *Thomas Gierdet*; and with us, *Robin Red-breast*."

E. L. BLESKINSOPP.

"GRUESOME" (5<sup>th</sup> S. iii. 288, 372.)—DR. SEET MUIR will find this word, somewhat differently spelt, in Robert Burns's poem, *Hallowe'en*, at the twenty-third stanza. It is a Scottish word, signifying *loathsomely grim*. The diphthong *ou* is sounded as *oo* in English.

T. S. NORGAZE.

Sparham, Norwich.

"HISTORY OF THE JESUITS" (5<sup>th</sup> S. iii. 509; iv. 20.)—As far back as 1820 I read such a work in 2 vols., 8vo. Some one of the name of "Dallas" was connected with it as author or editor. I have never seen it since. J. E.

Aberdeen.

MONASTIC SEAL (5<sup>th</sup> S. iii. 288, 334.)—The following note from Burke's *History of the Commoners* may, perhaps, prove of some interest in reference to the seal alluded to by your correspondents:—

"The name of Creyke or Craik occurs in early times in Suffolk. Margery Creyke, according to Dugdale, founded a monastery at Flinton, in that county, about four hundred years ago. It likewise occurs in Cambridgeshire. In the south aisle of the nave of Westley Waterless Church is a gravestone, with figures of a knight and his lady engraved on brass plates under canopies. This is commonly supposed to represent Sir John de Creyke, temp. Edward I., and his lady, but the arms are not those of the Yorkshire family. It appears by record that a manor in the parish of Westley Waterless passed by conveyance, in the early part of the fourteenth century, from the family of Creyke to that of Vauncey."—Vol. iv. p. 24.

The ancient family of Creyke is of Danish extraction, and has for ages been settled in the East Riding of the county of York; yet from the above extract it would seem that some scions of the house had settled in East Anglia. The arms are per fess arg. and sable, a pale and three ravens, called *creykes* in the old language of Yorkshire, counterchanged. Westley Waterless is a parish in Cambridgeshire, five miles distant from Newmarket.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

"BONNIE DUNDEE" (5<sup>th</sup> S. ii. 5, 154, 357, 437, 493; iii. 96, 194, 298, 357.)—I think that MR. BOUCHIER errs in imagining that Victor Hugo has mistaken *Bonnie Doon* for *Bonnie Dundee*. I am of opinion that the novelist means the very old air of *Bonnie Dundee*, which has no resemblance to the modern air of that name, being of a very pathetic nature. For this old air Tannahill composed his beautiful song, "Keen blows the wind over the braes of Gleniffer," and Hector MacNeill his song, "Saw ye my wee thing?" D. D. A.

Dumbarton.

The beautiful air *Bonnie Dundee* is usually sung to Hector MacNeill's ballad, "Saw ye my wee thing? or, Mary of Castle Carey," and bears

no resemblance to the popular and lively *Bonnets of Bonny Dundee*. It is included in Wood's *Songs of Scotland*, Edin., 1849, vol. ii. p. 94. In a note the editor says, "*Bonnie Dundee* is really the same air as that which we have just before given from the Skene MS. with words by Charles Neave, Esq., Advocate, under the title *Adieu, Dundee*."

A. C.

"THE QUALITY" (5th S. iii. 228, 353).—I find this word (as indicative of rank) used several times so long ago as 1680, in a scarce little volume, entitled *Don Tomazo; or, the Juvenile Rambles of Thomas Dangerfield*, 18mo., 1680. It is the history of a young Englishman of "Quality," under a Spanish cognomen, who, as the epistle "To the Reader" has it, having sown a somewhat plentiful crop of wild oats, "finding it such ill husbandry to deal in that sort of Grain, has resolved to give it over."

CH. EL. MA.

Codford St. Mary.

MILTON'S "L'ALLEGRO" (5th S. i. 406; ii. 94, 153, 378; iii. 178, 297, 356).—Compare Psalm xc. 2, "We bring our years to an end, as it were a tale that is told," where the meaning is self-evident, though many commentators have missed it.

HERBERT RANDOLPH.

As to the meaning of Milton's "every shepherd tells his tale," it would be well to note the use of the phrase before and about the poet's time. In Tottell's *Miscellany* (1557), edited by Arber, I find:—

"The turtle to her mate hath told her tale."—P. 4.

"His beastes he kept upon the hyll,  
And he sate in the dale:  
And thus with sighes and sorrows abyll,  
He gan to tell his tale."—P. 139.

"The hunter then" soundes out his horne,  
And rangeth strait through wood and corne.  
On hilles then shew the Ewe and Lambe,  
And every yong one with his dambe.  
Then lovers walke and tell their tale,  
Both of their blisse and of their bale."—P. 231.

She (the loved one) "telles her pelow al the tale."—P. 236.

"And so sales hope in all his tale."—P. 237.

Gascoigne's *Philomene* (Arber's edition):—

"Thus she [i. e. the nightingale] tolde hir tale."—P. 87.

Watson's *Sonnets*, No. 34 (Arber's edition):—

"O wherefore tells my tounge this dolefull tale?" i. e. of unrequited love.

CANTAB.

THE "EARLY ENGLISH" CONTRACTION FOR "JESUS" (5th S. ii. 265, 375, 437; iii. 15, 74, 211, 329).—To MR. WARREN I beg to state that the supposed derivation of IHS, given in a previous note, is *not* my derivation. It is that of the anonymous author of an anti-Masonic work pub-

lished nearly a century ago. Any Christian signification of IHS is not affected by its presumed Hebrew origin. MR. WARREN must be aware that IHS are not the only letters in use amongst Christians which owe their origin to an older faith, aye, even to paganism. I could give several examples gleaned by myself from sepulchral monuments, and from altars at Rome. But I forbear, lest I should tread on forbidden ground. MR. WARREN may "call" on Masons to prove the Masonic origin of IHS, but—

"Will they come when he does call on them?"

I say that they will not answer, to any such call. Masons take no notice of statements in anti-Masonic books. To admit the truth of a single statement in such books would be almost tantamount to an admission of their entire *exposures*. I will say, in conclusion, that I cannot see anything far-fetched or "irrational" in the supposed Noachite origin of IHS. However, it rests on tradition only, and such is oftentimes a very blind guide.

JAMES HENRY DIXON.

OLD MSS. (5th S. iv. 7, 55).—CLERICUS should consult the works on writing by Astle, Humphreys, and A. Wright. J. POTTER BRISCOE.  
Nottingham.

"GUESSES AT TRUTH" (5th S. ii. 69, 155, 278; iii. 177).—I have good authority in stating that the contributions lettered  $\mu$ , L,  $\epsilon$ , T, and O. L. respectively stand for Maria, Lucy, Esther, and Marcus Hare and Mrs. Augustus Hare's father, the Rev. Oswald Leycester. I can't speak positively of the remaining two mentioned by JAYDEE.

CH. ELKIN MATHEWS.

Codford St. Mary.

THE NINE OF DIAMONDS THE CURSE OF SCOTLAND (4th S. vi. 194, 269).—In Ireland there is a card called "Grace's Card"—which card I cannot recollect. Nearly fifty years ago I saw the fact stated in the history of that illustrious family, descended from Le Gros, Strongbow's brother-in-law. As well as I recollect, the Grace of the day was asked to forsake King James for the other side. He was playing cards at the time. He wrote his contemptuous refusal on one of the cards. Perhaps some one read in such matters will give the exact particulars. The ruin of that family is one of the saddest in our sad history. It is well given in the *Parliamentary Gazetteer: a Topographical Dictionary for Ireland*, vol. iii. p. 418.

C. C. V. G.

THE OPAL (5th S. iii. 429, 475; iv. 56).—I have been assured that the luck depends upon the colour. In these days a white opal is considered to be unlucky, while a black opal, I am told, is held to be extremely lucky.

HENRY F. PONSONBY.

\* i. e. when "the Sunne had spred his raies."

NORWICH CATHEDRAL (5th S. iv. 6, 29).—Severe illness has prevented my answering the note of the Dean of Norwich on this subject. When I was at Norwich during what was called the restoration of the Norman apse, I saw the workmen knocking down the old, somewhat dilapidated Norman work, part of which, if I am not wrong in my recollection, was already being reinstated, as they call it, with new stone. I was told most positively that the whole, including the bishop's seat, was to be renewed. No one can rejoice more than I do that, so far, better counsels have prevailed.

The Dean allows that the destruction has been under consideration. Let us trust that there may never be such a discussion again, but that, at least in this case, common sense may prevail for good.

J. C. J.

"WHOM" FOR "WHO" (5th S. iii. 465, 512; iv. 35).—Will PROF. ATTWELL kindly analyze the following text? Its construction has often puzzled me, and it bears upon the question he has recently raised in "N. & Q."—"Whom do men say that I the Son of man am?" St. Matt. xvi. 13.

W. D. SWEETING.

Peterborough.

HANGING IN CHAINS (4th S. x. xi. xii. *passim*; 5th S. i. 35; iii. 378; iv. 37).—In 1838 I saw the relics of certain rebels concerned in the Canarese insurrection of 1836-37 hanging in chains at Mangalore. They were in hooped cages, suspended from gibbets (in the manner described by CIVILIS), upon a hill about two miles from the station.

MILES.

I recollect the pirates hanging in chains at Blackwall, but not so late as 1828.

HYDE CLARKE.

PRONUNCIATION OF *C* IN ITALIAN (5th S. iii. 184, 326; iv. 53).—I had not seen DR. CHANCE's article on this subject till my attention was called to it by H. K.'s communication (iv. 53), and I now write to point out that DR. CHANCE is wrong in supposing that *c* is ever pronounced as an aspirated *ch* in Spanish. The Spanish equivalent for the Italian *dica* is *diga* (as Dr. Chance intimates), in which the *g* is pronounced nearly as in English, and without any aspirate. *J* is in some words substituted for *g*, but always before *e* or *i*.

HENRY H. GIBBS.

[Has our correspondent seen DR. CHANCE's article at the second reference?]

BASSET FAMILY (5th S. iv. 68).—

1. Sir John Basset, Knt., *temp.* Hen. VIII., married Joan, dau. and co-heiress of Sir P. Beaumont of Youlston (the other co-heiress married Sir John Chichester of Raleigh); by her he left issue a son and heir—

2. John, who married twice—(1) Elizabeth, dau. of John Denys, Esq. (by whom he had issue one son and four daughters, of whom Ann married Courtenay of Powderham), and (2) Honora, dau. of Sir Thomas Grenville, by whom he had issue three sons and four daughters. He died in 1582, and is the person commemorated by the brass at Atherington. He was succeeded by the eldest son of the second marriage—

3. John, who married Frances, dau. and co-heir of Arthur Plantagenet, and left issue (among others)—

4. Arthur, who married Eleanor, dau. of Sir John Chichester of Raleigh and Youlston. Sir Arthur was killed, together with the judge and several others, by gaol fever, caught from the prisoners at the Lent assizes at Exeter in 1585. He was buried at Atherington, where his tomb yet remains. He left issue Ann, who married Sir John Chichester of Hall (she died in 1665, and is buried at Marwood), and a son who succeeded him—

5. Robert, who being, through his grandmother, descended from the Plantagenets, and of the blood-royal, made, early in the reign of James I., some pretensions to the crown of England; but, failing to make good his claims, was obliged to fly to France to save his head. To compound for his offence, and to discharge the debts incurred by his expensive mode of living, Sir Robert had to sell White Chapple and thirty other manors. He married Elizabeth, second dau. and co-heir of Sir William Pougam, Chief Baron of the Exchequer, and left one son, Col. Arthur Basset.

There are three tombs in Atherington Church—(1) An ancient stone figure, supposed to be a Basset, brought from the destroyed chapel at Umberleigh; (2) that with the brasses in memory of Sir John Basset and his two wives, 1528; and (3) the tomb of Sir Arthur Basset, who died at Exeter, 1585.

T. F. R.

Pewsey.

THE PASSAGE OF THE ISRAELITES THROUGH THE RED SEA (5th S. iii. 347; iv. 30).—I do not think that the formula quoted by MR. PLATT is conclusive about the fate of Pharaoh, as this formula seems to have been used to express complete defeat rather than annihilation, in accordance with the powerful mode of speech found in other cases, as the smoke of a captured city going up for ever and ever, &c. Let the reader carefully weigh the other passages in which this formula is found, as when Joshua captured Makkedah and Libnah. In each case shall we suppose that "he let none remain" is to be taken so very literally as to preclude the possibility of one escaping? In Job i. 15, 16, 17, 19, one only in each case is represented as escaping. Is this also to be taken literally? In Josh. viii. 22, the men of Ai are surrounded,

and none of them escape. Yet in such cases one generally hears of a few desperate men bursting through the ranks of the beleaguering foe. The case of Sisera tells the other way, since, directly after this expression, the fate of Sisera is recorded at full length. Now, it is very curious that nothing whatever is said personally of Pharaoh in the chapter which records the destruction of his army, and yet he had all along been a principal actor in the history. He is merely joined on to "his host," ch. xiv. v. 4; "his servants," v. 5. There is no doubt that he was there (v. 10), but he is personally ignored; and just as Xerxes may be said to have been present at the battle of Salamis, though in reality he was merely a spectator on Mount Egaleos, and to have been defeated there, so that his army was to all intents and purposes "annihilated," so Pharaoh may not have entered the Red Sea at all, but, acting on the principle in vogue among Oriental despots, "qui facit per alium facit per se," have kept at a safe distance. In the song of Moses, ch. xv., there is not the slightest allusion to the personal fate of Pharaoh. How different is the case with regard to a far inferior character, Sisera, in the song of Deborah and Barak, Judges v. 28. The verse in Psalm cxxxvi. 15, speaking of "Pharaoh and his host," may be paralleled by many passages in which the king is identified with his army. Take, for example, Judges iv. 23, "So God subdued on that day Jabin king of Canaan before the children of Israel"; and, in the next verse, they are ultimately said to have "destroyed Jabin." Yet Jabin was certainly not in the battle, and may have died in his bed eventually. The purpose of the author was clearly to show the triumph of God's plans and the utter frustration of those of Pharaoh, and the individual fate of Pharaoh was of little consequence. A very similar mode of treatment is pursued with respect to Sennacherib, who, it is well known, gained many victories after the destruction of his army. Yet that destruction is immediately followed by the announcement of his flight, his dwelling at Nineveh, and assassination (2 Kings xix. 37). A didactic purpose was served; history was not perverted, his victories of eighteen subsequent years being passed over in silence.

H. F. WOOLTRICH.

Coxheath House, Linton, Maidstone.

"SKATING RINK" (5th S. iii. 469; iv. 54).—The Scottish word "rink," lately rendered familiar in London and elsewhere by the establishment of skating rinks, is not derived from the German "ring," as MR. JEVONS suggests, or as Dr. Jamieson, in his *Scottish Dictionary*, previously supposed, from the Anglo-Saxon *hring*, a circle. A rink does not signify a circle, but, according to Dr. Jamieson's own showing, a course, a race, the run of a river, a station allotted to each party at the

commencement of a tournament or other contest, such as quoits. He says:—

"Rink is used in the south of Scotland for a straight line, or mark of division. In this last sense it is used on the Scottish Border, and the public market annually held a few miles south of Jedburgh is, for this reason, called the rink fair."

The word is derived from the Gaelic *rian* = order, arrangement, adjustment, and *rianaich* (abbreviated and corrupted into *rink*), to arrange, adjust, and set in order. CHARLES MACKAY.

Fern Dell, Mickleham.

"EARTH TO EARTH" (5th S. iii. 148, 394).—With reference to CIVILIS's statement as to the mode of burying in the East, it may be mentioned as a fact beyond all dispute that the Sinclairs, the Barons of Roslin, near Edinburgh, descendants of the old Earls of Caithness, and Hereditary Grand Masters of the Freemasons of Scotland, were entombed in their vault at Roslin Chapel without being put into any coffin, but they were clad in complete armour; and this custom continued till about the middle of last century, when the widow of (I think) the last descendant of the old line thought it was a barbarous way of performing the funeral rites, and, dispensing with the armour, had her husband put into a coffin in the ordinary way.

HENRY KILGOUR.

# Miscellaneous.

## NOTES ON BOOKS, &c.

*Memorials of Millbank, and Chapters in Prison History.* By Arthur Griffiths, Captain H. P. 63rd Regt., and Deputy-Governor of Millbank Prison. With Illustrations by R. Goff and the Author. 2 vols. (H. S. King & Co.)

MILLBANK PRISON will soon be a thing of the past. It deserved a chronicler, and it could not have had one better qualified, by local experience and by ability, to give that experience sensible expression, than Captain Griffiths. The book is at once sad and amusing. As far as it goes, it gives a history, or a chapter in the history, of human nature. It is not without reflections demanding attention, as to the purpose in view of the treatment of criminals. It is, in short, a book of history, a book of philosophy, and a rich collection of anecdotes. It is consoling, too, on one point, namely, that Millbank does occasionally engage a great rogue as well as many little ones. Many a "gentleman highly connected" has been there, after riding in Rotten Row; but some of them, after liberation, have been seen in Rotten Row again, and at higher places, where even rogues who have "satisfied justice" should not be seen. Among the thousand illustrations of humanity

cloistered up at Millbank, some of which are touching and some tragic, one cannot help smiling at being told that the most troublesome and impracticable prisoners are the clerical gentlemen and the ladies. Not having had sufficient strength of mind to keep out of peril of the law, they seem to lack all philosophy in bearing the consequences. Many of the best pages in this excellent work treat of this matter, but they are only a part of an interesting and instructive whole.

*Shakespeare's Library: a Collection of the Plays, Romances, Novels, Poems, and Histories employed by Shakespeare in the Composition of his Works.* With Introduction and Notes. Carefully Revised and greatly Enlarged. 6 vols. Second Edition. (Reeves & Turner.)

THE initials W. C. H. subscribed to the Preface of this valuable work are hardly needed to inform us as to its writer, or as to the editorship of these volumes. Mr. Carew Hazlitt has thoroughly well fulfilled the onerous duty of reproducing, with many corrections and much enlargement, a work to the Preface to the first edition of which Mr. J. P. Collier subscribed his name in July, 1843. This work is so fully described in the title-page, that we are not called upon to say more on that subject. We may add, however, that no library devoted to the collection of works having reference to the national poet can be held to be perfect without these volumes. The reader, in perusing the various sources from whence Shakespeare took the rough material and converted it into a precious treasure for ever,—sources found in classic story, early romance, old poetry, and half-shaped plays,—has a new delight offered him. He is enabled to compare the rude means with the glorious process that worked to more glorious end. All such readers, not forgetting what debt of thankfulness is still owing to Mr. Collier, will readily confess their obligations to Mr. W. C. Hazlitt, who, on his part, liberally acknowledges all valuable aid given to him by competent hands. He has furnished the Shakspearian world with an indispensable book, and Messrs. Reeves & Turner have produced the book in an admirably convenient form.

*The New Quarterly Magazine.* No. 8. (Ward, Lock & Tyler.)

MISS CORBE'S "Town Mouse and Country Mouse" is one of the most readable articles in this number of the *New Quarterly*. The advantages of town and country are nicely balanced. The character articles comprise "De Quincey," by the editor, and "Lord Bute," by the Rev. F. Arnold. Both are interesting, although parts in each admit of much questioning. These papers are diversified by a couple of novels, "Dark Cyril," by Mrs. Cashel Hoey, and Mrs. Lynn Linton's "By the Law." Mr. Consul Crawford (Oporto) has from

his "coign of vantage" furnished an excellent contribution on "Alfonso Henriquez and the Rise of Portugal." The most singular article is Mr. Buchanan's "Modern Stage," especially in its contempt for critics generally and dramatic critics in particular. He darkly alludes to "one gentleman of whose achievements the present writer has taken careful note for years, with a view to future publication." (!) Well, let the galled jade wince, our withers are unwringing.

DR. ROGERS writes, in reference to the family of Alexander (4th S. ii. 34, 104), and for the information of H. L. V. and others,—"My work, *Memorials of the Earl of Stirling and of the Family of Alexander*, is now ready for the press, and will be published by subscription, in two thick octavo volumes."

THE REV. EDMUND TEW, referring to Anson's *Voyages* (5th S. iii. 489), supplies an important omission in his former paper. "Lord Anson, I find, lived full twelve years after the publication of the first edition of his *Voyages* in 1748. Is it, then, to be credited—supposing Mr. Walter not to have been the real compiler—that so impudent fraud would not instantly have been exposed and denounced? Lord Anson, according to Debrett, died at his seat, Moor Park, co. Herts, June 6, 1762."

[The Ed. of "N. & Q." has the sixteenth edition (8vo.) of "*A Voyage Round the World in the Years 1740-1-2-3-4, by George Anson, Esq., afterwards Lord Anson, &c.*" compiled by Richard Walter, M.A." The date of publication is 1781.]

#### Notices to Correspondents.

CYARENIS.—It is simply a confusion of two matters and persons wide apart. After Madame de Lamotte had been scourged for her share in the affair of the diamond necklace, the nun who assisted her to escape bade her farewell, with the witty observation, "Prenez garde de ne pas vous faire re-marquer." More than a hundred years earlier there died in France (1662) Pierre de Marca, just as the king had nominated him to the Archbishopric of Paris. This circumstance produced the following epigrammatic epitaph:—

"Ci git l'illustre de Marca,  
Que le plus grand des Rois marqua  
Pour le prêtre de son église;  
Mais la mort qui le remarqua,  
Et qui se plaît à la surprise,  
Tout aussitôt le démarqua."

CH. ELKIN MATHEWS.—Tennyson and Longfellow. See "N. & Q." 4th S. xi. 37, 105.

MRS. F. TURNER.—Wishing Wells. See "N. & Q." 4th S. xii. 227, 238.

J. B. D.—Name and address required.

E. TEW, T. C. SMITH, and M. F. T.—Next week.

#### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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| Pine Port .....                        | 14 6    | 10 0    | 20 0  | 39 0                 | 0         |
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FOR

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EDITED BY DR. DORAN, F.S.A.

"When found, make a note of."—CAPTAIN CUTLER.

No. 84.

SATURDAY, AUGUST 7, 1875.

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LONDON, SATURDAY, AUGUST 7, 1875.

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## Notes.

## OLD ALMANACKS.

Dr. Grierson, of Thornhill, Upper Nithsdale, has just had presented to his museum a copy of an almanack printed in the reign of Charles II. It is two and a half inches long, and one and two-fifths broad, bound in shagreen with handsome silver clasps. There are two or three blank pages of ass skin for memoranda. It contains only the calendar of the year, in such small print, that it requires sharp eyes to decipher it. It gives the sovereigns of England from William the Conqueror to Charles II., "whom God grant long to reign," with which words it closes the list. It gives the years they were born, died, and where they were buried; also the mayor and sheriffs of London of the year 1678, which seems to be the year it was printed, or rather possibly 1679, though there appears to be nothing to fix the precise year in which it was published. Are these almanacks rare? Has the British Museum a complete set from the reign of James I., when, I believe, the Stationers' Company received the monopoly of printing such books, and which they continued to enjoy till about the year 1779, when it was overthrown, chiefly through Erskine's exertions?

What was the almanack of earliest date pub-

lished in Edinburgh? I have before me one of 1742, with the following title:—

"Edinburgh Almanack for the year MDCCXLII. Being the second after Leap year, with the profoundest Respect Dedicated Unto the Right Honourable

Geo. Haldiburton; Lord Provost,  
John Coutts,  
John Wilson,  
Mark Sandilands,  
Robert Baillie,

Thomas Croket, Dean of Guild,  
David Inglis, Treasurer,  
Alexander Nisbet, Deacon Conveener of the Trades  
and Present Deacon of the Surgeons,  
And the Remanent Honourable Members of the Council

"By your most Obedient & most Humble Servant  
The Publisher.

"Edinburgh, Printed by R. Fleming and A. Alison,  
sold at the Printing House in Pearson's Close, and by the  
Booksellers in Town and Country."

It consists of twenty-five pages, some of which are only printed on one side. It is five inches in length, and three in breadth. What a contrast between this embryo almanack and the full-grown "Oliver and Boyd" of the present day, which, exclusive of the portion devoted specially to Glasgow and the west of Scotland, contains 920 pages, with 96 additional pages of advertisement!

Is the John Coutts here mentioned one of the ancestors of the present Baroness Burdett-Coutts?

A museum like that, which has been originated and so successfully carried out by Dr. Grierson in a retired country district, ought to encourage the establishment of local museums throughout the country. Such places not only are the means of saving objects of interest to the antiquary and naturalist, but have the effect of exciting a taste among the young for scientific and antiquarian pursuits. Even during the comparatively short period that it has been established, the fruit to be derived by drawing the attention of the young to such objects is already beginning to be gathered. Youths of the district, now settled in far distant lands, are constantly sending home curiosities to add to the value of the collection, many of which are of high scientific interest. Thus lately a set of bones of that marvellous bird, the Dinornis or Moa, arrived from New Zealand; and it is not long since some most interesting Peruvian antiquities were received from Callao, in Peru, which had been dug up from an ancient sepulchral mound. It is evident that none of these things, and many others of no less interest to science, would have been saved and brought to this country, had it not been specially for this local museum in Thornhill. Besides, everything discovered in the locality, illustrating ancient times, generally finds its way to the museum. Thus two stone celts or hammers have just been presented to the museum by farmers of the neighbourhood, which would in former times either not have been observed, or, if so, would have been thrown aside as of no interest.

One of them, which is of the rudest form, being ten inches in length, four inches and one-tenth in breadth, was found in cutting a drain on the farm of Green, in the parish of Closeburn. It is without the usual perforation, having only a slight indentation, so that one can scarcely imagine in what way a handle could have been fixed to it. The other stone hammer was found in a different part of the county, in the parish of Holywood, near the spot on the north bank of the Cluden, the Cludvein or Cledyein, which Mr. Stuart Glennie thinks to have been the scene of one of King Arthur's battles, commemorated in the *Book of Taliesin*, where

"lay the Peithwyr prostrate,  
At the end of the wood of Celyddon."

It was found close to where eleven large stones are placed in an oval form, vulgarly called Druidical, but which Mr. Glennie considers to be the record of this battle of Pencoed. If such, then, be the effect of this local museum without aid from wealth, what, we may ask, would be the result if local museums were general over the land, managed with knowledge, energy, and perseverance? This is a question which concerns all who desire that knowledge should advance and become diffused among the people.

C. T. RAMAGE.

#### SHAKSPEARIANA.

"LAND-DAMN" (5th S. iii. 303, 383, 464; iv. 3.)—In reading the discussion lately carried on in the pages of "N. & Q." concerning the Shakspearian word *land-damn*, I observe that Mr. WEDGWOOD brings forward the word *randan* to bear on the subject. This word, according to Halliwell, means in Gloucester a noise or uproar. I may not be out of place in stating that the same word is in use in Cambridgeshire, though of quite a different meaning.

*Randan* in the eastern counties is the pollard, which is obtained from the flour mills. In grinding the wheat, the brown or outside skin is called bran; the next is called *randan* or pollard, which is sold for fattening swine.

Now I am of opinion that the word must come from our word *round*. The words *rand*, *rind*, and *round* are all very much alike, and, I think, of the same meaning. And as the *randan* is taken from *around* the wheat, or, in other words, the margin, I think it is quite probable the word means the *rounding*; but what relation it can be to the *randan* (a noise or uproar) in Gloucestershire, or even to Shakspeare's word *land-damn*, I cannot plainly see.

HENRY C. LORTS.

MR. KILGOUR is surely not right in saying that he is allowed to connect together *verdammen*, *landamann*, *damn*, and *damnare*. The German word *Ammann*, *Amtmann*, has nothing at all to

do with *verdammen*, *damnare*. *Amtmann* is a composition of *Amt* and *Mann*. *Amt* (Goth. *andbahtei*, O.H.G. *antbaht*, *ampaht*, *ampahti*, M.H.G. *ambacht*, *ambel*, *ampt*) meant originally "that which is to be executed," then it got the meaning of public administration, and of the dignity connected with this. Therefore *Amtmann* means simply "officer." The first written German word we meet with is just this Goth. word *andbahts*, which Ennius changed into *ambactus*, serf. Thus much with regard to *Ammann*. As for *land-damn*, I think it is one of those boldly-coined words of Shakspeare's, and means "to banish from the country," "to damn out of the land." *To lamb* really means "to beat" (I find this word in *Life in London*, by W. T. Montcreif, but I cannot conceive how it can so easily be changed into *land-damn*).

THEODOR MARX.

Ingenheim, Germany.

Though not approving of any explanation of this word by the word *lam*=beat, Shakspeare's word being distinctly *land* in its first syllable, and not *lam*, yet *lam*=beat having acquired an interest of its own, I may mention that in Gaelic the word *lamh* is=hand. The connexion of the hand or fist with beating I need not point out. While *lamh* is the way of spelling the Gaelic word, it is pronounced *lav*.

HENRY KILGOUR.

*Ant. and Cleop.*, ii. 3.—The extract from North's *Plutarch*, p. 923, ed. 1803, given to show the closeness with which Shakspeare followed his original in the description of Cleopatra in her barge, may help to clear up part of the well-known difficulty in—

"*Eno. Her Gentlewomen, like the Nereides,  
So many Mer-maides, tended her i' the eyes,  
And made their bends adornings. At the Helms  
A seeming Mer-maid steeres: The Silken Tackle  
Swell with the touches of those Flower-soft hands,  
That yarely frame the office.*"

North says:—

"Her Ladies and Gentlewomen also, the fairest of them were apparelled like the Nymphes *Nereides* (which are the Myrmaides of the waters), and like the *Graces*, some steering the helms, others *tending the tackle and ropes of the barge*, out of the which there came a wonderful passing sweet savour of perfumes, that perfumed the wharves side, pestered with innumerable multitudes of people."

Now, though Shakspeare may be said to have used up, in the last two lines quoted, North's "tending the tackle and ropes," yet I think that Shakspeare's repetition of North's *tend* strengthens the position of those who urge that the *eyes* were the eyes of the barge—the bows, near the hawseholes or eyes, through which the anchor chains passed—and not Cleopatra's eyes; while, on the other hand, North's allusion to the *Graces* makes it certain that "their bends" is the curves of the ladies' bodies, and not the bends or prominent streaks—

gy. including the gunwale—of the boat, as has been suggested, with the reading “the bend’s.” The poop would then be taken up with Cleopatra lying in her pavilion, “on each side of her” her “prettie Dimpled Boyes”; her rowers would be amidships; and her ladies in attendance in the bows. To the meaning generally given to “tended her i’ th’ eyes,” “attended to the movements of her eyes, watched her eyes for orders,” I do not take.

F. J. FURNIVALL.

THE AUTHENTICITY OF A PASSAGE IN THE FIRST QUARTO OF “HAMLET.”—I should like to discuss more fully in “N. & Q.” a very interesting question, which was raised at a meeting of the New Shakspeare Society, in connexion with Dr. Abbott’s paper on “The Early Quartos of *Hamlet*.” In the first quarto (1603), in the scene in which Hamlet instructs the players how to deliver his lines, after he has condemned the clowns who speak “more than is set down for them,” the following passage occurs, which has no counterpart in the subsequent editions of the play:—

“And then you have some agen, that keepe one sute Of jeasts, as a man is knowne by one sute of Apparell, and Gentlemen quotes his jests downe In their tables, before they come to the play, as thus: Cannot you stay till I eate my porrige? And, you owe me

A quarter’s wages: and my coate wants a cullison: And, your beere is sowre: and, blabbering with his lips,

And thus keeping in his cinkapase of jeasts, When, God knows, the warme clowns cannot make a jest

Unless by chance, as the blind man catcheth a hare.”

Dr. Abbott scouted the idea that this passage could possibly be Shakspearian. However, upon my calling attention to the phrase “keeping in his cinkapase of jeasts,” and adducing a passage from *Much Ado about Nothing* (ii. 1, 76, &c., Globe Edition), in which the word “cinkapase” is used in precisely the same metaphorical sense, he allowed the phrase to be Shakspeare’s. That was all which I was at that time prepared to contend for; but upon considering the matter more at leisure, I have arrived at the conclusion that the whole passage is Shakspeare’s, in as true a sense as any portion of the first quarto can be called Shakspeare’s, for there is not a passage in the play (or scarcely one) which the pirate of 1603 did not mutilate. It is clear that Dr. Abbott, in admitting the phrase “cinkapase of jeasts” to be Shakspeare’s, must needs go a little further with me. The phrase must have had a context. Is not that context, very likely corrupted (as usual) by the pirate, the passage in question? Dr. Abbott’s main objection to regarding the passage as authentic is the vulgarity of the jests (“Cannot you stay till I eate my porrige?” &c.). “Shakspeare” (he says) “would not have allowed Hamlet to defile

his mouth with such lines as these.” Although I think this criticism is a little over-fastidious, yet one certainly does sympathize with the spirit of it; but may we not suppose that (in accordance with Dr. Abbott’s own theory respecting the origin of the edition of 1603), when the pirate came to the jests quoted by Shakspeare, his memory failed him, and he supplied them from his own invention, or else that he wilfully substituted for what might have been “caviare to the general” some vulgarities addressed to the ears of the “groundlings”?

There are two other quaint turns in the passage, which strike upon my ear with the true Shakspearian ring: one occurs at the beginning, and the other at the close, viz., the description of the clown who “keeps one suit of jests, as a man is known by one suit of apparel,” and who “cannot make a jest unless by chance, as the blind man catcheth a hare.” But, then, if the passage is Shakspeare’s, and of fair average merit, I suppose I shall be asked the question, “Why was it omitted from the quarto of 1604?” Perhaps because it occurred to Shakspeare’s mind that Hamlet’s admirable discourse upon elocution and the business of the stage had already sufficiently delayed the progress of the play.

EDWARD H. PICKERSGILL, B.A.

#### LADIES AND FREEMASONRY.

I perceive in the late newspapers a paragraph to the following effect:—

“It is announced that the Baroness Burdett-Coutts intends to present in person the Masonic Lodge of her name with a set of Chairs of the Order for the Master and Senior Warden. Having recognized the charitable disposition of the Craft, she expressed an earnest desire to be a co-worker with Freemasonry. The brethren will entertain her at a repast. This will be the first time in England at which a lady has been present when Lodge furniture, as such, has been in the room.”

The writer of the above seems to have forgotten the story of Lady Aldworth, which is thus related in Dr. Caulfield’s very interesting *Annals of St. Fin Barre*, Cork, 1871:—

“1775. The Hon. Mrs. Aldworth, aged 80 years, buried. Mrs. Aldworth was daughter of Arthur Lord Doneraile, by Eliza, daughter of John Hayes, of Winchelsea, in the county of Sussex, Esq. This lady justly ranks amongst the most remarkable persons of her time. The following account of her connexion with the Masonic body is from a rare tract, published in Cork in 1811, and subsequently a few copies were struck off in 1869 for members of the family: ‘Lord Doneraile, Mrs. Aldworth’s father, who was a very zealous Mason, held a warrant in his own hands, and occasionally opened Lodge at Doneraile House, his sons and some intimate friends in the neighbourhood assisting; and it is said that never were the Masonic duties more rigidly performed, or the business of the Craft more sincerely

\* Cp. *Much Ado*, ii. 1, 205, &c.:—“Ho! now you strike like the blind man: ’twas the boy that stole your meat, and you’ll beat the post.”

pursued, than by the brethren of No. 150, the number of their warrant. It appears that previous to the initiation of a gentleman to the first steps of Masonry, Mrs. Aldworth, who was then a young girl, happened to be in an apartment adjoining the room usually used as a Lodge room, this room at the time undergoing some repair or alteration. Amongst other things, the wall was considerably reduced in one part for the purpose of making a saloon. The young lady having distinctly heard the voices, and prompted by the curiosity natural to all to see something of the mystery so long and so secretly locked up from public view, she had the courage, with her scissors, to pick a brick from the wall, and actually witnessed the awful and mysterious ceremony through the two first steps. Curiosity gratified, fear at once took possession of her mind, and those who understand this passage well know what the feelings must be of any person who could have the same opportunity of unlawfully beholding that ceremony. Let them, then, judge what must be the feelings of a young girl. She saw no mode of escape except through the room where the concluding part of the second step was performing; and that being at the far end, and the room being a very large one, she had again resolution to attempt her escape that way, and with light but trembling step, and almost suspended breath, she glided along unobserved by the Lodge, laid her hand on the handle, and softly opening the door, before her stood a grim, surly Tiler, with a long rusty sword. Her shriek alarmed the Lodge, who, all rushing to the door, and finding from the Tiler she had been in the room during the ceremony, in the first paroxysm of rage and alarm, it is said her death was resolved on, and that from the moving and earnest supplications of her younger brother her life was spared, on condition of her going through the two steps she had already seen. This she agreed to; and they conducted the beautiful and terrified young creature through those trials which are more than enough for masculine resolution, little thinking they were taking into the bosom of the Craft a member that would afterwards reflect a lustre on the annals of Masonry (*Memoir of the Life of the Hon. Mrs. Aldworth*)."

Her remains were interred in Davies's Vault, St. Fin Barre's, Cork. I am not a member of the Craft, and I give these notes merely to illustrate the fact that there is nothing new in the annals of Freemasonry. MAURICE LENTHAM, M.R.I.A.

**POCAHONTAS.**—The recent presentation to the Library of Virginia of a painting purporting to be the likeness of Pocahontas has revived the long cherished desire of procuring, if possible, a veritable and genuine likeness of the Indian princess. It is entirely evident that the donation is only an ideal painting. There is in the library a volume entitled *History of the Indian Tribes*, in which there appears what purports to be the portrait (a copy of an original) of Pocahontas. There is a dispute among her descendants about this picture, some averring, the larger portion denying, its authenticity. The copy last referred to displays the absence of every Indian characteristic save the colour, which is very much mellowed, and, in fact, is little, if any, deeper than is found in the inhabitants of southern Spain or Italy. The dress indicates neither the Indian costume nor that of the reign of James I., during which the princess was

in England; and the original had blue eyes, which is not a characteristic of the North American Indian. The *tout ensemble* of the face, coupled with the blue eyes, clearly indicates the copy of the portrait of a female of Indian descent, who had a large, if not a predominating, share of Saxon blood. There is no doubt that Pocahontas, while in England, sat to some artist, now unknown. Chamberlain, in 1617, sends to his friend Sir Dudley Carleton, his Britannic Majesty's Envoy to the Hague, a picture of the princess; and, in an old work, *The Virginia Company of London*, it is stated that Simon de Passe engraved a portrait, small quarto size, with the following legend:—"Matoaka als Rebecka Filia Pontentiss. Prince. Powhatan Imp. Virginie"; and beneath, "Matoaka als Rebecka, daughter of the mighty Prince Powhatan, Emperor of Altanoughkornouck als Virginia, converted and baptized in the Christian faith, and wife to the Wor<sup>th</sup> Mr. John Rolfe, A.D. 21, A° 1616." I have seen a cut with this legend, &c., attached, which truly represents an Indian woman in the dress of 1616; and I doubt not it was taken from the engraving by Simon de Passe.

In 1859 a contributor of yours (2<sup>nd</sup> S. vii. 307) stated, erroneously, that Anne Rolfe, the granddaughter of Pocahontas, had intermarried with Peter Elwyn, Esq., and that in her family the portrait of Pocahontas was preserved at that day. Pocahontas left only one child, a boy; he married and died, leaving only one child, a daughter Jane, not Anne, who was married to Col. Robert Bolling, of Virginia, A.D. 1675. When John Rolfe, the husband of Pocahontas, left England after her death, he gave his only child, Thomas, to the keeping of a brother, and the Anne, who married Mr. Elwyn, may have been a descendant of that brother; and, as the care of the child was committed to him, it is very probable that he also was the custodian of the portrait of the mother.

I crave your pardon for thus trespassing on you, but my purpose is to invoke your aid in obtaining for Virginia the original portrait or an authentic copy.

It may be that the portrait, from which De Passe made the engraving, was taken under or by the order of the Court, and may yet be in some of the public galleries; and that the portrait referred to by your contributor was only a copy of that engraving, preserved in 1859 in the family of Mr. Elwyn, whose descendants were still very numerous in Norfolk.

The Hon. Secretary of the Commonwealth of Virginia, Col. James McDonald, will be most happy to hear from any of the correspondents of "N. & Q."; and if, by their assistance, a true likeness of Pocahontas can be obtained, they will have the thanks, not only of her authorities, but of a large number of the people of Virginia.

S. BASSETT FRENCH.  
Governor's Office, Richmond, Va.



**LYING IN WESTMINSTER ABBEY.**—The nation seems now disposed, after the lapse of more than half a century, to commemorate the greatest, at least, of modern poets, by erecting a statue to Byron. The refusal to admit a record of his supremacy into Westminster Abbey was long a reproach to our national taste, as well as to our admiration of the highest genius. It would appear, from a note of the celebrated Lord Chesterfield in his *Characters of Eminent Personages of his own Times*, London, 1777, that a resting-place in that monumental depository of departed greatness could at one time be purchased. The note is appended to the character of William Pulteney, to whom he attributed the meanness of all passions, avarice, and who was afterwards created Earl of Bath:—

"Vanity had often loudly insisted that the Earl of Bath should have a burial-place amongst the illustrious dead in Westminster Abbey, and had as often been called to order by Avarice for the extravagant idea. But at length she carried her point by a lucky opportunity of not only bringing her adversary over, but of animating her in a cause which she now looked upon as her own, from the flattering prospect of extending her triumph, which she was already assured would be felt 'strong in death,' even beyond death itself. It was discovered that in this receptacle of fallen grandeur there was a vault belonging to the family of Hatton, of which there was but one life remaining. Lord Bath purchased the reversion of this vault, which soon after became his property, and then sold a division of it for the full sum he had given for the whole, with the unspeakable happiness to foresee that his right honourable remnants would rot with royalty at free cost!"—P. 27.

W. B.

Clapham, S.W.

**JOHN BUNYAN'S CLOCK.**—An Australian paper reports a singular case which came before the Goulbourn magistrates in April last, when a descendant of John Bunyan appeared as defendant. The plaintiff, William Millard, charged him with the illegal detention of a clock, and it transpired that the disputed clock (described as being in an oaken case, and standing about six feet high) had originally belonged to the author of *The Pilgrim's Progress*, and had been an heirloom in defendant's (William Bunyan) family for more than 200 years.

In defence it was stated that Millard, who married William Bunyan's niece, had recently arrived in Australia, bringing the clock with him for his wife's uncle, who had left England several years before. The case (naturally) resulted in William Bunyan's favour, who accordingly retained the clock.

CH. ELKIN MATHEWS.

Codford St. Mary.

#### WITCHCRAFT IN JAPAN.—

"Jealous women employ this charm to avenge the infidelity of their husbands or lovers. Dressing herself in white, her hair hanging loose behind, a tripod (usually one of those used in cooking), on which three lighted candles are placed, on her head, while in her mouth she

holds a torch of bamboo and pine roots lighted at both ends, and round her neck a mirror, the slighted fair one rises at the hour of the Bull (about 2 A.M.), and taking an effigy of the faithless one, or, as the case may be, of his frail companion, or of both, nails it to a tree within the grounds of some shrine. At whatever part of the effigy the nail is driven, there injury will be inflicted upon the original in the flesh; but if she should meet the ghost of an enormous bull, and exhibit terror at the apparition, the potency of the charm is lost, and can only be revived with incantation and imprecations on the offending pair. The common mode of bewitchment is to form a lay figure of straw, pierced with nails, and to bury it beneath the place where the person to be punished usually sleeps. Amulets and other charms are very numerous, and the entrance gates of private residences or the fronts of townspeople's houses are covered with numerous specimens. Each family has its patron saints and favourite kami, for whom labels are periodically provided for a trifling fee; but the members of the family who make pilgrimages, which are, as a matter of fact, mere excuses for holiday excursions, return provided with tickets from the places they have visited. These are for Yedo: Tomicka Hachiman; Fugiko; Naritano Fonda; Hori no Uchi Soshi; Dai Shi; Nikko Gongen; Aki Ha, to which a host innumerable of others may fairly be added. A piece of paper, bearing the impression of a black hand, is employed to ward off an attack of small-pox. This is the hand of Kinsei-hachiro-tami-tomo. A piece of red paper with three of the characters for 'horse' serves a similar purpose. A rice spoon is also used. Garlic is hung up to protect sufferers from chills and colds."—*Japan Daily Herald*.

W. H. PATTERSON.

**HELL-KETTLES.**—In Dr. Brewer's *Phrase and Fable* it is stated that these are "cavities in the earth three miles deep at Oxen-le-Field, in Durham"! This account is more matter of fact and precise (as becomes the age) than that of an older writer, who says:—

"In hujus agro tres sunt miræ profunditatis putei, Hell-Ketels vocat vulgus, id est Inferni Caldaria, quæ per antipræstianum caleant in illis aqua. Prudentiores hausta terræ motu tellure subeas credunt, et probabiliter quidem. Illos autem subterraneos habere ventus et exitus Cuthbertus Tunstallus Episcopus primus deprehendit, reperto in Testi anseris, quem signatum in horum majorem experiendi gratiâ demiserat."—*Britannia sive Angliæ descriptio*, 1617, p. 516.

Neither account, however, is quite satisfactory, and perhaps some Darlington correspondent can tell us more about these holes, now filled with water, which lie near together, in a field next the highway, within a short distance of Croft Bridge. There are four or five of them, and it is a general impression in the neighbourhood that they are bottomless.

The *Nychære* near Arundel are said to be ponds of the same dark, deep, and mysterious character.

Could we not have these pits measured? It would not abate one jot of the delightful thrill of horror with which they are now regarded were the editor of *Phrase and Fable* enabled to read *yards*, instead of *miles*, in the next edition of his most useful book.

SIGMA.

Oak Village.

OBSCURITY OF DICTION.—This has so much the credit of being a literary disease peculiar to the present age that it is interesting to find a writer of a century and a half ago satirizing the poets of his own day for this very fault. The poetaster Fabrice reads one of his productions to Gil Blas, when the following amusing conversation takes place between the two friends :—

"Ce sonnet, me dit-il, ne te paraît pas fort clair, n'est-ce pas ? Je lui avouai que j'y aurais voulu un peu plus de netteté. Il se mit à rire à mes dépens. Si ce sonnet, reprit-il, n'est guère intelligible, tant mieux. Les sonnets, les odes, et les autres ouvrages qui veulent du sublime, ne s'accommodent pas du simple et du naturel ; c'est l'obscurité qui en fait tout le mérite. Il suffit que le poète croie s'entendre. Tu te moques de moi, interrompis-je, mon ami. Il faut du bon sens et de la clarté dans toutes les poésies, de quelque nature qu'elles soient. Et si ton incomparable Gongora n'écrit pas plus clairement que toi, je t'avoue que j'en rabats bien. C'est un poète qui ne peut tout au plus tromper que son siècle."—*Gil Blas*, bk. vii. ch. 13.

The last words of the above should be laid to heart by more than one poet of our own day. I do not know if Le Sage had ever read Shakspeare, but the sound advice contained in this attack on obscurity quite agrees with Falstaff's request to Pistol, "I pray thee, now, deliver them (thy news) like a man of this world."

JONATHAN BOUCHIER.

THE N. M. ROTHSCHILD MEDAL.—Your palindromic correspondent reminds me of a medal in honour of the great financier struck by H. Hyams in 1844, to which I contributed the motto (acrostic and descriptive), "Nummis Maximus Reperitur," much approved of by my friend Admiral W. H. Smyth.

S. M. DRACH.

"SPIT WHITE."—Falstaff says, "If it be a hot day, and I brandish anything but a bottle, I would I might never spit white again." This means, of course, "be in perfect health again." See the Addition to lib. vii. cap. 29 of *Batman upon Bartholome* (ed. 1582, fol. 97), where all kinds of spittle are described with reference to health :—"If the spittle be white viscus, the sicknessen commeth of fleame ; if black . . . of melancholy. . . . The whitte [*sic*] spittle not knottie, signifieth health."

WALTER W. SKEAT.

Cambridge.

"LET THE GALLED JADE WINCE."—I have just found this line of *Hamlet* used as a proverb in Heywood's *Dialogue of Proverbs*. Now, as Heywood died a year after Shakspeare was born, there can be no doubt that the saying was proverbial. Heywood's lines run :—

"It is a lie (quoth he) and thou a lyer.  
Will ye (quoth she) dryve me to touch thee nyer ?  
I drub the gald hors backs till he winche, & yit  
He would make it seeme, that I touch him no whit."

WALTER THORNBURY.

DE-LAUNE'S "PRESENT STATE OF LONDON."—Among the curious little books relating to the great city, this volume occupies a prominent place. I transcribe its title-page in full from a copy before me :—

"The Present State of London : or Memorials comprehending a Full and Succinct Account of the Ancient and Modern State thereof. By Thomas De-Laune, Gent. London : Printed by George Larkin, for Enoch Prosser and John How, at the Rose and Crown, and Seven Stars, in Sweeting's-Alley, near the Royal Exchange in Cornhill, 1681."

Besides the curious frontispiece of the Lord Mayor and Court of Aldermen, and numerous shields of arms of the City companies, it has ten engravings of London buildings, statues, &c., including one of Covent Garden.

The book is rather uncommon in a perfect state, and is worth adding to a collector's library. My object in calling attention to it is to point out the incorrectness of a note that is often found in catalogues of second-hand books, when a copy is to be sold. The note is always to the same effect, and generally in the same words. I transcribe it from the late J. C. Hotten's *Handbook of Topography* (p. 147) :—

"The scarcest of all Histories of London. De-Laune lost his ears in the pillory for writing it."

The first part of this note is incorrect, as its scarcity does not equal that of the first edition of Stowe, or Howel's *Londinopolis*. The second part is also wrong, the original concocter of the note having blundered between De-Laune's *Present State of London* and his *Plea for the Nonconformists*, 1683.

For this latter work the writer was condemned to Newgate, and in the following year (1684) brought before the notorious Judge Jefferies. He was sentenced to pay a hundred marks as a fine, to find security for a year, and his book to be publicly burnt. Unable to pay the fine, he lingered for fifteen months, and, after much suffering, died in prison. The loss of his "ears in the pillory" is probably imaginary.

It is a rare thing now to find a catalogue of second-hand books with good historical, biographical, or bibliographical notes, such as any bookseller with ordinary intelligence might easily supply by carefully examining the books themselves. Alas ! we have no Thorpes, Rodds, or Triphooks in these days ; and it is pitiable to look upon the appropriation of the old notes, frequently inapplicable to the particular copies to which they refer. It would surely repay the bookseller to examine his books carefully, and, when of sufficient interest, to add a short original note.

EDWARD F. RIMBAULT.

**Quæriæ.**

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**CUFF:** **CUSE:** **COIFL.**—In the Cuninghame division of Ayrshire, and in the north angle of the parish of Beith, abutting on Renfrewshire, is an elevated hill range enjoying the widest prospect. It is called "The Cuff," or "Cuffhill," and upon it are many ancient remains (some of which are called Druidical), such as a "rocking-stone," estimated to weigh about 11½ tons; what is called a long chambered cairn, 50 yards in length, with a double alignment of stone cists, which ranged from 7½ feet in length to 2 feet, and correspondingly wide and deep; four standing stones, occupying the corners of a rectangular area of 16 feet; two circular mounds or walls, each circle about 30 yards in diameter and each wall about 3 in breadth—the area within concave; and, besides, a Chair of Stone, and Well, both passing under the name of St. Inan, an Irish confessor, who was commemorated on 18th Aug., O.S. Another place of the same name occurs in Carrick, of Ayrshire, and a third near Douglas Castle, in Lanarkshire, while, in other parts, there may be others.

Coif, as the Ven. Beda says (*Ecc. Hist.*, lib. ii. c. 13), was the chief priest of Edwin, king of Northumbria, in A.D. 627, who, upon being consulted by the king, and after having heard the missionary Paulinus as to his faith, advised Edwin to "abjure and set fire to those temples and altars" which he possessed, and who also, on the king's inquiry who would be the first to "profane the altars and temples of their idols, with the enclosures that were about them," answered that he himself would; and having obtained of the king an entire horse, mounted the same (although unlawful for him as a high priest to bestride any but a mare, or to carry arms), and, girding himself with a sword, and taking a spear in his hands, proceeded to the temple, and having cast his spear into the same, thus violating its sanctity, commanded his companions to destroy it "with all its enclosures by fire." This temple (apparently much similar to St. Cuthbert's establishment at Farne in 684, possibly a pagan temple purified, being walled around, and containing huts or houses of inflammable materials within: "Vita St. Cuthberti," *apud* Petrie's *Round Towers*, pp. 128, 129) was situated at a place now called *Goodmanham* (i. e., as it has been interpreted, "The house of the protection of the gods"), near Wighton, in the Wapentake of Harthill, East Riding of York (Palgrave's *Ang.-Sax.*, chap. iii. p. 66; Lingard's *Ang.-Saxon Church*, vol. i. 29, 30).

The query, then, as divided, is (1), whether *Cuff*, or *Cuse*, is cognate with *Coif*, and *Cuffhill*

is equivalent to *Coif's Hill*? and (2), whether *Coif* was the name of the high priest or that of his office; and, if the name of his office, whether that imported either a high priest or arch-Druid? Will some of your correspondents kindly reply?

Some are of opinion that *Coif* is the Celtic, or Gaelic, *Coibhi*, a word said to import a Druid, or arch-Druid (Jamieson's *S. Dict. Sup.*, v. *Coivre*; Palgrave's *Eng. Commonwealth*, i. 155; Rust's *Druidism Exhumed*, p. 162). Against such a view, however, is Lingard, who thinks it improbable that a British Druid was the *primus pontifex* of a Saxon king in A.D. 627 (*Ang.-Sax. Church*, i. 29, note). The Emperor Claudius proscribed the Druids in Gaul; their last stand in England was in Mona, Anglesey, but there they were cut off by Suetonius Paulinus (Wright's *Cell*, &c., p. 47).

R.

**ALPHABET** invented by, and called after the Greek herbalist physician, Dioscoride—*Ancient Alphabets and Hieroglyphics*, translated from the Arabic by Joseph Hammer, Secretary to the Imperial Legation at Constantinople, 1806, p. 38. Is this alphabet, as supposed by General Vallancey, *Prospectus of an Old Irish Dictionary*, p. 38, identifiable, in any degree, with the Cuneiform of the Nineveh inscriptions? and what account is given of his residence at Dioscoride, the modern Socotara, and its invention, in European versions of his *Materia Medica*, or his other works?

E.

Star Cross, near Exeter.

**AN OLD BIBLE.**—I have in my library a black-letter edition of Tyndale's Bible, the title-page of which is missing, and there is nothing to show the date except a note written in ink, now greatly discoloured by age, on a blank page at the end of the Book of Job. The note runs as follows:—

"Johannes Tasker, ejus liber.

Anno Dom. 1721

1551

170

Printed Anno 1551."

It is not a Breeches Bible, as the well-known passage in the third chapter of Genesis is rendered thus, "Than they sowed fygge leaves together and made them apurnes." The Breeches Bible was printed, if I mistake not, in the early part of 1600, and (if the note I have quoted is correct) is, therefore, of subsequent date to my Bible.

I may mention that throughout the volume are scattered ample notes and prologues or dissertations, in some cases headed "W. T.," and in others "William Tindall to the Christian Reader." The title-pages to the Apocrypha and New Testament are engraved, and surrounded by very quaint cuts illustrative of incidents in the following pages. I shall be glad if your readers will kindly enlighten me as to the history of my

Bible, its actual date, and present value, as I am hesitating as to whether it is worth the expense of a thorough rebinding, a rather costly operation with such a volume.

W. H. S.

OLIVER CROMWELL.—Henry Harris, over seventy years old at present, whose ancestors have resided for over 220 years in the parish of Newchurch, Carmarthen, says:—

"My grandfather, who was at the time of his decease about 100 years of age, asserted that his father remembered the Rev. Roger Williams, a clergyman, living at Cwmcastell Yawr. Mr. Williams was a landed proprietor, and a widower with an only child, a daughter, whom he took to visit the metropolis, and while there she was married to a member of the Cromwell family, and Oliver Cromwell was the issue of this marriage, born at Cwmcastell Yawr. His father went off with the army, and was away for some years. For some reason or other the mother removed with her son, two years old at the time, to England; and it was given out that Oliver was born at their English residence."

I may add that Henry Harris is considered a truth-speaking man, and that what he avers with regard to Cromwell's birth, &c., has been, and now is, the tradition of the locality. Can any one throw some light on this? At all events, it is worthy of record.

AARON ROBERTS, Vicar of Newchurch.

[Oliver is generally stated to have been the son of Robert Cromwell, M.P. for Huntingdon, and Elizabeth, daughter of Sir Richard Stuart.]

LADY MARY WALKER.—I should be glad to know where I may find any account of this lady. Her first work, *Letters from the Duchess of Crui and Others*, &c., was published in 1776, in 3 vols. small 8vo., London. On the title-page it is stated to be "by a lady"; and in the preface the author says that she conceals her name, being diffident of success; adding that she writes not for emolument. It was dedicated to the Queen. In the following year, 1777, a second edition of these *Letters* was published, with corrections, and the author's name is added as Lady Mary Walker. In the same year a novel, in 2 vols. 8vo., was published, entitled *Munster Village*, of which the *Monthly Review* observes:—"It is so much in the manner of the *Letters from the Duchess of Crui and Others* that we cannot help hazarding a conjecture that it is the production of the same pen." What other works did this lady write? and am I correct in believing her to be a daughter of Alexander Leslie, fifth Earl of Leven, by Elizabeth, daughter of David Monnypenny of Pitmilny, Esq.?

EDWARD SOLLY.

SAMUEL BUTLER.—In *Blackwood's Magazine*, Nov., 1821, appeared an announcement to the effect that "the Genuine Remains, in prose and verse, of Samuel Butler, from the original MSS., late in possession of W. Longueville, Esq., with notes by R. Thyer, Keeper of the Public Library,

Manchester," would soon be published. Has this volume ever issued from the press? T. G.

[Barber, the printer, and not Longueville, erected the monument to Butler in 1732. See Dean Stanley's *Memorials of Westminster Abbey*, 3rd edition, p. 308.]

R. THYER.—I shall be glad to have some information regarding his literary work:—

"The Parterre: a Collection of Original Tales, Romances, and Historical Relations. In four volumes. London: Printed for Thomas Tegg & Son, 73, Chesapeake."

What was the date of its publication? I apprehend about 1836-37. Is the work scarce? T. G.

LEADING ARTICLE AND LEADER.—Some discussion has arisen as to the etymology of these terms as used with regard to newspaper articles. I am decidedly of opinion that the leading article, at least, as first understood, was the chief item of the paper in which it appeared, and that "leader" is simply a contraction of two words into one. It has, however, been suggested that they grow out of the printer's term "leaded," applied to matter that is made to show a white space between the lines by placing thin strips of metal between the lines of type. Whatever the meaning, however, the terms must have come into use within living recollection; and I venture to ask if Mr. SALA, Mr. THORNBURY, or some other newspaper writer of long experience who reads "N. & Q." will record in your useful journal what he believes to be the origin of the names. It is well that the derivation of a word should be brought out in your columns before it is utterly forgotten, and an elaborate fiction woven instead. "Leading article" and "leader" are, I am informed, expressions peculiar to the English press; and our American cousins call all such writings "editorials."

HAROLD LEWIS.

Bath.

NINE FEET HIGH!—Mr. Carlyle, in his *History of Frederick the Great* (ed. 1873, vol. ii. p. 92), speaking of Frederick William's Potsdam regiment of giants, says:—

"Truly they are men supreme in discipline, in beauty of equipment; and the shortest man of them rises, I think, towards seven feet, some are nearly nine feet high."

I know that Mr. Carlyle is not an author who ever speaks at random, and he doubtless has good authority for the above statement; but is there an authentic instance, since the days of Goliath of Gath, of any of the sons of men having reached the marvellous height of nine feet?

JONATHAN BOUCHIER.

THE TOWNLEY COLLECTION.—Can any of your readers give me any information concerning the bust called "Clytie," in the Townley Collection at

the British Museum, anterior to its purchase by the late Mr. Townley, in 1772, from the collection of the Laurenzano family at Naples? What authority, if any, can be adduced in favour of the supposition of its having been a portrait bust of Antonina, daughter of Marcus Aurelius Antoninus? The bust has also been called "Clytie rising from the Sunflower," "Isis Aphrodite," and "Isis flinging back the Sunflower."

E. B.

**BYRON'S BOOKS.**—In a private letter written by a lady to a friend abroad in April, 1816, is an allusion to a volume which one would like to possess:—

"Everybody," says the writer, "talks about Lord Byron's verses. They are now in all the shops. In one place is stuck up *Fare Thee Well*, price threepence. His friend John Hobhouse is gone with him to Dover, whence he embarks alone for Italy. There has been an execution in his house, and one book, *The Pleasures of Memory* I believe, with some of Mr. Rogers's handwriting in the first page, sold for fifteen guineas."

Was there a public sale of Byron's books? C.

"My wife's at the 'Marquis of Granby,'  
And she's as drunk as she can be."

There is an old song, once very popular in Yorkshire, of which these are the only words I can recover. I shall be much obliged to any one who can tell me where I may see a perfect copy.

A. O. V. P.

**PILLIONS.**—Pillions and upping steps are closely related, for one great object of these steps was to enable a woman to seat herself on the pillion. I should like to ask whether, and where, pillions are still used.

My mother, who is under seventy, used to "ride pillion" to church behind her father's groom. And so lately as three years ago, my brother, driving near Whitby, met a farmer's young wife riding pillion behind her husband.

A. J. M.

**CARDINAL WOLSEY** is said to have told his priests to look closely after the press, for if they did not kill it, it would kill them. In what speech or writing of his did this piece of advice occur?

MERCIA.

**DR. OSMUND BEAUVOIR.**—Can you give me some biographical account of him? He was headmaster of King's School, Canterbury, in 1776.

G.

**HOUSELING PEOPLE.**—How can one estimate population from the number of houseling people, which is so frequently given in ecclesiastical returns at the period of the Reformation?

E. A. FULLER.

**WILLIAM BARLOW, BISHOP OF CHICHESTER, TEMP. QUEEN ELIZABETH.**—Where can an authentic portrait (print or painting) of him be found? He

was the consecrator of Archbishop Matthew Parker.  
EMSCOTE.

**HENRY WASHINGTON.**—Can any of your readers give the ancestry and descendants of Henry Washington, who in 1689 married Eleanora Harrison of South Cave, York?

EDWARD D. NEILL.

Macalester College, Minnesota, U.S. of America.

### Replies.

#### TECHNOLOGICAL DICTIONARIES.

(5th S. iii. 370; iv. 73.)

I venture to think that some degree of caution should be exercised by correspondents of "N. & Q." before recommending books to their fellow readers in the very decided manner of Mr. HAGGERSTON. I am certainly greatly disappointed with Tolhausen's *Dictionary*, for it not only contains a number of words which are not in any sense "technical" expressions, such, for instance, as "shop-boy," "shop-girl," "shop-woman," "egg-cup," and so on, but it includes also a vast assemblage of words only used in the higher branches of chemistry and mineralogy. I can only lay claim to a very slight acquaintance with these sciences, but I know, nevertheless, that chemical and mineralogical nomenclature is in a somewhat unsettled state. The same thing is often known by two or three different names, and the same name is sometimes applied to two or more very different substances. Experts are not always able to clear the ground, and, even when that operation has been effected, the result is very frequently not in the slightest degree interesting to those engaged in strictly "technical" pursuits, for whom this dictionary professes to have been specially compiled. It appears also to me, on glancing through a few pages, that there are too many mere "definitions." In many cases a translator knows what the word means from the context, but he does not know what the English word is. I will give a few instances. The word *braie* is said, amongst other things, to be "the parchment skin of the tympan" (your printer will be able to say whether this is right or not); *brayer* is the "leather belt for flag-bearers" (is there no English word for this?); *cuisse cotonnant* is given as "copper blades with white specks on"; *cuvette*, amongst other things, stands for the peculiar funnel-shaped head of a spout which receives the rain-water from the roof gutters and conducts it to the ground; but would not the builder smile when I informed him that my house required a new "collector of gutters"? I greatly doubt, too, whether my dentist would recognize a *déchaussoir* under the "cutter of gums" of Herr Tolhausen. I do not think we are much nearer the meaning of *contretrier* when we are told that it is "to take a counter-proof of a counter-

drawing either by impression or by copying it in an inverted sense." It may be good Latin to say "aqua regia" but persons have conspired to say "aqua regia." I have not sufficient knowledge of French to say whether *convoi particulier* means "special train," that is, a train ordered specially by an individual under urgent circumstances, but I should think that it is very likely. The author does not, however, give it, but limits himself to "extra train," "express train." For these and other reasons, which will be apparent to those having special knowledge of any particular trade or manufacture, I am compelled to dissent most decidedly from the terms of approbation used by MR. HAGGERSTON with reference to Tolhausen's *Dictionary*.

Another of your correspondents refers to Nuttall's *Dictionary of Scientific Terms*, but that work was most severely reviewed in *Nature*, and was shown to be very untrustworthy. What are we to think of an author who includes amongst "a few of the principal metals," such things as "black lead, brass, magnet, pewter," &c., as Nuttall does in his Introduction? After this one is not surprised to find that "brass" is omitted in the body of the work.

I am told that a very good technical dictionary, in three volumes, 8vo., is published by Kreidel, of Wiesbaden (1). It is a joint production, several persons having been engaged on it. TYRO.

One merit in a technological dictionary is its being "posted" quite up to date; for it is just for the most recent terms that one wants to consult such a work.

Of the dictionaries mentioned at the latter reference, the two trilogies meet this requirement. E. A. P. recommends, as "the last and best," that of Rumpf, Mothes, and Unverzagt, with preface by Dr. K. Karmarsch, either the 3 vols. large 8vo., or the abridgment, in 3 vols. square 12mo. The latter I find a most reliable table-book of reference, and the former as near perfection as such a work can reach.

MR. HAGGERSTON recommends, "as every way trustworthy," Tolhausen's *Technological French, English, and German Dictionary*, in 3 vols. 18mo. The character given of the book in *Engineering* is just the reverse; and I therefore suppose that MR. HAGGERSTON does not require to make constant reference to a technological dictionary, or his meed of praise would have been more measured, and so have saved J. S. K. many disappointments, should he already have pinned his faith upon MR. HAGGERSTON's strong recommendation. J. B.

F. N. C. MUNDY (5th S. iii. 123, 304, 351).—I also have a MS. copy of Mr. Mundy's poem, *Needwood Forest*. Upon the fly-leaf is written:—

"This poem was written in the year 1776 by Francis Mundy, Esq. of Markden in Derbyshire, but has never been published. Mr. Mundy, at the time he wrote it, lived for the purpose of fox-hunting at a lodge in the forest. Needwood Forest is in Staffordshire, its situation is high, and its banks, descending from the plain of the forest to the country below, are in many places a mile deep; they consist of alternate copes and dingles, and are entirely cover'd with trees and rough coppices."

Upon the next page is a vignette pen-and-ink etching, tinted in sepia and green, representing a forest with deer in the foreground. The etching is signed with the initials H. D., as nearly as I can identify them, and is dated January, 1785. Underneath are the following lines:—

"Aux yeux de l'ignare vulgaire  
Tout est mort, tout est solitaire.  
Un bois n'est qu'un sombre réduit.  
Aux yeux que Calliope éclaire  
Tout brille, tout pense, tout vit."

In the MS. the lines quoted by C. S. G. run:—

"See with ye wind he scouts away,  
Sleek, and in crimes grown old and grey.  
Oft has he foiled my angry pack;  
I know his customary track."

I have a copy, reprinted at the office of J. Drewry, 1811, Derby, in which the third line commences "Once," and in other respects as quoted by C. S. G. This copy also contains "The Fall of Needwood," printed at the office of J. Drewry, 1808; a poem, "To the Honble. Elizabeth Sedley learning to Spin, she and the Author equally having an Aversion to a Spider"; "My Grand Climacteric, 1802"; "To my Grandson William, on his repeating to me most perfectly and accurately my Poem, *The Fall of Needwood*, which he had secretly got by Heart, January, 1809"; "To F. N. C. Mundy, Esq., on his Poem, *The Fall of Needwood*, by Anna Seward"; and "Impromptu to the Author of the new Poem, entitled *The Fall of Needwood*, by W. Hayley."

I have also a printed copy of *Needwood Forest* and *The Fall of Needwood*, with other poems, published by Thomas Richardson, Derby, and by Hurst, Chance & Co., London, 1830. In addition to the poems by Mr. Mundy contained in Drewry's 1811 edition, this contains, "On a Picture by R. R. Reinagle"; "The Backwardness of the present Spring accounted for, May 5, 1782"; "Miss Bettina Webster having applied for a Copy of *Needwood Forest*, Dec., 1785"; "On reading Verses by the Hon. Julia Curzon on Hare-Hunting, Dec., 1792"; "The Popplewick Coursing from Watnall"; and "To the Hon. Lady Cavendish with a Copy of *Needwood Forest*, Jan., 1806." Any or all of these I shall be happy to show to Mr. BRIGGS. JOHN PARKIN.

Iridgehay, Derby.

As MR. MARSH concluded his note upon this gifted author and fine old English gentleman by a remark that "some further particulars of Mr.

Mundy would be interesting," I venture to contribute to "N. & Q." one or two, which my residence in Derbyshire has enabled me to obtain. Mr. Mundy's claim to the authorship of *Needwood Forest* has been so generally admitted that I need not say anything more upon that point. It may, however, be interesting to mention that in the board room of the Derbyshire Infirmary there is a beautiful engraving of "Francis Noel Clarke Mundy, and his grandson William Mundy, of Markeaton." The engraving, which is by Charles Turner, after the original picture by Reinagle, represents the author seated at a table, at the side of which stands his grandson, the present William Mundy, Esq., of Markeaton (then, of course, a boy), and in his hand is a roll of MSS. inscribed "The Fall of Needwood Forest." In the County Hall at Derby there is, I believe, a full-length portrait of Mr. Mundy, subscribed for by his brother magistrates, and in the County Police Court, where he presided for half a century with singular ability and clearness of judgment, there is an excellent marble bust of Mr. Mundy by Chantrey, under which is the following inscription:

"This Effigy  
Is consecrated by his countrymen  
to the memory of  
Francis Noel Clarke Mundy,  
who, having modestly declined  
their unanimous offer  
to elect him their representative in Parliament,  
Continued to preside  
on the Bench of Justices in this Hall  
during a period of nearly 50 years,  
With a clearness of Judgement  
And an integrity of decision  
well worthy  
of being gratefully and honourably recorded.  
This excellent man,  
Admired for the elegance of his literary productions,  
Beloved for the gentleness of his manners,  
Revered for his public and private virtues,  
Lived happily at his paternal seat at Markeaton  
To the age of 76 years.  
May his example excite emulation.  
He died Oct. 23rd, 1815."

His grandson, William Mundy, Esq., of Markeaton, is one of the oldest and most deservedly popular magistrates in Derbyshire, the southern division of which he represented for several years in Parliament. S. BARTON-ECKETT.

**SPURIOUS ORDERS** (5th S. iii. 442, 495; iv. 34, 73).—As HISTORICUS is so much of the same opinion as myself, it is perhaps hardly fair to point out that, when enumerating the spurious orders tacked on to Freemasonry, he has followed Byron's advice—

"If he complains of one, do you reproach with four."  
I will not, therefore, allow myself to write in that strain. The real Red Cross Societies saved very many lives in the course of the last war, and true Freemasonry is one of the strong pillars on which

liberty rests at this moment; it would, therefore, be wrong to attempt to laugh their utility away.

At the same time, as I have shown the necessity that steps should be taken to prevent the doings of the mock from throwing discredit on the real Red Cross Societies, so HISTORICUS has incontestably, although, perhaps, involuntarily, proved that, if Freemasonry is to continue to be respected by those who are not of the Craft, a check must be put on the childish desire for notoriety and power of men who support a spurious order. They should not be permitted to do that which may render the Heir-Apparent ridiculous in the eyes of his future subjects, or cause the objects of Freemasonry to be confounded with those of the Jesuits; to make theirs black, and Freemasonry white, perhaps grizzly, witchcraft in the opinion of the uninited.

In the *Freemason* of the 14th June, 1873, are to be found the following remarks on a letter by Sir Patrick Colquhoun, given in the same number of that periodical:—

"Nothing but a solemn retraction of this libellous and uncalled for attack upon the Supreme Grand Council 33° (of which we remark, *en passant*, our popular Deputy Grand Master, Lord Carnarvon, is a member) will ever set Sir Patrick Colquhoun right again in the minds of all honest Masons; and we trust he will speedily disown the letter as a crude, hasty, and ill-conditioned enunciation of his recent policy."

Reading Sir Patrick Colquhoun's letter by the light thus thrown upon it, let us compare what he says with what HISTORICUS offers as a correction of my errors.

HISTORICUS says:—

"No severance from Freemasonry has taken place, for the Masonic qualification and the ritual remain as before, merely substituting the new names of officers."

Sir Patrick Colquhoun says:—

"The principle accepted was that the body (the Order of the Temple) is not in itself Masonic, but has a Masonic basis and qualification; in other words, that nothing was Masonic in the strict sense except the Craft, from which body alone Templars could be taken."

And Sir Patrick adds further on, still speaking of "The Order of the Temple":—

"It is a voluntary body, bound by a vow of profession modified so as to meet the exigencies of our age; we want no assistance from the law, no charter of incorporation. We all swear to obey our own internal laws, or suffer the penalty our own constituted judicial authorities may inflict."

I now say:—Really, gentlemen, it strikes me very forcibly that, without seeking far, I could find distinctions and adaptations to the present time—in the books of the Jesuits—very like the above.

Leaving Sir Patrick Colquhoun and his supporters to reconcile such differences, I will conclude by advising them, as they seem anxious to render the absurdity of the "Order of the Temple" more conspicuous than it is, to adopt the plan of the enterprising publishers, who, about forty

years ago, advertised "The Real Devil's Walk" thus :—

"Of the Devil's walk there's been much talk,  
And folks seem mighty curious;  
But this is the real Devil's walk;  
And all the rest are *spurious*."

It is only necessary to change the word "walk" into "order," and the similarity will be apparent.

In some Masonic book I have read that such a lodge was "declared asleep." Cannot this very childish "Order of the Temple" be "declared asleep"? The ceremony might be performed to the tune of

"Hush a boy, baby, the baby's asleep,"  
which would be very appropriate.

RALPH N. JAMES.

Ashford, Kent.

THE "TE DEUM" (5th S. iii. 506; iv. 75).—MR. RANDOLPH tells us that "the *Te Deum* is from beginning to end a hymn to the glory of Christ," giving his reasons for that statement. Three causes are assigned; but as the whole question really turns upon the last, I may, without injury to the argument, pass the others by. This third is "the interpolation of three verses," by which, I presume, he means the 11th, 12th, and 13th, bearing expressly upon the three Persons of the Holy Trinity, and these verses he believes "were not in the original hymn." But what ground has MR. RANDOLPH for believing this? Where are his authorities? The very authorship of the hymn is a question in dispute. "Some," says Mr. Stephens, "have accorded it to Ambrose and Augustine, others to Ambrose alone; others to Abondius, Nicetus, Bishop of Trier, or Hilary of Poitiers." However, be the author whom he may, it is known to have been used in the Church as early as the year 530, when Benedict founded his order, and prescribed the singing of it as one of his rules (Reg. c. ii.). It was then, of course, known only in Latin, and in it appear the very three verses which MR. RANDOLPH pronounces an interpolation. They are as follows :—

"*Patrem immenso majestatis,  
Venerandum tuum verum et unicum Filium,  
Sanctum quoque Paracletum Spiritum.*"

It cannot, therefore, be denied that they have antiquity on their side, having been in use in the public services of the Church for upwards of thirteen hundred years.

MR. RANDOLPH is doubtless well versed in Liturgical matters, and has therefore read the principal writers thereupon; he must, then, be acquainted with Dean Comber's work on the Book of Common Prayer (*A Companion to the Temple*). But what are Dean Comber's views of the *Te Deum*? This is what he says :—

"The *T. Deum* consisteth of three parts :—

"I. An Act of Praise, containing—1. The exercise

of the Duty itself; 2. The Company joining with us in it.

"II. An Act of Faith, expressing—1. The Persons confessing this Faith; 2. The Articles thereof, concerning the Father, the Son, the Holy Ghost.

"III. An Act of Supplication—1. For all God's People desiring Internal Assistance, Eternal Salvation, External Safety and Success, Protection and Defence; 2. For ourselves, showing who we are, viz., His Constant Servants, what we desire, On what grounds we hope to obtain our desire, viz., our Trust in God's Mercy."

Reluctance to trespass upon valuable space restrains me from citing other authorities. I must leave the question, as lying between Dean Comber and MR. RANDOLPH, to the readers of "N. & Q." to make their choice. EDMUND TEW, M.A.

MR. RANDOLPH must be under a misapprehension; the first thirteen verses are, to my mind, clearly addressed to the Trinity, whether we take the rendering in the Book of Common Prayer or that in the *Garden of the Soul*, the remainder of the hymn being addressed to the Redeemer.

This view is amply confirmed by notes in Mant and D'Oyly's edition of the Prayer Book, taken from the writings of Comber, L'Estrange, Secker, and Bennett.

With regard to the expression in Isaiah ix. 6, "the Everlasting Father," MR. RANDOLPH is probably quite right. "Pater futuri seculi" occurs in the Vulgate, and Pope has this couplet :—

"Thus shall mankind his guardian care engage,  
The promised Father of a future age."

WILLIAM WING.

Steeple Aston, Oxford.

CHANTREY'S WOODCOCKS (5th S. iii. 106, 214, 374).—In reply to MR. WARD, I think that the epigrams by Lord Jeffrey and Archdeacon Wrangham are among the best of the English ones in Prof. J. P. Muirhead's *Winged Words*, and very superior to the others which he quotes. But there are some equally, if not more, to be admired. For instance, the following, from the Greek of Dr. Scott, Dean of Rochester, translated by Muirhead :—

"Swift fire destroy'd, sharp steel restor'd, their lives :  
Rare shot ! Nor hapless who, thus slain, revives !  
One death to both, one life from death again,  
By one skill'd hand bestow'd upon the slain.  
They slumber; but how lightly ! Passer-by,  
Be still, lest thou awake them, and they fly."—P. 18.

By Bishop Wilberforce :—

"Life in Death, a mystic lot,  
Dealt thou to the winged band :—  
Death,—from thine unerring shot ;  
Life,—from thine undying hand."—P. 24.

From the Latin of Bishop Moberly, translated by W. Lisle Bowles :—

"Both had one fate : their lives together end ;  
And both to gloomy Acheron descend.  
Mourn not their end, nor deem their fate severe,  
Fix'd by transcendent art immortal here."—P. 55.



From the Greek of Bishop Maltby, translated by Muirhead :—

"At once his skill slew both; but in the grave  
The life the Archer took the Sculptor gave."—P. 58.

By Prof. Muirhead :—

"Amaz'd I view the consecrated spot  
Where Chantrey kill'd two woodcocks at a shot;  
For yonder, lo! his breathing victims are,  
More deathless than in life, and lovelier far."—P. 70.

The point in MR. WARD'S own epigram had been already made in a distich, more witty than elegant, by Jekyll :—

"Two birds with one stone"—but the proverb has wit  
If one stone revives both the birds it has bit."—P. 36.

I cannot agree with MR. WARD'S remark, "Two (epigrams) would, perhaps, have sufficed; if so, the Professor has been too liberal in doing 100 times more than was wanted." On the contrary, our thanks are due to Prof. Muirhead for collecting and preserving the epigrams of such scholars as Maltby, Moberly, Scott, and many others on a work of art, which, from its excellence and the circumstances connected with its production, created general interest. The only pieces which, in my opinion, could have been well spared are a few frivolous ones, which are scarcely worthy of a place in the Professor's unique and charming volume.

MR. WARD'S objection to my use of the word "inferior" is, I venture to think, hypercritical. I had no wish to enter into the merits or demerits of the "little book," which I carefully avoided mentioning by name. But I thought it right to caution MR. WARD not to put his faith in a book which had already led him into an error about Wrangham, had induced him to supply Prof. Muirhead with an initial not his own, and had left him in ignorance of the work whence the epigrams which he quoted were taken. H. P. D.

ANCIENT BELL LEGEND (5th S. iii. 209, 415, 457, 517.)—No one would lightly differ from MR. ELLACOMBE in a matter of campanology, and I therefore crave leave to quote my authority. Nolenius, *Lexicon Antibarbarum*, p. 447, writes:

"Campanarum usus antiquus; nomen, prout hodie sumitur, novum et veteribus incognitum. Aliquid vero inlaudabile necesse est, ut *Nola* vel simile: nam dicitur ut facile appareat, a *Campanus*, a, um ab oppido *Campanie*, *Nola*."

In Henschel's *Du Cange* (Paris, 1842), in reference to the invention, under the words "Campana," "Campanum," it is stated :—

"Alii, ut *Pavinius* et *Polydorus Virgilius*, harum inventionem *Sabinianus P.P.* adscribunt. . . . Signa, quæ nunc per Campanas dantur, olim per tubas dabantur. Hæc vasa primum in *Nola Campanie* sunt reperta, unde sic dicta, majora quippe vasa Campanie, a Campanie regione: minora *Nole* a civitate *Nola Campanie*."

The full expression for the large sized bell, or rather the *tolling* of the bell, was *Signum*

*Campanum*, whence either word came to be used separately, the other being understood. The small handbell, *Squilla*, is thus explained by Spelman in his *Glossary* :—

"*Campanula cum manubrio*, quæ in *Romanâ Ecclesiâ* ad elevationem Sacramenti ideo pulsatur ut orationem excitet."

See also *Du Cange*, s.v. "Skella" and the other cognate forms. The word *tintinnabulum* was strictly classical. The logomachy as to whether the word *baptismus* or *benedictio* be the correct term to apply to the ceremony commenced, I believe, with the Jesuit *Del Rio*, in his answer to attacks made upon it as superstitious. In his *Disquisitiones Magicae*, l. vi. c. 2, he writes :—

"Observa hic (*Lector*, queso duo) primò vulgus, censere campanas baptizari, quod et *Maximilianus I.* Imper. putavit, ut patet ex gravaminibus sedi *Romanæ* ab eo propositis: arripuit hæretici, et acerbissime in hunc morem *Brentius*, *Calvinus*, *Vicenus*, quem vocant, *campane baptismum*, invehuntur. . . . Nomen illis in *Beati alenij* honorem imponitur ut illius, quasi commendetur tutelæ vas metallinum, divine laudis instrumentum, quid dignum reprehensione?"

With consummate skill he proved the vulgar use of the word *baptismus* to be incorrect, but left the charge of superstitious uses as it was, attributing "vim efficientiamque omnem consecrationi seu benedictioni, sic divino jussu, seu dispositione operanti." Mr. L'Estrange, in his *Bells of Norfolk*, has given so many examples of the legend that there can be no doubt about the reading *sisto*; but if it could be read in one syllable in the hexameter as '*sto*, and *melis* be treated as a contraction for *melicus* (*vid.* Cooper's *Thesaurus*), the translation would be, "I am a sweet chimner," &c., and the harshness of the construction would be obviated. I regret I have not been able to find MR. ELLACOMBE'S book on *Bells* in any library to which I have access.

B. E. N.

"PENNY" OR "PENTY" (5th S. iii. 148, 336.)—The statement at p. 336 is hardly conclusive. That the word is spelt with only one *n* in the Prayer Book of 1662 and in some old Bibles, is hardly any more evidence that it is the correct mode of spelling, than the fact that it is spelt *penny* in many other books of equal age and authority can be accepted as proving the contrary. Both forms of spelling are to be met with very commonly in the writings of *Hollinshed*, *Stow*, *Speed*, and other good old writers. *Minsheu*, in his *Dictionarium*, 1627, under the head "peny" refers to "penic," and under "penie" says "see pennie," as if he deemed the latter the more correct orthography. That *peny* is correct because it is probably derived from the Saxon is also hardly satisfactory, as, according to *Junius* (*Ety. Ang.*), the Anglo-Saxon word is *peneg*, *pening*, or *penning*, and the *Belgie* form *penning*, whence come the Teutonic

words *pfening* and *pfenninge*. It would probably be difficult to prove as a mere question of antiquity that *peny* is more correct than *penny*; and, as derived from the Saxon (whether coming originally from the Latin or not), the evidence on the whole is rather in favour of the double *n*.

EDWARD SOLLY.

"Penie" occurs in Tusser's 500 *Points of Good Husbandry* (A.D. 1580). In Tottell's *Miscellany* (1557) an uncertain author writes "penyworth." In the Monk of Evesham's *Revelation* (1482) we read "penoys." Lyly, in his *Euphuës*, gives "penny" and "penniless." In Wicliff's New Testament (1380) we find "penye" and "peny"; in Tyndale's (1534), "peny" and "penny," as in Crannmer's (1539); in Geneva's (1557), "peny"; in Rheims (1582), "penie"; in Authorized (1611), "peny" and "penie" (Bagster's *Hexapla*, Matt. xx. 2, 9, 13). W. P.  
Forest Hill.

THE LORDS HOLLAND (5<sup>th</sup> S. iii. 249, 416).—Evelyn, in his *Diary*, gives an interesting account of Sir Stephen Fox, and, as he was on such intimate terms with him, it is likely to be correct:—

"Sept. 6, 1680.—I dined with Sir Stephen Fox, now one of the Lords Commissioners of the Treasury. This gentleman came first a poore boy from the quire of Salisbury, then was taken notice of by Bp. Duppa, and afterwards waited on my Lord Percy (brother to Algernon, E. of Northumberland), who procur'd for him an inferior place amongst the Clerks of the Kitchen and Greene Cloth side, where he was found so humble, diligent, industrious, and prudent in his behaviour, that his Majesty being in exile, and Mr. Fox waiting, both the King and Lords about him frequently employ'd him about their affaires, trusted him both with receiving and paying the little money they had. Returning with his Majesty to England, after great wants and greates sufferings, his Majesty found him so honest and industrious, and withall so capable and ready, that being advanced from Clerk of the Kitchen to that of the Greene Cloth, he promis'd to be Paymaster to the whole army, and by his dexterity and punctual dealing he obtain'd such credit among the bankers that he was in a short time able to borrow vast sums of them upon any exigence. The continual turning thus of money, and the soldiers' moderate allowance to him for his keeping trust with them, did so much enrich him, that he is believ'd to be worth at least 200,000*l.* honestly gotten and unenvied, which is next to a miracle. With all this he continues as humble and ready to do a courtesie as ever he was. He is generous, and lives honourably, of a sweet nature, well spoken, well bred, and is so highly in his Majesty's esteem, and so useful, that being long since made a knight, he is also advanc'd to be one of the Lords Commissioners of the Treasury, and has the reversion of the Cofferer's place after Henry Brouncker. He has married his eldest daughter to my Lord Cornwallis, and gave her 12,000 pounds, and restor'd that entangl'd family besides. He match'd his eldest son to Mrs. Trollop, who brings with her (besides a greates sum) neare, if not altogether, 2,000*l.* per ann. Sir Stephen's Lady (an excellent woman) is sister to Mr. Whittle, one of the King's chirurgeons. In a word, never was man

more fortunate than Sir Stephen; he is an handsome person, virtuous, and very religious."

EMILY COLE.

Teignmouth.

MOODY THE ACTOR (5<sup>th</sup> S. iii. 323, 375, 477).—Most persons will agree with DR. RIMBAULT that the inscription on the tomb of Moody, stating him to have been "a native of the parish of St. Clement Danes," sets at rest the question of the place of his birth. I admit that very strong evidence must be produced in order to maintain a contrary opinion, and without going so far as to assert that the authorities I am about to quote absolutely disprove that statement, I think they are of sufficient weight to throw a considerable degree of doubt upon its accuracy. Williams (Anthony Pasquin) says:—

"Mr. Moody is a native of Cork in Ireland, where his father followed the profession of *perruquier*; his real name is said to be Cockran. The hero of this memoir worked for several years in the same trade, at a place called Tuckey's Lane in that city. . . . He repaired to the West Indies, where he soon commenced tragedian in a company of performers then established at Kingston, Jamaica."—*Poems*, vol. ii. p. 52 (no date, but originally published in 1786).

"Mr. Moody was born in Cork, in the kingdom of Ireland. His father's name was Cockran, who followed the profession of hairdresser in that town, and brought up this, his eldest, son to the same trade, at which he worked for many years after he was out of his time in Tuckey Street. These little circumstances of biography would probably have been overlooked did not Mr. Moody often declare he is an Englishman, and born in Stanhope Street, Clare Market."—*Secret History of the Green Room*, 1795, vol. i. p. 211.

These accounts were published during Moody's lifetime, and certainly strengthen the strong presumptive evidence, derived from the characters he played, that he was an Irishman. I do not know how far the inscription would be taken as proof in a court of law, but it seems to me to have less than ordinary weight in the case of a man who had changed his name and died in extreme old age in another country, and who is stated to have given himself out as a native of that country. The subject is of little importance, but it possesses some interest as a groundwork for inquiry into evidence.

CHARLES WYLIE.

WHO WAS M. TYRRES? (5<sup>th</sup> S. iii. 508; iv. 94).—He was the noted Jonathan Tyers, who, taking a lease of Vauxhall in 1730, introduced so many improvements into those once famous gardens, that they quickly rose into notice, and soon eclipsed and threw into the shade other places of amusement of a similar character. On his retirement from the management, the date of which event I have failed to ascertain, he fixed his residence at Denbies, near Dorking; and the following extract from the very excellent handbook of the latter place, published by Willis & Sotheran

in 1858, will explain the allusion made to "M. Tyres" in the curious French work quoted from by your correspondent:—

"The original building was converted from a farmhouse into a gentleman's residence by Mr. Jonathan Tyers, a singular man, of Vauxhall notoriety, who gave full scope to his eccentric tastes in his disposal of the grounds. 'He seems,' says Mr. Brayley, 'to have intended that his country seat should form a striking contrast to the place of general amusement at Vauxhall.' In the centre of a gloomy wood, which he called 'Il Penseroso,' he built a small temple, covering it with a number of serious inscriptions, and at the termination of one of the walks there were two skulls placed upon a pedestal, with some verses beneath them, said to be written by Soame Jenyns, while, at a short distance from the temple, two figures, as large as life, represented the Christian and the Unbeliever in their last moments, with a statue of Truth treading on a mask."

Mr. Tyers died in 1767, when "these fantastic embellishments were removed." T. C. SMITH.

**SKEWBALD** (5th S. iv. 66.)—Skewball was, I have heard, the name of a celebrated racing mare which won much fame in Ireland some time in the last century. I have before me a broadside song setting forth her merits, which may interest some of your readers. It was purchased by my grandfather (Edward Shaw Peacock) somewhere about seventy years ago, at a time when the doings of Skewball were still fresh in the memories of racing men. If any picture or good description of her be yet remaining, we might, perhaps, ascertain from it what *Skewbald* signifies:—

"A NEW SONG, CALLED SKEWBALD.  
(C. Croshaw, Printer, Coppergate, York.)

Ye gentlemen sportsmen, I pray listen all,  
And I'll sing you a song in praise of Skewball,  
And how she came over you shall understand.  
It was Squire Mirvin, a peer of our land,  
And of his late actions as I have heard before;  
And how he was challenged by one Sir Ralph Gore  
For five hundred guineas on the plains of Kildar.  
To run with Miss Sportely, that charming grey mare.  
Skewball, then, he hearing the wager was laid,  
He to his kind master said, Be not afraid,  
For I on my side yon thousands will hold,  
I'll lay in your castle a fine mess of gold.  
The time being come, and the cattle led out,  
The people came flocking from east, west, and south,  
To beat all the sportsmen I vow and declare,  
They'd enter their money all on the grey mare.  
Squire Mirvin he smil'd and thus he did say,  
Come, gentlemen sportsmen, that's money to lay,  
Your horses and saddles and bridles prepare,  
For we must away to the plains of Kildare.  
The time being come, and the cattle walked out,  
Squire Mirvin he order'd his rider to mount,  
With all the spectators to clear the way.  
The time being come, not a moment delay,  
These cattle was mounted, away they fly;  
Skewball like an arrow past Miss Sportely did fly,  
And the people steep up for to see them go round,  
They swore in their hearts he ne'er touch'd the ground;  
And as they was just in the midst of their sport,  
Squire Mirvin to his rider begun this discourse,  
O loving, kind rider, come tell unto me,

How far is Miss Sportely this moment from thee?  
O loving, kind master, you bear a great style,  
The grey mare is behind us a full English mile.  
If the saddle maintains us, I warrant you there  
We ne'er shall be beat on the plains of Kildare,  
And as they was running past the distance-chair,  
The gentlemen cry'd, Skewball, never fear,  
Although in this country thou was never seen before,  
Thou by, beating Miss Sportely has broke Sir Ralph Gore.

MABEL G. W. PEACOCK.

Bottesford Manor, Brig.

Some sixty years ago, when I was a boy at Rugby School, the widow of a baronet, who resided in the neighbourhood, used to drive into the town occasionally in an equipage with six brown and white horses, with outriders on steeds of the same colour, which we were told were *skewbald*, in contradistinction to *piebald* (black and white). The turn-out was unique, and, with the attendants in red and white liveries, excited greatly our admiration. J. R. B.

In the west of Scotland this description of a horse does not differ at all from *piebald*. It means an animal in which two or more colours are blended on the body (not on the legs), sometimes roan along with brown, or chestnut and white. But the definition of *piebald*, as Mr. WARD supposes, is certainly not peculiar to a horse of the magpie colours alone. J. R.

Let Mr. WARD call his groom into council, and he will find that the explanation he proposes is perfectly correct; that the word is in common use to designate a brown or bay and white horse, while a black and white one is *pie* or *piebald*. J. R. HAIG.

**THE "RUDDOCK"** (5th S. iii. 492.)—In reply to THEODOR MARX—first let me say, "thanks, evermore thanks," that he, a German, reads not only Spenser, but critically *notes* (I mean no pun) the words and names—Spenser was married in 1594, and died, alas! in 1599, aged forty-five. Twenty-four years after his death, "ruddock" is found (once only) in Shakspeare, i.e., in *Cymbeline* (a favourite play of Southey's), published in 1623.

The passage in which it occurs is so beautiful, that, although well known, I venture to quote it:

"With fairest flowers  
Whilst summer lasts and I live here, Fidele,  
I'll sweeten thy sad grave: thou shalt not lack  
The flower that's like thy face, pale primrose, nor  
The azured harebell, like thy veins, no, nor  
The leaf of eglantine, whom not to slander,  
Out-sweeten'd not thy breath: the *ruddock* would  
With charitable bill (O bill, sore-shaming  
Those rich-left heirs that let their fathers lie  
Without a monument!) bring thee all this;  
Yea, and furr'd moss besides, when flowers are none,  
To winter-ground thy corse."

I give the whole passage. Sir Walter Scott used to say, when he referred to Molière for a

quotation, he could never curtail it. So I always feel with regard to Shakspeare. "Mais revenons à nos moutons." "Ruddock," as I have already said, only occurs once in Shakspeare, "redbreast" twice—first, in the *Two Gentlemen of Verona* :—

"Val. Why, how know you that I am in love?

Speed. Marry, by these special marks—first, you have learned, like Sir Proteus, to wreath your arms like a malecontent, to relish a love-song like a *robin redbreast*," &c.—

and, secondly, in *King Henry IV.*, pt. 1 :—

"Lady Percy. I will not sing.

Hotspur. This the next way to turn tailor, or be *redbreast* teacher."

Now to the point. Shakspeare uses the name "ruddock" in a play representing events before the introduction of Christianity into Britain; he uses the name "redbreast" after that event.

Will this fact (that may have been overlooked) throw any light on the derivation of the word?

DAVID WOTHERSPOON.

Barnes, in his *Glossary of the Dorset Dialect*, gives it as :—"Ruddock, reddick, reddock (a diminutive of *red*), from the Anglo-Saxon 'rud-duc,'" J. S. UDAL.

Junior Athenæum Club.

**JUSTIFIABLE HOMICIDE, OR MANSLAUGHTER?** (5th S. iv. 27, 76.)—The case put by MR. BOULGER illustrates the nice distinctions of the English law of murder, and I cannot agree personally with the conclusion at which W. S. has arrived. If A. had killed the burglar while the latter was attempting to break into the house, he would have been justified, because the homicide would have been committed in order to prevent the "forcible and atrocious" crime of burglary; but the thief having consummated the burglary by effecting an entrance, I apprehend that a different order of considerations arise. The "rifling" of the plate does not seem such a "forcible and atrocious" crime as will justify the homicide. If, then, A. (according to MR. BOULGER's hypothesis), *without challenge*, shoot at the thief and kill him, I think he will be guilty not of manslaughter, but of *murder*, for the provocation is not of such a kind as to reduce the crime to the lesser offence; but if A. *endeavour to arrest* the thief, and shoot at him and kill him in resistance or flight, and it clearly appear that the delinquent could not otherwise be secured, then, indeed, the homicide will be justified. That is my view of the law upon principle. I myself am not aware of any reported case exactly answering to MR. BOULGER's supposed one.

MIDDLE TEMPLAR.

The wording of W. S.'s reply seems to me to be written under the supposition that I was of opinion that the verdict in the hypothetical case I mentioned would be "manslaughter," whereas it was quite the contrary. I thought by styling those

people as quibblers I had avoided any ambiguity on that point, besides being perfectly fair in the description; for, as far as I knew, only quibbles could be brought in support of a verdict for "manslaughter."

D. C. BOULGER.

**AUTHORS WANTED** (3) (5th S. iii. 50R.)—In the biographical memoir of Melchior Inchoffer by Père François Oudin (tom. xxxv. *Des Mémoires de Nicéron*), sufficient reasons are given to show clearly that Jules Clément Scotti is the veritable author of the *Monarchia Solipsorum*. In his fifteenth year admitted into the Order of the Jesuits at Rome, he was grievously mortified and disappointed, early in life, by signally failing in the public examinations, and, at a later period, the refusal of the Superiors of the College to appoint him the Professor of Scholastic Theology so wounded his vanity, that, in the bitterness of his soul, he flung aside the Jesuit's garb, withdrew to Venice, and published *Lucilii Cornelii Europæi Monarchia Solipsorum ad Leon Allatum, Venetiis*, 1645, in-12. This satirical exposure of the vices of the society could only be attributed to the pen of a Jesuit faithless to his vows. No one at the time doubted on whom to fasten the perfidy, and Père Théophile Raynaud entitles his refutation *Judicium de Libello Clementis Scotti*; and the Cardinal Sforza Pallavicino, in his *Vindicationes Societatis*, particularizes Scotti by name. An advocate of the Parliament of Paris and King's-Counsel, Pierre Restaut, the celebrated grammarian, is the acknowledged translator into French of the treatise in question, from the edition printed at Venice in 1652; and it is worthy of especial remark, that the name of Melchior Inchoffer, on the title-page of this edition, is eliminated from the frontispiece of the republication in 1754, Amstel, Paris, in-12.

WILLIAM PLATT.

Conservative Club.

**HUGH BROUGHTON** (5th S. iv. 48.)—Seeing Hugh Broughton's name, I was reminded of a MS. letter of his, in Greek, addressed to Lord Burghley, "to recommend the bearer, a fine scholar, to Dr. Bing, to be Fellow of Clare Hall, Oct., 1588." This letter is in the *Catalogue of the Lansdowne MSS.* (Lond., 1807), p. 220. Another letter of Hugh Broughton's to Lord Burghley is mentioned, at p. 331, "Of his contest with Dr. Andrews of the meaning of the words Sheol and Hades, &c., April 14, 1597"; another, at p. 332, to Lord Burghley, in which "he blames the Archbishop for hindering his new translation of the Bible, June 11, 1597."

This *Catalogue* is a perfect mine of the most curious and valuable information of every description, but more particularly on English history and antiquities. The entire collection was announced to be sold by auction, early in the spring of 1807, by Messrs. Leigh & Sotheby, and I am informed that it was purchased for the British

Museum. No doubt it has been extensively used by all investigators of English and Scottish history, as it contains a very considerable collection of original letters from the Kings and Queens of England and Scotland from the time of Henry VIII. to that of George II., and also "many volumes of copies, done at a great expense, from the Tower and Cottonian Records. Many of them are of singular value, as they preserve the contents of some originals, which are obliterated, burnt, or lost" (*vide* Preface). In the language of the laborious compiler (who was he?), "If any manuscripts ever deserved a circumstantial catalogue, these surely do." J. MACRAY.

THE "SEVEN COMMUNES" OF VICENZA (5<sup>th</sup> S. iv. 68).—Awaiting further particulars, I can inform Mr. LLOYD OWEN that if he will take the trouble to run his eye through the headings of the Augsburg *Allgemeine Zeitung* for the last five years—unfortunately, I cannot be more precise—he will find a series of interesting letters upon this Teutonic branch, so remarkably severed from the parent stem. The language of the Seven Communes, not being derived from any existing German dialect, although, of course, cognate with all, is a rich and not fully explored mine of old German. The inhabitants are, however, now rapidly becoming Italians.

If my memory serves me, there are a few German villages in Piedmont as well, not far from Pinerolo. H. K.

BOSWELL'S "TOUR TO THE HEBRIDES" (5<sup>th</sup> S. iii. 488).—QUIVIS inquires after a certain portrait of Dr. Johnson by Opie, "begun in 1783, resumed in 1784, but never completed, he believes." The picture remains as it was left, unfinished. It represents the Doctor without his wig, and, in spite of its incompleteness, is a striking portrait, and, no doubt, true to nature. His short-sightedness is evident, and his carelessness of dress suggested. It was purchased from Dr. Dibdin by the late Mr. Neeld of Grittleton, and now hangs in the best company at Grittleton House, in the very interesting collection of Sir John Neeld, Bart. CROWDOWN.

AN ANCIENT "SENTENCE OF CURSEING" (5<sup>th</sup> S. iii. 501).—I have the best reason to believe that this ancient observance is not obsolete. I was informed a month or two ago that there was notice that any one entering the Pope's private Record room, one or two officials excepted, without special authorization, was, *ipso facto*, excommunicated. No one can obtain access to the records without very special authority; but it may be useful to those disposed to stray into these old literary pastures to know the spiritual penalties they are liable to if unauthorized.

J. C. H.

ENGLISH HISTORY (5<sup>th</sup> S. iv. 47).—H. A. W. can find very useful lists of authorities for English history prefixed to the divisions of Mr. Green's *Short History of the English People* (Macmillan). The want expressed by H. A. W. prompts me to offer a suggestion. In using the valuable little volumes of the series "Epochs of History," edited by Mr. Morris, it occurred to me that a great boon would be conferred upon students if in each of them the author would give a list of the most trustworthy authorities on the particular epoch which forms his subject. This could doubtless be very easily done; and such a list would be of the greatest value to students generally, who often have great difficulty in even finding out the best books to read, hence losing much valuable time, which might be saved had they reliable guides such as I suggest. R. G.

Liverpool.

H. A. W. will find the Histories of England by Creasy, May, Molesworth, and Yonge, of great service. J. POTTER BRISCOE.

Nottingham.

CALAIS SANDS AND DUELLERS (5<sup>th</sup> S. iii. 428.)

—If B. will refer to Bliss's edition of Bishop Earle's *Microcosmography* (1811, p. 91), he will find that English duellists resorted to Calais sands at least as early as 1600. In Samuel Rowlands's *Good News and Bad News*, 1622 (Huntarian Club reprint, p. 41), we have these lines:—

"Gilbert, this glove I send thee from my hand,  
And challenge thee to meet on *Callis* sand,  
On this day montheth resolve I will be there,  
Where thou shalt finde my flesh I will not feare.  
My Cutler is at worke both day and night,  
To make the sword wherewith I meane to fight."

S—H.

MADEIRA AND MATTER (5<sup>th</sup> S. iii. 504).—In DR. CHANCE'S interesting communication on this head, I think there is a slight error. The Portuguese did not colonize the island in 1419. Tristan Vaz and Juan Gonzales discovered the island in that year, but Prince Henry did not colonize it until 1421. Chaptal says the vines were planted there in 1420, but that is also a slip of the pen, although, like the other, it is of no great moment. It does not appear to be known with what grape the island was stocked originally. Some say it was the Malvasia grape direct from Candia; others that it was the Malvasia grape (originally from Candia) taken straight from Portugal. Others think it to have come from Napoli di Malvasia, in the Morea. Of course, the probability is that the Portuguese transplanted vines that were growing at the time in Portugal, whether these came originally from Candia or the Morea or not. A. Jullien, in his *Topographie de tous les Vignobles Connus*, says, p. 502, that some people are positive—on *assure que*—that the first plants were carried

thither from the island of Cyprus by the express order of Prince Henry. It would be very interesting if any of the correspondents of "N. & Q." could refer me to documents establishing anything for certain on this head.

C. A. WARD.

SERGEANT JOHN HEYLE (5th S. iv. 73.)—MR. PASSINGHAM says: "Sergeant Heyle . . . whose name is also spelt 'Hele' and 'Heele.'" It may be added that Manningham spells it "Heale" (see *Diary*, p. 36). The late Mr. Bruce, editor of *The Diary* (1868), says, in a footnote, "Sergeant Hele was one of the legal butts of the time."

WM. PENGELLY.

Torquay.

THE NINE OF DIAMONDS (5th S. iv. 20.)—There are here seven reasons assigned for its being called the Curse of Scotland; but I would suggest an eighth. Does "curse" not appear in this phrase as a modification of "cross"?—the Curse of Scotland = the Cross of Scotland = St. Andrew's Cross. Does the form of the Nine of Diamonds not suggest this derivation? *Corse* or *curse* is a well-known old way of pronouncing *cross* in Scotch. This derivation does away with a great deal of sentimental guessing; but I have no doubt it is the true one, though the question still remains, why was it applied to the Nine of Diamonds, and not to any of the other nines? I have not considered this point.

HENRY KILGOUR.

P.S.—When I say the form of the Nine of Diamonds suggests (to some extent) the form of St. Andrew's Cross, it is meant that we may suppose two cross lines proceeding from the diamonds at the top through the centre diamond to the diamonds at the foot. This may be held to be somewhat fanciful, but it is a fanciful matter with which we are dealing.

[See "N. & Q." 4th S. vi. 194, 289; 5th S. iv. 97.]

CROFT BRIDGE (5th S. iv. 26.)—The following is the inscription on Croft Bridge, copied from *Surtess's History of Durham*, vol. iii. p. 408:—

"The blue stone which marks the boundary (between the counties of York and Durham) rests on the pier of the third arch from the Durham side, and is inscribed:—  
[DUN.] CONTRIBVAT NORTH RID. COM. EBOR. ET COM.  
DUNEL. STATV. APUD SESS. VTRQ. GEN. PAC. AN. DO. 1673."

H. F. BOYD.

"BRANANS" (5th S. iv. 26), I presume, is inserted as an abbreviation for "branding-irons," tools used for marking quantity in gallons, alcoholic strength, &c., in casks so gauged by excise officers.

AN OLD VINTNER.

"ERNESTO: A PHILOSOPHICAL ROMANCE" (5th S. iv. 27), was the work of William Smith, author of *Thorndale*, &c. It was his first prose work, and written some years before its publication in 1835. See Principal Tulloch's article on "The Author of

"Thorndale" in *The Contemporary Review*, vol. xxv. p. 381 (Feb., 1875).

E. A. P.

MILTON'S AND SPENSER'S USE OF THE WORD "CHARM" (5th S. iv. 25.)—It has been pointed out that Milton used the word "charm" as signifying "combined harmony." Spenser employed it as equivalent to "tune," *c. g.*:—

"Here we our slender pypes may safely charme."

This line is in the *Shepherds Calender* (October), and the "Glosse" explains:—"Charme, temper and order; for Charmes were wont to be made by verses, as Ovid sayth, 'Aut si carminibus.'"

In his poem, *The Teares of the Muses*, *charmes* mean songs:—

"Whilset favourable times did us afford  
Free liberty to chaunt our charmes at will."

In *Colin Clouts Come Home Againe*, the "shepherds boy" is described as

"Charming his oaten pipe unto his peres."

ROBERT J. C. CONNOLLY, Clk.

Bathangan, co. Kildare.

BAKEWELL'S SHEEP (5th S. iii. 446.)—MR. Andrew Wood of Broxbushes, near Corbridge, Northumberland, to whom, through a mutual friend, I submitted your correspondent's inquiry, has had the kindness to send the subjoined reply:—

"I am glad that I can give you the information you seek. Refer to *Youatt on the Sheep*, pp. 315, 316, and 317, and in a note at the foot of these pages you will find all you require. I think the 6,200 guineas would be the aggregate price of one season's rams."

In London's *Encyclopædia of Agriculture*, sixth edition, London, 1869, p. 127, it is stated as follows:—

"The prices at which Bakewell's rams were hired appear enormous. In 1789 he received twelve hundred guineas for the hire of three brought at one birth, two thousand for seven, and, for his whole letting, at least three thousand guineas."

"Shepe, in myne opynyon, is the most profyt-ablest cattell that any man can haue," quoth Judge Fitzherbert in his *Book of Husbandry*, 1539, and I trust J. R. himself can fully endorse this sentiment.

J. MANUEL.

Newcastle-upon-Tyne.

RT. HON. RICHARD HAMILTON, 1767 (5th S. iv. 27.)—"His Most Faithful Majesty" is the well-known title of the King of Portugal: this makes it most likely that the word *PELAGIUS* cannot read is as he suggests. The relationship between the duke and this Mr. Hamilton I cannot explain; it was most likely of an extremely Scottish description.

C. F. S. WARREN, M.A.

Bexhill.

ARMS AT SOUTH WRAXHALL, WILTS (5th S. iv. 48.)—The arms described are those of Kenyon impaling Lloyd. The crest is that of Kenyon. The match commemorated is that of Thomas Ken-

yon (b. 1688, d. 1731), who married Catharine, daughter of Luke Lloyd of Bryn (see *Peerage*, s.v. "Kenyon"). There is, of course, no connexion between the arms and the words "God save Queen Elizabeth."

J. WOODWARD.

ENGRAVING OF BELISARIUS (5<sup>th</sup> S. iii. 68, 113, 258, 297).—A polite and friendly note from Mr. Isaac Preston, with a faint address which I cannot read, and therefore can only acknowledge through "N. & Q.," states as follows:—

"I have the print you refer to. It has been in my family from the last century. It is 22½ inches in length, by 19½ inches in depth, and is inscribed, 'Vandyke, pinxit; J. Goupy, delineavit; G. Scotin, sculpsit, Londini.'

"'Date obolus Belisario.

"'Ex Vandyke ad humanum formam tabula in sedibus præclarissimi Richardi Boyle Comitis Burlingtoniæ, &c., Pericelsidis Equitis, bonarum artium in Patria Restauratoris.'

"I apprehend, as the [personal possessions\*] of Boyle, Earl of Burlington, with the Burlington estates passed into the Dukedom of Devonshire, that the picture, from whence the engraving, is at Chatsworth or some other mansion of the Duke. (Signed) ISAAC PRESTON."

HERBERT RANDOLPH.

Worthing.

WYCH ELMS (4<sup>th</sup> S. vi. 458; 5<sup>th</sup> S. iii. 453).—In the village of Earls' Colne, Essex, there is a very fine avenue of wych elms, extending from the church to the entrance of the priory. They are very ancient, and of great size, most of them much decayed. This priory was founded by Aubrey de Vere, Earl of Oxford, principally as a burial-place for himself and his descendants, and made dependent upon the Abbey of Abingdon.

This seems corroborative of MR. CHATTOCK'S view, as the ground on which these trees are standing certainly did form part of the possessions of this religious house. See Dugdale's *Monasticon*, vol. i. p. 436, fol., 1682. EDMUND TEW, M.A.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Pilgrim-Memories; or, Travel and Discussion in the Birth-Countries of Christianity with the late Henry Thomas Buckle.* By John S. Stuart-Glennie, M.A., Barrister-at-Law. (Longmans & Co.)

This book forms part of a series which the author states that he intends dedicating to the exposition of what he conceives to be the "Modern Revolution," which revolution he expects will result in the "enunciation, verification, and application of the rational or ultimate law of history." If we ask what is this "Modern Revolution," in the midst of which we are unconsciously living, we find it

consists, broadly speaking, in the substitution for Christianity of something which, we suppose, may be called the Religion of Humanity. If we ask what is this "ultimate law of history" the plainest answer that we get is, that it is "a law of change in men's notions of the causes of change," a phrase which, perhaps, we had better leave our readers to make out for themselves by the help of Mr. Glennie's book. A considerable portion of the present volume is devoted to Socratic dialogues between A. and B., i.e., between the author and Mr. Buckle. Here everybody will expect to find some hard reading, nor will this expectation be disappointed. It may be well that we should have books written from time to time which do not shrink from the discussion of the "laws of quantitative and qualitative relativity"; but they are books for the few, and this is one of them. Mr. Glennie appears to have acted very carefully the part of Boswell to Mr. Buckle's Johnson, and this volume is the result. If Mr. Stuart-Glennie had written simply a book of travels, it would have been a very interesting one. Often have we wished that we could have kept him by the "shore of the Sea of Coral," or in "Flowery Sidon," instead of following him into the mazes of "co-oneness," and into his elaborate assertion and re-assertion of his disbelief in historic Christianity. There can be no question that Mr. Glennie has delivered his soul, on this point, in the work now before us, but we could have spared some of the iteration with which he has effected it. There are many passages of interest in the discussions recorded between the author and Mr. Buckle, and it is curious to see how the balance inclines now to one side and now to the other, sometimes the one and sometimes the other exhibiting the greater fairness towards that Faith which both had abandoned, and whose cradle they were on their way to visit. Mr. Buckle would not give up his belief in the immortality of the soul, an amiable weakness in Mr. Glennie's eyes, which we will not accuse him of sharing, though some of the greatest minds in the ancient world were not free from it. Mr. Glennie has been under the influence of the "colossal beauty" of the gods of Egypt, and come away with the conviction that Christianity is only a veiled Osirianism. He has drunk his Western sherry in the desert of the Wanderings, and come to the conclusion that because you can do so with a certain amount of comfort in the nineteenth century of the Christian era, therefore the story of the Forty Years' Wanderings of the Israelites must be a falsehood. He is deeply impressed with the absolute necessity of the revolution which he proclaims as imminent. The undertone of his book is hardly less hostile to the existing order of things than the speech of a Hegelian captain, recorded by Madame de Gasparin, in her *Near and Heavenly Horizons*,

\* I cannot decipher the original word.

as spoken during the troubled times of 1849 :—"The world," said he, 'advances to a social revolution; it will leave its winter skin on the bushes of the month of May.'—'But those others—the obstructives as you call them—will defend their old customs.'—'I know it well.'—'And then?'—'And then—we kill them.' This was said with a voice sad but inexorable." Equally inexorable, though not quite so sad, is the tenor of Mr. Stuart-Glennie's language. If *Pilgrim-Memories* were not otherwise remarkable, it would at least have the merit of forewarning us of the nature of the "Modern Revolution."

*The Quarterly Review*. No. 277, July. (Murray.)

"THE First Stewart in England" is the title of a remarkable article in the *Quarterly*, in which James I. is proved to have more right to the designation of "British Solomon" than he has been hitherto supposed to have. A subsequent article, "More about Napoleon," shows that "the Corsican," utterly disregarding truth as he did, was not near such a hero as romantic writers have declared him to be. Scholars will turn with pleasure to "Virgil in the Middle Ages" to see how the ancient poet influenced his posterity for successive epochs. The especial light article is on "Balloons and Voyages in the Air"; that on "Falconry in the British Isles" is both learned and amusing; and those readers who have sympathy with the drama will be pleasantly interested in the paper on the "Théâtre Français." In other contributions the *Quarterly* for July maintains its high reputation.

*The St. James's Magazine and United Empire Review*. Edited by S. R. Townshend Mayer. (Moxon.)

WE direct especial attention of our readers generally, and of American readers particularly, to an article in the present number on Edgar Allan Poe, by Mr. J. W. Dalby. It affords a better and truer idea of that remarkable, unhappy, and much to be pitied genius, than can be found elsewhere. It is written with great good feeling, without any ultra-worship for the poet, and with unquestionable fairness to the man. Griswold, of course, pilloried Poe, pelted him with filthy missiles, and then proclaimed him unclean. Ingram's biography is not, as so many have thought, a vindication and rehabilitation of Poe, but an affectionate excuse for him. Poe was neither so hideous as the one nor so faultless as the other would have us believe him to be. Mr. Dalby says pertinently of the affectionate apologist: "It is not that we question the truth of his charitable view; we only want it to carry the same weight as the old accusations did by being equally elaborate and outspoken."

*Old and New London: Westminster and the Western Suburbs*. By Edward Walford. Part XXXII. (Cassell & Co.)

GENERALLY speaking, a very good number very well illustrated. It admits, however, of a remark on one point. At p. 408 is repeated the story that "God Save the King" is a translation of French words by M. de Brinose, which were always sung by the young ladies of St. Cyr when Louis XIV. entered their chapel! The authority for this is the *Mémoires de Madame de Créqui*. Mr. William Chappell's *Popular Music of the Olden Time* contains all that is known of the history of the National Anthem, and the July number of the *Quarterly* (1834) proves that the *Mémoires of the Marquise de Créqui* is a modern romance and utterly untrustworthy. The statement that the music of "God Save the King" was composed by "the famous Sully" is doubtless a misprint,

which substitutes a great Minister for Lulli, the music-composer.

*Le Conte d'Hiver*. Drame, en Cinq Actes, de W. Shakespeare. Traduit en Vers Français, par le Chevalier de Chatelet. (Rolandi.)

THE Chevalier de Chatelet is well known for his various abilities. One of them is to be seen in the facility with which he gives a French air and tone to Shakespeare. This he has shown in his rhymed translation of *A Winter's Tale*. It is very well done, with some strangeness about it; and one cannot help seeing, if another hand were to translate this French version back into English, how curiously unlike the original it would be. The Chevalier alludes, half apologetically, to his many years; but he needs no indulgence on that score. He is a very clever person indeed, and nothing daunts him. What may a man not yet do, who at seventy-five has a smart fit of apoplexy in the morning, attends a grand concert in the evening, and, before he goes to bed, writes his own epitaph, in the form of a sonnet, which has no trace of fit or fatigue in it!

MR. J. R. DORE (Huddersfield) writes:—"I should be glad to be informed from what version of the Bible the epistles and gospels were taken before our present Prayer-Book was issued. Dr. Hook and many others say from the Bishops' Bible; but having carefully compared the Prayer-Books of 1559 and 1604 with the Dotted Bible, and the edition of 1595 of the Bishops' Bible, I find some other version must have been used, as the epistles and gospels in King James's Prayer-Book differ most extensively from the Bishops' translation."

THE HINDOO FAKERS and their wild acts of devotional discipline are tolerably familiar to all of us. Our contemporary *The Orientalist* has made a note of one of these acts which was not previously known to us:—"Burying the body under ground, with the head downwards, having from the middle of the body to the heels in the air, and in that situation to be engaged in the ceremony called 'Yap,' or silent repetition of the name of God." It strikes us that under such conditions the ceremony would soon end in eternal silence.

### Notices to Correspondents.

W. FREELOVE.—The writing is, as you suggest, too small. We much prefer that communications on different subjects should be written on separate sheets of paper, and only on one side.

C. AUSTIN (Baltimore).—"Money the sinews of war." See "N. & Q." 4th S. xi. 324, 348, 472; xii. 18.

BETA ("Irish Society in the Seventeenth Century") is requested to forward his name and address.

GEORGE ELLIS.—An abbreviation, and still in use.

O. DOUCE.—At an early opportunity.

R.—Unavoidably deferred.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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## LONDON AND COUNTY BANKING COMPANY.

Established in 1836, and incorporated in 1874, under "The Companies Act, 1862."

SUBSCRIBED CAPITAL, £3,750,000, in 75,000 Shares of £50 Each.

## REPORT adopted at the Half-Yearly General Meeting, 5th Aug., 1875.

The Directors, in laying before the Proprietors the Balance-Sheet of the Bank for the Half-year ended on 30th June last, have the satisfaction to report that, after paying Interest to Customers and all charges, allowing for Rebate and making provision for ordinary Bad and Doubtful Debts, the Net Profits amount to £165,920 2s. 10d. This sum, added to £18,936 9s. 5d. brought forward from the last account, produces a total of £184,856 12s. 3d.

They have declared an Interim Dividend for the Half-year at the rate of 16 per cent per annum, which will absorb £96,000, and, after reserving £6,093 15s. to meet Interest accrued on New Shares, there remains a balance of £82,762 17s. 3d. to be carried forward to Profit and Loss New Account.

The Directors regret to report that an exceptional loss has been incurred through the failure of Messrs. A. Collie & Co., whose drafts upon various firms, amounting to £213,398 17s., held by the Bank, have not been, or will not be, paid at maturity, or in full. To meet this loss the Directors have transferred from the Reserve Fund and placed to a special account the sum of £75,000, which, with the balance of Profit and Loss carried forward, will, in their judgment, be an ample provision for any deficiency that may arise.

The Reserve Fund, after the above deduction, stands at £636,895.

The Directors have the pleasure to report that they have elected Mr. Robert A. Brooks (of the firm of Messrs. Robert Brooks & Co., of St. Peter's Chambers, Cornhill) to a seat at the Board, vacant by the retirement of Mr. N. Alexander.

The rules and regulations for granting retiring and other allowances to Officers of the Bank having been submitted to Counsel for consideration, he has advised that it is desirable that the resolution passed by the Proprietors at the Annual General Meeting held on 4th February last, authorizing the Directors to grant those allowances, should be confirmed by the Proprietors at an Extraordinary Meeting, which, in conformity with notice already given, will be held after the conclusion of the present Meeting, when the resolution referred to will be submitted for confirmation.

The Dividend, £1 12s. per Share, free of Income-Tax, will be payable at the Head Office, or at any of the Branches, on or after Monday, 16th inst.

## Balance-Sheet of the London and County Banking Company, 30th June, 1875.

|  |            |   |   |
|--|------------|---|---|
| Dr.  |            |   |   |
| Capital paid-up                                | £1,800,000 | 0 | 0 |
| Installments received in respect of New Shares | 253,790    | 0 | 0 |
| Reserve Fund                                   | 828,000    | 0 | 0 |
| Installments received in respect of New Shares | 111,266    | 0 | 0 |
|  | 636,895    | 0 | 0 |

|  |             |    |    |
|--|-------------|----|----|
| Amount due by the Bank for Customers' Balances, &c.  | £1,540,007  | 17 | 1  |
| Liabilities on Acceptances, covered by Securities  | 1,967,489   | 6  | 0  |
| Profit and Loss Balance brought from last Account  | 18,936      | 9  | 5  |
| Gross Profit for the Half-year, after making provision for Bad and Doubtful Debts, viz.  | 445,428     | 7  | 7  |
|  | 464,374     | 17 | 0  |
|  | £25,734,549 | 0  | 1  |
| By Cash on hand at Head Office and Branches, and with Bank of England  | £2,800,464  | 3  | 1  |
| Cash placed at Call and at Notice covered by Securities  | 2,989,006   | 17 | 9  |
|  | £4,100,201  | 0  | 4  |
| Investments, viz.—   |             |    |    |
| Government and Guaranteed Stocks   | 2,061,514   | 16 | 9  |
| Other Stocks and Securities  | 85,163      | 7  | 6  |
|  | 2,106,918   | 4  | 3  |
| Discounted Bills, and advances to Customers in Town and Country  | 14,821,608  | 1  | 3  |
| Liabilities of Customers for Drafts accepted by the Bank (as per Contra)   | 1,960,488   | 6  | 0  |
|  | 16,708,096  | 7  | 3  |
| Freehold Premises in Lombard Street and Nicholas Lane, Freehold and Leasehold Property at the Branches, with Fixtures and Fittings | 421,815     | 9  | 10 |
| Interest paid to Customers   | 102,915     | 0  | 7  |
| Salaries and all other expenses at Head Office and Branches, including Income-Tax on Profits and Salaries                          | 123,413     | 17 | 10 |
|  | £25,734,549 | 0  | 1  |

## Profit and Loss Account.

|   |          |    |    |
|---|----------|----|----|
| To Interest Paid to Customers, as above   | £109,575 | 0  | 7  |
| Expenses  | 40       |    |    |
| Rebate on Bills not due, carried to New Account                                   | 123,413  | 17 | 10 |
| Dividend of 8 per Cent. for Half-year   | 96,000   | 0  | 0  |
| Reserve to meet Interest accrued on New Shares                                    | 6,093    | 15 | 9  |
| Balance carried forward   | 66,762   | 17 | 3  |
|   | £464,374 | 17 | 0  |
| By Balance brought forward from last Account                                      | £18,936  | 9  | 5  |
| Gross Profit for the Half-year, after making Provision for Bad and Doubtful Debts | 445,428  | 7  | 7  |
|   | £464,374 | 17 | 0  |

We, the undersigned, have examined the foregoing Balance-Sheet, and have found the same to be correct.

(Signed) WILLIAM NORMAN, } Auditors.  
RICHARD H. SWAINE, }  
STEPHEN SYMONDS, }

By Order, GEO. GOUGH, Secretary.  
London and County Bank, 25th July, 1875.

**LONDON AND COUNTY BANKING COMPANY.**—NOTICE IS HEREBY GIVEN, THAT A DIVIDEND on the Capital of the Company, for the Half-year ended 30th June, 1875, at the rate of 16 per cent. per annum, will be PAYABLE to the Proprietors, either at the Head Office, 21, Lombard Street, or at any of the Company's Branch Banks, on or after Monday, the 16th instant.  
By Order of the Board,  
W. MCKEOWN, } Joint General Managers.  
WHITBREAD TOMSON, }  
21, Lombard Street, 6th August, 1875.

# NOTES AND QUERIES:

A Medium of Intercommunication

FOR

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EDITED BY DR. DORAN, F.S.A.

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No. 85.

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## Notes.

## NAUTICAL SCENE IN THE "COMPLAYNT OF SCOTLANDE," 1549.

(Leyden's ed., p. 61; E. E. Text, p. 40.)

This passage has fared badly at the hands of able editors. It has engaged the attention, successively, of Leyden, in the Glossary appended to his edition; of M. Jal, in his *Archéologie Navale* (vol. ii. p. 530), where he gives the extract, with translation into French, notes, and commentary; and, lastly, of Mr. Murray, to whom we are indebted for the admirable edition put forth by the Early English Text Society.

Mr. Murray, himself not versed in the ways and parlance of those who go down to the sea in ships, no less wisely than modestly called in the aid of a nautical assessor. But, unfortunately, it did not occur to either editor or assessor to have recourse to French for an explanation of the sea terms made use of. Consequently they have left the passage pretty much as they found it. Many of the words bear on their face, not that they have been merely derived from, but that they actually are, French. It is now matter of commonplace that at the beginning of the sixteenth century the intimate relations which had long subsisted between Scotland and France had literally flooded the Scottish language with words, and

even phrases, taken over bodily, without any change save of a purely phonetic kind, from the French vocabulary. Very many of these adoptions remain in often unsuspected use to the present day. It is interesting to have clear proof furnished by the *Complaynt* that seafaring Scotsmen of that time were in exactly the same case of verbal indebtedness to their French allies as were their friends ashore. This will be seen anon.

Of Leyden's contribution to the clearing of this chapter there is not much to be said. As he went in for omniscience, he was not likely to feel himself under any necessity to consult an expert. His chief merit in connexion with this part of his work is that he has attempted little. That merit, however, is largely detracted from by the fact that of that little most is wrong.

But M. Jal's effort is of quite another sort. It will be found to take high rank among the curiosities of literature. Not professedly comic, it is assuredly far more mirth-stirring than most essays in that vein. It is perfect as it stands. It will not bear another burlesque touch. The laws of proportion, harmony, due balance of parts, contrast, would be outraged by an absurdity the more. Another blunder would spoil this *chef-d'œuvre* as a work of art. And it is more than a pity that one has to write at all in this spirit of Jal, for he has undeniably done good service in a department of work which very few have even entered on. But his dealings in the matter of this "gay galliasse" can prompt only one question, put with mirth chastened by sadness, "Que diable allait-il faire dans cette galère?"

In the *Complaynt of Scotlande* the scene stands as follows. I divide and number the situations for convenience of reference:—

1. "Quhar that i leukyt far furtist on the salt flude, there i beheld ane galiassie gayly grathit for the veyr, lynd fast at ane ankir, and hyr sailis in hou.
2. "I herd many vordis among the marynalys, bi i vist nocht quhat thai menit. zit i sal relchere and report ther crying and ther cal.
3. "in the fyrst, the master of the galiassie gart the botisman pas vp to the top, to leuk far furtit gyf he culd see ony schips. than the botis man leukyt sa lang quhil that he sau ane quhyt sail. than he cryit vith ane skryl, quod he, i see ane grit schip.
4. "than the maister quhisit, and bald the marynalys lay the cabil to the cablistok, to veynde and veye. than the marynalys began to veynd the cabil, vith many loud cry. and as ane cryit, al the laif cryit in that samyn tune, as it hed bene ecco in ane hou heuch. and as it aperit to me, thai cryit thir vordis as effir follouis.
5. "veyra, veyra, veyra veyra, gentil gallandis, gentil gallandis. veynde i see hym, veynd i see hym.
6. "pourbossa, pourbossa. hail al ande ane, hail al ande ane, hail hym vp til vs, hail hym vp til vs.
7. "Than quhen the ankry vas halit vp abufe the vatir, ane marynel cryit, and al the laif follout in that sam tune, caupon caupona, caupon caupona, caupon hola, caupon hola, caupon holt, caupon holt.
8. "sarrabossa, sarrabossa. then thair maid fast the schank of the ankry.

9. "And the maistr quihailit and cryit, tua men abufe to the foir ra, cut the raibandia, and lat the foir sail fal, hail doune the steir burde lufe harde a burde. hail eftir the foir sail scheit, hail out the bollene.

10. "than the master quihailit ande cryit, tua men abufe to the mane ra, cut the raibandia, and lat the mane sail and top sail fal, hail doune the lufe close aburde, hail eftir the mane sail scheit, hail out the mane sail boulene.

11. "than anc of the marylinalis began to hail and to cry, and al the marylinalis ansuert of that samyn sound. hou hou, pulpela pulpela. boulena boulena. darta darta. hard out steif, hard out steif. afoir the vynd, afoir the vynd. god send, god send, sayr vedthir, sayr vedthir. mony pricis, mony pricis. god foir lend, god foir lend. stou, stou. mak fast & belay.

12. "Than the master cryit, and bald renze ane bonet. vire the trossis. nou heise.

13. "than the marylinalis began to heis up the sail, cryand. heisau, heisau. vorsa, vorsa. vou, vou. ane lang draucht, ane lang draucht. mair maucht, mair maucht. zong blude, zong blude, mair mude, mair mude. false flasche, false flasche, ly a bak, ly a bak. lang snak, lang snak. that that, that that. thair thair, thair thair. zallou hayr, zallou hayr, hips bayr, hips bayr. til hym al, til hym al, viddefullis al, viddefullis al. grit and smal, grit and smal, ane and al, ane and al. heisau, heisau, nou mak fast the theysr.

14. "Than the master cryit, zour zour topinellis, hail on zour top sail scheit, vour zour listaris and zour top sail trossis, & heise the top sail heiar. hail out the top sail boulene.

15. "heise the myssen, and change it ouer to leuart. hail the linche and the scheitis. hail the trosse to the ra.

16. "Than the master cryit on the rudir man, mair keip ful and by. a luf. cumna heiar. holabar. arryna. steir clene vp the helme. this and so.

17. "Than quhen the schip vas takitit the master cryit, boy to the top. schalk out the flag on the top-mast.

18. "tak in zour top sails and thirl them. pul doune the nok of the ra in dagger vyise. marylinalis stand be zour geyr in taklene of zour salis. euery quartar mster till his auen quartar.

19. "hoitis man, bayr stanis & lyme pottis ful of lyme in the craklene pokle to the top, and paneis veil the top vicht paneois and mantillis. . . .

20. "Than this gaye galliase, beand in gude ordour, sche follouit fast the samyn schip that the botis man hed sene, and for mair spede the galliase pat furth hiz stoytene salis, ande ane hundredth arie on euerye syde. the master gart al his marylinalis & men of veyr hald them quiet at rest, be reason that the mouyng of the pepil vitht in ane schip, stoppis hyr of hyr faird. of this sort the said galliase in schort tyme cam on vynduart of the tothir schip."

1. "Hyr salis in hou." Leyden says, "in the hold." The text contradicts him; they were bent. There is no meaning of the Scottish *hou* or *how* which will correspond to the position of the sails if it be not *how*, a coil or covering. But "in hou" appears to be simply the transcript of *en haut*, aloft. Jal so translates the words.

4. Then the muster bade the mariners bring the cable to the capstan to wind and weigh. Leyden says, *cablistok* is cable-block.

5. "Veyra, veyra," *virez, virez. Virer au cabestan* is to heave at the capstan. So Rabelais (iv. 22), "Le câble au cabestan! vire, vire!" Leyden notes, "Veyra, a sea cheer, quasi vee a'."

6-8. "Pourbossa," i.e., *pour bosser. Bosser le câble* is to stopper the cable; *bosser l'ancre*, to stow the anchor.—"Caupon, caupona." *Capon* is the cat-tackle; *caponner l'ancre*, to cat the anchor; *caupon holt*, make fast the cat-tackle fall.—

"Sarrabossa," *serrebosse*, the shank-painter. But the author has forgotten to "fish" his anchor, without which it would be impossible to pass the *serrebosse*. Or—and this seems the more likely supposition—he has mistaken the *capon* for the fish-tackle, under the mistake that he has hooked his cat-tackle at *pour bosser*. He may have been led into this error by the fact that the cat-head in French is *bossoir*; and the cat-head stopper, which is passed through the ring of the anchor after it is hauled up to the cat-head, is called *bosse de bout*. Then it will be seen that, on the word *pourbosser* being given, he changes the *virez!* heave! to "haul him up to us." And, "when the anchor was hauled up above the water," the *capon* was hooked and hauled, then at once the *serrebosse*, the shank-painter, passed. Leyden here informs us that *caupona* is "a sailor's cheer in heaving the anchor; the radical term is probably *coup*, to overturn."

9. "Cut the raibandia." Fr. *rabans*, rope-bands or robands. The cutting of these to loose the sails shows that they were merely what sailors call stops, of spun yarn or other inexpensive material, and not gaskets fixed to the yard and passed round the sail.

The foresail is now let full, the starboard tack hauled down, lee sheet close aft, and the bowline hauled; and (10) the mainsail is, in like manner, set. The main-topsail, it will be noticed, is let fall, but neither sheeted home nor hoisted. It must also be remarked, that sail is not made till the anchor is not only up, but stowed, although the vessel is lying in a bay or gulf, and so close to a lee shore that the author, walking on the beach, hears all that goes on. These and similar remarks, *passim*, are not made at all in a captious spirit, but in corroboration of the author's own statement that he is merely calling on his memory, not on his judgment; for he says of the words he reports, "i vist nocht quhat thai menit"; and also in contradiction of the view of Jal, that the whole scene is carefully studied, thought out, and consistent with itself, not a hap-hazard airing of the nautical vocabulary of the author.

Rabelais in like manner close hauls his ship, but on the port tack,—"*Pare les couets: pare les escoutes! Pare les bolines! Amure habord!*" Case (i. e. haul close aft) *escoute* de tribord!" It is more than possible that the storm in *La Navigation de Panurge* (Lyons, 1543) suggested this sea piece to the author of the *Complaynt*. But there is no trace of plagiarism, or even close imitation.

In the hauling chorus which follows, "pulpela,

pulpels," seems to be simply the word "pull," to which the haul would be given, with *pela*, by way of relieving the tension of the lungs. So *au* in "heisau," and *a* or *ena* in "boulena." "Cestuy Celeume, dist Epistemon, n'est hors de propous, et me plaist."

With *boulens* we may suppose the bowlines to be hauled, with which agrees the cry, "hard out steif." "Afoir the vynd" has no reference to their present circumstances, unless *afoir* can be taken in the sense of "in front of": haul out the bowline, hard and stiff, in the wind's eye.

Leyden's information with regard to bowline is that it is the semicircular part of the sail which is presented to the wind.

12. The "bonnet" here mentioned was not a studding sail. The "stoytene salis" are set by and by. The order, too, to "veer the trusses, now hoist," shows that either a lower or a topsail yard was to be hoisted after the bonnet had been laced. Now the topsail yard is treated separately in due course. So it would seem that this bonnet must have been laced to the foot of either mainsail or foresail, then the mainyard (I say) hoisted after slacking the trusses. Now-a-days lower yards being fixed are not lowered or hoisted; but in our author's time these spars were not fixed, and being comparatively light, they would, no doubt, be hoisted or lowered as convenience required. The long hauling chorus which follows shows that heavy work was going forward. Then, as will be seen by the next order, what has been done necessitates the "hoisting of the topsail higher."

14. To do this the first order is "top your topinellis." *Top* seems to point to *lifts* as the meaning of "topinellis." At any rate they would require to be hauled on. *Listaris* appears the reading to be preferred, not "liftaris." In this case Leyden for once will have nearly hit the mark. He defines *listaris* as yardarms; and as the braces, which govern the yardarms, must have been eased, *listaris* may fairly be taken to stand for the braces. His next shot is not so good; *trossis* he will have to be "the small round blocks in which the lines of a ship run."

15. "Hoist the mizen. Haul the linche and the sheets." At the date of our author, and for long afterwards, the mizen was a lateen sail. The fore part of the yard, which projected before the mizen mast, and came nearly close down to the deck, was governed by a tackle to starboard and another to port. This, which would now be called the tack, must be what the text styles *linche*. Jal says *leech*. It is possible that the *n* may be a turned *u*. Leyden's explanation of *linche*, as a belaying pin, is about the most absurd thing he has said. The order to haul a belaying pin would naturally be followed by a suggestion to reef the binnacle, or belay the capstan.

"Change it over to leeward" refers to dipping the

fore end of the yard to leeward of the mast. This must always have been done in working ship.

The mizen retained its lateen form till the beginning of the present century. It so appears in Falconer's *Dictionary*, and in Jal's *Glossaire Nautique*. The first change made was to cut away the corner of the sail which projected before the mast, the yard still remaining lateen for some time. At last the corresponding part of the yard was docked, the after part then assuming the form of a gaff, and the sail becoming the present mizen, spanker, or driver.

R. B. S.

Killermont House.

(To be continued.)

#### THE "SONG OF ROLAND."

When a writer upon a subject of research puts forth an article concocted from obsolete books, and does not take the trouble to inquire whether anything has been done in more recent times to elucidate his subject, it is not surprising that he should come to grief. Such is the case with Dr. Rahles in the *Musical World* of July 24 (1875), who writes upon the subject of the ancient *Song of Roland*, as chanted before the battle of Hastings by the minstrel Taillefer.

For those who are unacquainted with the little story connected with this song I may add a few words.

It was upon the 13th of October, 1066, that the armies of Harold of England and William of Normandy met upon the plains of Hastings. But before they came to blows, a Norman knight issued from the ranks, and, spurring his horse in front of the battle array, animated his fellow countrymen to conquer or die, as in a loud voice he chanted forth the *Song of Roland*. This incident is no poetic invention. All the historians most worthy of credit make mention of it. William of Malmesbury, Matthew Paris, Ralph Higden, Alberic de Trois Fontaines, all speak of this celebrated song of the Carolingians as inaugurating the battle of Hastings, and as being repeated with one voice by the soldiers. Even the very name of the intrepid *trouvère* is recorded, who thus sang forth between the armies. He was called Taillefer, and was a follower of the Count de Mortain.

Now this interesting song or romance has come down to us in a most perfect state, although Dr. Rahles says "it has not been preserved to the present time." It was discovered by a learned Frenchman in our Bodleian Library, and its existence was first announced to the literary world by the Abbé de la Rue in his essay, *Sur les Trouvères Normands*, upon which announcement M. Guizot, at that time Minister of Public Instruction, immediately despatched M. Francisque Michel to Oxford, who made a copy of the MS.,

and in the course of two years brought out an edition of it.\* This MS. has been examined by the most competent judges, who unanimously agree that it is of the period of the eleventh century—in fact, of the time of the composition of the song itself. "The language is, indeed, precisely the same with that of the laws of William the Conqueror, whilst the construction, versification, and whole tissue of the story are of the utmost simplicity," leaving no kind of doubt that the MS. is of the period to which it professes to belong.

The author's name, "Turolus," is appended to the last verse of the MS., and there is little doubt that he was a Benedictine monk of the Abbey of Fécamp, who accompanied the Conqueror to England, and became Abbot of Malmesbury, and subsequently of Peterborough.

Shortly after M. Michel had published his edition of the romance in its original antique language, M. Génin gave the world a translation of it, in the French language, as it existed in the time of Amyot. This version, not being accessible to modern readers, required another translation, which was accomplished by M. Vitet in modern French. And, lastly, it was given in an English dress by "the author of *Emilia Wyndham*," and published by Messrs. Hurst & Blackett in 1854. From the Introduction to this excellent translation I have gleaned some of my particulars.

The version of this old song, as "put together from traditional fragments" by the Marquis de Paulmy, and printed by Burney, is entirely a forgery of the most transparent description. It would not pass current with the merest tyro of the present day in any single line.

The writer of the article in the *Musical World* makes a curious statement, which it is difficult to understand as coming from the pen of a musician. He says:—"The melody is very fine, and conveys to us the superiority of the ballad music of the fourteenth century (!), but we are unable to name the composer, notwithstanding our minutest research." The tune alluded to is that given by Burney. We have not far to go in seeking for the composer. It was the Marquis de Paulmy, the same who concocted the words. The music is identical with the *vaudeville* music of the Marquis's own time (the middle of the last century), and presents features—particularly the second part, in the minor key—that could not possibly have existed in the fourteenth century. Mr. Chappell, in a note to the first volume of his charming *Popular Music*, confirms my view. He says (p. 7):—

"The *Chanson de Roland* that has been printed recently, edited by Sir Henry Bishop, is a composition by

\* The *Song of Roland* was a *chanson de geste*, or metrical romance. Taillefer merely declaimed parts of it. All metrical romances were originally recited or chanted to a musical accompaniment.

the Marquis de Paulmy, taken from Burney's *History of Music*, vol. ii. p. 276, but Dr. Burney does not give it as an ancient song or tune. The tune, indeed, is not even in imitation of antiquity."

It is an interesting fact that the real tune to which the old romance of Roland was chanted has been recovered from an ancient MS. in the Bodleian Library, and is printed in Dr. Crotch's *Specimens of Various Styles of Music* (vol. i. p. 133), and in Mr. Chappell's *Popular Music* (vol. i. p. 7). A study of the fine old melody will furnish a correct idea of what the old troubadour ballad music really was; and a comparison with the eighteenth-century tune will instruct us as to the difference between ancient and modern music.

EDWARD F. RIMBAULT.

#### "THE BRIDE OF BALDOON."

In noticing Mr. Graham's *Annals and Correspondence of the Viscount and the First and Second Earls of Stair*, the *Athenæum* of July 24 says:—

"James Dalrymple's wife, Margaret Ross, figures, as everybody knows, as the mother in Scott's *Bride of Lammermoor*; and the bride was Janet Dalrymple, whose simple story of being reluctant to marry, and of dying soon after she wedded with Dunbar, has nothing in it of the romance which has been written by Scott with such powerful effect."

Sir Walter Scott, in his Introduction to the edition of the *Bride of Lammermoor* published in 1829, gives the story as he had it from "connections of his own who lived very near the period, and were closely related to the family of the bride." His chief authority was Mrs. Murray Keith of Elphinstone (the Mrs. Bethune Baliol of the *Chronicles of the Canongate*), who had many details from the bride's younger brother, and whose version was followed by Scott in almost every particular, even to the troth-plight by breaking a piece of gold, the last words of the bride, and the bridegroom's answer to intrusive inquirers.

However ingeniously Scott may have dovetailed fact and fiction in some of his novels, we are bound to believe him when, as in this Introduction, speaking in his own person, he carefully discriminates between them. Moreover, his testimony is supported, in the edition of the Waverley Novels published by Adam and Charles Black in 1860, by a letter taken from the *Edinburgh Evening Post* of Oct. 10, 1840, written by Sir Robert Dalrymple Horn Elphinstone to his cousin, Sir James Stewart Denham. Sir Robert says that the "Bride of Baldoon," as she was called in their family, was his great-grand-aunt; that she was "forced" to give her hand to Dunbar of Baldoon, in spite of her betrothal to Lord Rutherford; and that the ensuing tragedy was in all respects as related by Scott; adding, however:—

"In justice to the memory of our unhappy relative, we may be permitted to regret Sir Walter's not having



been made acquainted with a tradition long current in the part of the country where the tragical event took place."

—i. e., that the attack on the bridegroom was made, not by the bride, but by the lover, previously secreted in the bed-chamber. A window in the room found open, through which Lord Rutherford is supposed to have escaped, and his mysterious disappearance soon after the marriage, are cited in support of this theory.

Sir Robert Elphinstone adds that the character of his great-great-grandmother is faithfully portrayed in Lady Ashton, and Lord Rutherford's in the Master of Ravenswood; but that Baldoon did not deserve so reputable a representative as Bucklaw, and (as Scott himself says) there is no attempt to delineate Lord Stair in Sir William Ashton. This letter is also given in vol. ii. p. 459 of that most complete and curious record of family history, *The Lives of the Lindsays*, by the present Earl of Crawford and Balcarres, who says of it:—

"I have also inserted in the Appendix, No. 46 (as interesting to us through our descent from the Dalrymples), the family version of the legend which Mrs. Keith first told to Sir Walter Scott, and which he afterwards made famous throughout Europe under the title of the 'Bride of Lammermoor.'"

It is clear that the descendants of her family for several generations have believed that poor Janet Dalrymple's fate was anything but a "simple story." S. R. TOWNSHEND MAYER.

Richmond, Surrey.

[We fully believe, with the writer in the *Athenæum*, that the romance of the *Bride of Lammermoor* may be reduced to simple commonplace reality in the actual story of Janet Dalrymple, who wedded with Dunbar of Baldoon.

The romance states that she married Dunbar against her will, and that the bride died of it, after murdering the bridegroom on their wedding night.

Reality acknowledges no such story. How it grew into the form it has taken, under the exaggeration of gossip and reliance on evidence imputed to great-great-grandmothers, is an easily understood process.

Let us begin at the beginning. Janet neither died nor killed any one on her nuptial night. She was married on the 12th of August; she arrived at Dunbar's house on the 24th; she died on the 12th of September, and was buried on the 30th of the same month, 1669. "Nupta, August 12. Domum ducta, August 24. Obiit, September 12. Sepulta, September 30, 1669." For this simple chronicle see Mackay's *Memoirs of Sir James Dalrymple*, the author of which says, "Such is the short but perhaps only trustworthy record of this tragedy."

There is, however, a contemporary witness whom Mr. Mackay also quotes. This contemporary

witness is Andrew Symson, minister of Kirkcinner. The Rev. Andrew wrote *An Elegy on the unexpected Death of the virtuous Lady, Mrs. Janet Dunbar, Lady Baldoon, Younger*. Here is the simple story in its first edition:—

"A virtuous Lady, not long since a bride,  
Was to a hopeful plant by marriage tied,  
And brought home hither. We did all rejoice  
Even for her sake. But presently our voice  
Was turned to mourning for that little time  
That she enjoyed. She waned in her prime,  
For Atropos, with her impartial knife,  
Soon cut her thread and therewithal her life.  
And for the time, we may it well remember,  
It being in unfortunate September,  
Where we must leave her till the Resurrection—  
'Tis then the Saints enjoy their full perfection."

With the next witness, the story ceases to be so simple as in the minister's version. It must be borne in mind that Lady Dalrymple was suspected of practising witchcraft and dealing largely with the dark powers. The Rev. Robert Law, in his *Memorials*, turned this suspicion to account. Law, a contemporary, states that the bride was snatched from the side of the husband on the bridal night, and was "harled" through the house by spirits, of which she soon after died. Scott's "poniard," which Macaulay readily adopted, is not to be found here; nor is there a word of any violence but that exercised by the harling powers.

What lacked in this respect was added by Kirkpatrick Sharpe, who edited Law's *Memorials*, and put in the figure of the bride as found weltering in her blood—not that of the bridegroom. In another of Sharpe's versions these parts were reversed.

Sir William Hamilton, a contemporary writer, has another disposition of the characters in one of his satires. According to Sir William, "Old Nick" entered the chamber, and, claiming the bride as his own, dragged Dunbar from the couch and flung him into the chimney-nook. There are other varieties of the tale. In one Lady Dalrymple insists on her daughter marrying Dunbar; in another she is against such a match, and warns her daughter that terrible consequences would result from the union; in a third, Lord Rutherford, who is described as Dunbar's uncle, acts the part of Hamilton's "Old Nick," as far as making an onslaught on the bridegroom.

Putting all these alleged circumstances together, a pretty romance has been constructed out of them; but the simple story in its integrity seems to be that the bride enjoyed her little hour, and "waned in her prime," as the minister of Kirkcinner has recorded; but

"Flying rumours gathered as they roll'd,  
And scarce the tale was sooner heard than told;  
And all who told it added something new,  
And all who heard it made enlargement too;  
In ev'ry ear it spread, on ev'ry tongue it grew."]

"CONVEY," THE WISE IT CALL": HOLINSHED AND LANEHAM.—An interesting instance of this practice in book-making I came on last week in reading the Continuation to Holinshed's *Chronicle* by Francis Thynne (whose *Animadversions* I am re-editing for the E. E. Text and Chaucer Societies). In John Hooker's part of the Continuation is a capital description of a bear-baiting, vol. iii. p. 1562, col. 1, which seemed familiar to me. And on getting home, I took down my edition of *Captain Cox*, or R. Laneham's famous Kenilworth Letter, 1575, and there found, at p. 17, where Hooker's conveyance came from. Here are the passages side by side. Walter Scott used Laneham's in his *Kenilworth*:—

Laneham, 1575.

"It was a sport very pleazant of theez beasts: to see the bear with his pink nyez leering after his enmyez approach; the nimbleness & wayt of y<sup>e</sup> dog too take his advantage; and the fors & experience of the bear agayn to avoyd the assaults: if he wear bitten in one place, howe he would pynch in an oother too get free: that if he wear taken ones, then what shyft, with byting, with clawing, with roring, tossing & tumbling, he would worke too wynde hym self from them: and when he was lose, to shake his eaz twyse or thryse wyth the blud & the slauer about his fynyaw, was a matter of a goodly releef."

Hooker, 1586.

"For it was a sport alone of these beasts to see the beare with his pinkie eyes leering after his enemies, the nimbleness and wait of the dog to take his advantage, and the force and experience of the beare againe to avoid the assaults: if he were bitten in one place, how he would pinch in another to get free; and if he were once taken, then what shift with biting, clawing, roring, tugging, grasping, tumbling & tossing, he would worke to wind himself awaie; and when he was loose, to shake his eares with the bloud and slauer about his phienomie, was a pittance of good releefe."

F. J. FURNIVALL.

LAND OF BURNS: AULD AND NEW BRIGS.—It is not generally known, if now even remembered, that in 1811 the new bridge was only contracted for, and the "Auld Brig" was subscribed for to belong to the public. In the *Ayr Advertiser*, or *West Country Journal*, August 29, 1811, appear these two advertisements: "Bridges.—Contractors wanted for building a Bridge over the Doon, a little below the Old Bridge," &c.; and, again, "Old Bridge of Doon.—Names of those who already have had an opportunity of subscribing for the purpose of purchasing, repairing, and keeping up the Old Bridge of Doon,"—Right Hon. Lord Montgomerie, 10*l*. 10*s*. Then follow others of a like sum, three of 5*l*. 5*s*., and thirteen at a guinea. The following is an extract from a paragraph in the same paper:—

"The venerable edifice constitutes a sublime feature in the landscape of the 'Banks and Braes o' Bonnie Doon,' and to the eye of the stranger, as well as of the native, presents a picture which leads the mind to many delightful associations of ideas. The materials will do little more than repay the expense of quarrying and carrying them away, and a number of gentlemen have

combined to raise a fund, by means of subscription, for the purpose of retarding the natural decay, and preventing the artificial demolition of the majestic structure," &c.

I have thought this note worthy preservation in your columns.

SETH WAIT.

RICHARD BAXTER'S USE OF THE WORD "CANTING."—The derivation and early usage of the word *cant* were fully discussed in the sixth and seventh volumes of the Second Series of "N. & Q.," but I have not seen any mention made of the early use of the word by Richard Baxter. It is in his sermon, *The Life of Faith*, preached before the king at Whitehall, July 22, 1660, an original copy of which, printed in London, 1660, is in my possession:—

"Did we see what we preach of, it would drive us out of our man-pleasing, self-seeking, sleepy strain, as the cudgel drives the beggar from his canting, and the breaking loose of the Bear did teach the affected cripple (-ic) to find his legs and cast away his crutches."—P. 53.

CUTHBERT BRIDE.

COLERIDGE'S KNOWLEDGE OF FRENCH.—Mr. William Black, in his *Strange Adventures of a Phaeton*, chap. xxx., says that Coleridge, in a lecture delivered at the Royal Institution, in 1808, "solemnly thanked his Maker that he did not know a word of that frightful jargon, the French language." It would be interesting to know Mr. Black's authority for this extraordinary statement, as it is inconceivable that a man of Coleridge's intellectual powers and extensive reading was, at the age of thirty-five or thirty-six, actually unable to read Pascal, or Molière, or Le Sage in the original.

JONATHAN BOUCHIER.

"TETTER."—The word is in *Hamlet*, i. 5. The German form *Zittermal* shows that *tetter* is a Low German (English or Dutch) form of the word. Cf. A.-S. *teter*.

"Impetigo, Zerua or Zarua, called of the Greeks Lichen, of some Lichena. There are two kinds, the visurous scab and watric is called a Ringworme, the other is a drye Tetter: this is infectious, and is soone taken by lyeng in an vnclene bedde. The drye scabbe commeth of melancholy, the wet commeth of putrified fleame and corrupt blood."—*Batman uppon Bartholome*, Addition to lib. vii. c. 49.

Cambridge.

WALTER W. SKEAT.

SIGNIFICANT NAMES.—I note the following to augment MR. MANUEL'S list (5th S. iii. 206). On advertisement page of the *Bookworm*, 1866, as shortly to appear, "Beggars, Rogues, and Vagabonds," by Ch. Berjeau. London, Eugène Rascol, Brydges Street, Covent Garden. CH. EL. MA.

WEDNESBURY BELLS RECAST.—On requesting a friend some time ago to examine these bells for me (the inscriptions of which I had seen in the History of the county), he reported a modern ring

of ten; according to the Lichfield *Calendar*, they were cast in 1854.  
HENRY T. TILLEY.  
Edgbaston.

IRISH SAYINGS.—In the county of Kildare a very tall person is described as being "as long as the eleventh of June"; a mean wretch as one "who would steal the cross off an ass's back"; and a drunken man as being "up in his hat."

ROBERT J. C. CONNOLLY.

Rathangan, co. Kildare.

"PAPOOSE."—It is worth while to compare this American-Indian word for a baby with the Syriac *bobūso* and the English *pup*.

R. J. C. CONNOLLY.

Rathangan.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

EARLS OF SUFFOLK.—In an old MS. book that has lately been lent me for perusal, headed:—

"The Armes of all those w<sup>ch</sup> came In w<sup>th</sup> W<sup>m</sup> the Conqueror and by him Created, and the Armes of all the nobles w<sup>ch</sup> Every King has had In his seavall times, I this Booke Appereth."

fol. 30 b., the following account appears:—

"W<sup>m</sup> de Vessey created E. of Suffolk in the 14<sup>th</sup> yeere of Kinge Ed. 2: he maried the daughter and on of the heirs to Randoulpe Glamvile, sone of Gilbert Glamvile the sone of William, w<sup>ch</sup> W<sup>m</sup> was the sone of Randoulphe Glamvile E. of Suff. and Justice of England H. 2 time. This W<sup>m</sup> Vessey E. of suff. had yssue Sara his doug and beare married to Hugh Ufford the father of R. Ufford E. of Suff. Or. a croas. S."

That this is a very curious account I need not say. The book itself is most beautifully got up, with the arms of each Earl, not only well drawn, but coloured, and appears to end abruptly in Charles I.'s reign, as if it was compiled at that time. A fly-leaf has the name of its once owner written on it as follows:—

"Richard Escott,  
De Lancaster."

I am curious to know whether it is a modern forgery, got up for sale (as it cost the friend who has lent it me some 3*l.*), or whether it is a *bona fide* article; if the latter, it ought certainly to be in the British Museum. There are 75 folios in it, and about eight coats of arms in each of them, so that it must have been no small labour arranging it. From the extract I have given above, I am curious to know if any one can explain how such an apparently misleading account could suggest itself to a compiler.

D. C. E.

The Crescent, Bedford.

HOUSES OF CAMILLE PANDON\* AND JEROME SERIPANDOT OF ITALY.—According to Firishia, Yusuf Adil Shāh, styled Siwāya from Sāwāhī in Persia, the founder, A.D. 1489, of the Adil Shāhī dynasty of Bija-pur in Southern India, was the son of Murād the Othmān emperor, who died at Room (Adrianople), § 1450, and, therefore, grandson of Bajāzet I., defeated and made prisoner by the Moghal conqueror Timur Lang at the battle of Ancyra, the modern Angora, 1402.

Camille Pandon served as ambassador on the part of Alphonse, King of Naples, to Bajāzet II., the grandson of Murād, 1495. The Cardinal Seripando, originally a monk of the Augustine order—a Chaldaic and Hebrew, as well as a Greek and Latin scholar—held office as legate for Pope Pius IV. at the Council of Trent, 1545–63.

By what existing family are these houses now represented? and are any genealogical accounts of the great Italian Pādo family available, from which it can be ascertained whether any of them travelled as merchants in, or were otherwise connected with, India before or about the time of the discovery of the Cape route by the Portuguese in 1498?

E.

Star Cross, near Exeter.

THE ELIZABETHAN GRAND LOTTERY.—Whitney mentions this great event in his *Emblems*, but does not explain the especial object; indeed, by implication, more is meant than understood by the multitude, for he heads his Poësie, as he terms it, "Video et Taceo":—

"Her Maiesties poësie at the great Lotterie in London, begun MDLXVIII., and ended MDLXIX.

I see, and houlde my peace: a Princelie Poësie righte,  
For euerie faulte, shoulde not prouoke, a Prince, or  
man of mighte;

For if that Iove shoulde shoote, so oft as men offende,  
The Poëttes saie, his thunderboltes shoulde soone bee  
at an ende.

Then happie wee that haue, a Princesse so inclin'de,  
That when as iustice draws hir sworde, hath mercie  
in her minde,

And to declare the same, howe prone shee is to saue:  
Her Maiestie did make her choice, this Poësie to  
haue."

Are we to understand that this lottery continued for twelve months? and if so, what was its object? Was Whitney at this time Poet Laureate, for the last line seems to imply it? John Skelton was said to have held this office in the reign of Henry VIII., and Edmund Spenser in 1599, during the latter part of the reign of the Virgin Queen. Chaucer is said to have been the first who assumed the title of Poet Laureate, although we are told

\* *Histoires de Paolo Jovio*, Lion. M.D.LVIII. p. 31.

† *Histoire Ecclesiastique*, par M. l'abbé Fleury, vol. xxxiii. p. 273; Ranke's *Lives of the Popes*, Bohn, p. 153.

‡ *Ebn Haukal*, Ouseley, p. 176.

§ *Othmān Empire*, Cantenir, p. 93.

there was a *Verificator Regis* in the reign of Henry III., who was paid an annual stipend of 100 shillings.

J. B. P.

Barbourne, Worcester.

**CHURCH BRIEFS.**—At the period when briefs were issued for the relief of sufferers by misfortune, and for the rebuilding of churches, it was usual, I believe, to read them from the pulpit immediately before the sermon, and the collection seems to have been made in different ways, or omitted altogether. Until recently I was under the impression that it was only in parish churches that briefs were read; but the other day the Rev. T. Toller, who has been for fifty-four years an Independent minister in Kettering, told me that before he settled in that town, and was a minister in Wem, Salop, he used to receive briefs, which he read from the pulpit; but he did not recollect what further action was taken on them. Was it usual to send briefs to Nonconformist places of worship, and are there other instances, where they were read, on record? I should say that the chapel at Wem was built at the expense of Government, in the place of one destroyed in the Sacheverell riots.

A. R.

Croeswylan, Oswestry.

**CALLS FOR VARIOUS ANIMALS.**—Horses, dogs, and cats have generally given to them individual names; the two former, at least, recognize their names when called. Besides these, there are calls for animals generally, which they recognize, and, to a great extent, obey. Thus a horse is called by the word "hoy," cow by "cushie," pigs by "check," turkeys by "popo," geese by "white," poultry by "chuck," cats by "puss." Perhaps there may be more, or these names may vary in different parts of the country. Is there any *rationale* on which these names are given? "Popo" and "chuck" are, of course, derived from imitating the voice of the bird itself; but where do the others come from?

E. L. BLENKINSOPP.

**DUKES OF CLEVES: BARONS DE BUCHOLD.**—Would MATHILDE VAN EYS kindly give me the arms of Cleves and La Marek in English heraldic language? What are the arms of Buchold? The Baron de Buchold I am in search of is John Christopher, whose daughter, Catherine Ernestine, Frederic, the eldest son of the first Duke of Schomberg, is said to have married.

OTTO.

**"NOODLE."**—I have had a difficulty in tracing this word, and, unfortunately for my own satisfaction, have not succeeded in the search. Halliwell's *Archaic and Provincial Dictionary* gives the definition which we can all understand—"Var. dial."—a "blockhead." But does that suffice?

J. W. J.

Nottingham.

**A FIRE INSURANCE BADGE.**—An old building in the southern part of our city, known as the Wharton House, was taken down a few years ago. It was in front of this house that the Meschianza Festival was held, nearly a century ago, when the British army was in possession of Philadelphia. In removing the walls of this house an iron fire-badge was found, which was unlike those in use by the oldest companies in this city, and which is supposed to be that of some English company in existence before our revolutionary war. The badge is of iron, more than a foot high, about a foot broad, with the representation, in a raised figure, of a hand fire-engine. Below are the letters "F. I. Co." Can it be identified as that of any old English insurance company? UNEDA.

Philadelphia.

**THE VOYAGE OF THE CABOTS, 1497.**—Is it known on what day of the month the Cabots left the port of Bristol, in the *Matthew*, on their celebrated voyage of discovery, or on what day they returned? I have not been able to find these dates in any biography of Cabot or in any maritime history.

AMERICUS.

**LE TELLIER, ARCHBISHOP OF RHEIMS.**—I shall be greatly obliged for any information relative to his public and family history.

A. M.

**ENGRAVING.**—Title "Euryclea discovers Ulysses," London, published Sept. 1, 1893, by Mrs. Bovi, 12, Piccadilly. Drawn by Delaress, engraved by Mrs. Bovi. Size of engraving, 21 in. by 15½ in. Was Delaress the painter? If not, who was? and who was Delaress? W. H. PATTERSON.

Belfast.

**THE LATE MR. UPCOTT'S (LIBRARIAN OF THE LONDON INSTITUTION) COLLECTIONS FOR A HISTORY OF OXFORDSHIRE.**—What has become of these? In the hands of so diligent and accurate a topographer as the Rev. Ed. Marshall, they might form the basis for a county history.

J. M.

**"BREWES."**—In the account-book of the entertainment of King Henry VIII. at Wulfhall, Wilts, on Sunday, August 10, 1539 (quoted in *Wilt's Magazine*, xv. 170), there occurs, after a long list of capons, chekyn, egrets, cranes, storks, &c., "6 brewes, 7s. 4d." What were these?

T. F. R.

**"HANDS ALL ROUND."**—A poem thus entitled appeared many years, or, at any rate, some years, ago—I believe, in the *Examiner*. It was signed "Merlin." Can any one tell me in which number of the *Examiner* I shall find it? Also, where can I find the lines beginning, "Form, form, Riflemen, form?"

JONATHAN BOUCHIER.

**TANTIVIES.**—Some thirty or more years ago I remember reading of some political party called

Tantivies in the reign of King Charles II. or James II. Can any of your numerous readers inform me where I can find any account of this party, what they did, and how they acted? If I recollect rightly, the name had nothing to do with the hunting-field. F.

"GIRL CROSSING BROOK."—This picture was sold at Christie & Manson's, upon the 3rd of July, as N. Thompson's, R.A.—I presume the Scotch artist. Is not this picture by Geo. Romney? EBORACUM.

"SKID."—At a recent trial at the Waterford Assizes the word "skid" was constantly used with reference to an iron plate laid at the end of the gangway to enable trucks and hand-carts to pass backwards and forwards without a jerk. A gentleman slipped on it and strained his knee-joint, and sued for damages of 2,000*l*. The jury awarded 1,000*l*. Counsel said the word "skid" was of Danish origin. Can you throw any light upon its derivation? JOSEPH FISHER, F.R.H.S.

SHIG-SHAG DAY.—Having been staying lately in the country, I heard a good deal said about "shig-shag" (i) day, alluding to the 29th of May, with its recollections of the merry monarch, and on that day I plucked a bit of an oak bough with the needful apple attached thereto, and wore it in my button hole, according to the old custom. What is the meaning of the aforesaid appellation? D. HARRISON.

Birkbeck Institution.

BARTHOLOMEW FAIR.—What has become of the extraordinary collections, both MS. and printed, which were formed by the late Mr. J. J. A. Fillinham for a history of this fair, and which were, I believe, sold by auction a short time after his death? It is to be hoped they have not been purchased for America, as in the case of the late Mr. Geo. Daniel's illustrated copy of *Merry England*, sold at the late Sir William Tite's sale. G. O.

PAPYROGRAPH.—Can any one inform me where I can obtain prepared paper, ink, pens, &c., required for an invention styled papyrograph, designed for the purpose of supplying the place of lithography? The inventor is a Mr. Zuccatto. I should also be glad to know the price of the materials. Any information respecting the above will be gladly received by

PHONETIC ENQUIRER.

AUGUSTUS AND THE ORACLES.—I shall be glad of further particulars and more exact references with regard to the following story:—

"One particular fact may be here put on record, as being, to say the least, more than remarkable: To the Roman Emperor Augustus, who, according to Suidas and Nicephorus, sent to a renowned Oracle to inquire what successor he should have, it was answered, 'The Hebrew

Child, whom all the gods obey, drives me hence.' No other response was vouchsafed."—Dr. Lee's *Glimpses of the Supernatural*, vol. i. p. 161.

J. C. RUST.

The Vicarage, Soham, Cambridgeshire.

ASTROLOGY AND HYGIENE.—When was astrology discontinued as an element in hygienic treatment? What was the last published medical work recognizing astrology? T. C. U.

THE LOCAL VENERATION OF THE SAINTS IN THE UNITED KINGDOM.—Does any work exist giving a list of the counties of England, Ireland, and Scotland, with the names of the saints that are peculiarly venerated in each? This information I much need, and should therefore feel grateful for reference. Is not the subject worthy of Mr. Baring-Gould's consideration? DELTA.

ELISIA COLES.—Where shall I learn any biographical particulars concerning the author of the English and the Latin-English dictionaries? GLIS.

BAXTER'S MAXIM.—Dean Stanley, in his speech at Kidderminster (*Guardian*, Aug. 4), observes:—

"In necessary things unity, in doubtful things liberty, in all things charity." This favourite maxim was dug out by Baxter from an obscure German treatise, and made the motto of his life, till it gradually entered into universal literature, and was deemed worthy of no less a name than that of the great Augustine."

What is the German treatise? Is there any special notice of the maxim as his in Baxter's works? and if so, which? Where does he cite it? Is there anything further to be said of the introduction of the maxim, from its use by Baxter, into literature? The saying was attributed by the poet W. L. Bowles to Melancthon, and was placed over a doorway of his house in the Close, Salisbury. ED. MARSHALL.

WILLIAM BLAKE, THE POET AND ARTIST.—In the current number of a well-known monthly magazine it is stated that he was confined in a madhouse for thirty years. Furthermore, that he painted in oil, and once "produced three hundred portraits from his own hand in one year." Is there any good authority for this? Gilchrist, in his long and careful biography, says not a word to support any of these assertions. O. C.

ROBERTSON'S "HISTORY OF CHARLES V."—In a copy of *A. Gislénii Busbequii Omnia quæ extant, cum Privilegio Amstelodami ex Officina Elzeviriana, Anno 1660*, I find the following note in MS.:—"Dr. Robertson has taken many hints from this book in his *History of Charles V.*, and translated whole pages verbatim." Can any one verify this statement? J. P. E.

## Replies.

## THE O'NEILLS OF FRANCE AND SPAIN.

(5th S. iii. 407.)

With reference to the present representatives of some of the chief branches of the royal house of O'Neill, I beg to state that I have in my possession two documents, the authenticity of which cannot be doubted, and which, I believe, are calculated to throw some light on the history and genealogy of two of the head branches of this ancient family.

The first of these documents is a printed copy of the *Real Despacho de Hidalguia e Blasones* (Letters of Nobility) given to John O'Neill, a gentleman living at Mallorca, in Spain, and wherein it is very clearly stated that this gentleman is lineally the male representative of the house of the O'Neills of Tyrone, and that, as such, he is the heir of the title bestowed upon that house by Queen Elizabeth. The genealogy is traced up to one Terence, brother to one John O'Neill, who is therein stated to have died in Spain without issue, after having been received by the king with great distinction. All these, and many more interesting facts, are sketched in this document, which has been made out and authenticated by D. Antonio de Rujula e Busel, ex-Queen Isabel's King-of-Arms. The genealogy is traced and authenticated by Hugh Mac Mahon, Archbishop Primate of Ireland, and several other respectable ecclesiastical authorities, in the year 1732, and I cannot but judge it a very faithful one. However, I am tempted to put these questions: Who is this John O'Neill and his brother Terence? Can they be sons of the great Hugh, whose elder sons are generally stated to have all died at Rome? So far for the Tyrones.

The other document in my possession is an historical genealogy, also traced and authenticated by the highest clerical authorities of the time in Ireland, and bringing down from male to male the descent of Brian Ballagh, Prince of Claneboyr. From this paper, it appears that this family emigrated to Portugal in the beginning of the last century, where it still is represented in the male line, and its members enjoy a high social position.

I need not remind your readers that this branch of the house of O'Neill ranks in historical importance as high as the first-mentioned, and may even be more in favour with Irish enthusiasts, as it was never allied with the English peerage till the latter part of the last century, when one of its descendants, the proprietor of Shane's Castle, was made a peer of England with the title of Lord O'Neill, which title is still held, though no longer in the male line, by the heir of the above domains.

This ennobled branch of Shane's Castle does not seem to have had, even in the time of its male

representatives, any more claim to the chieftainship of the house of Claneboyr than the family considered in the genealogy I possess. Already Dr. O'Donovan, in his able notes to that inestimable work, *The Four Masters*, had pointed out the fallacy of those who held such an opinion, and still he had apparently no knowledge of the genealogy I possess.

To conclude, I will say that the two documents referred to, and of which I will most willingly give over authenticated copies to the editor of "N. & Q.," tend positively to prove that the two old and illustrious houses of the O'Neills of Tyrone and Claneboyr are represented in the male line by the two families I have mentioned.

PETRUS.

Lisbon.

"THE QUEEN HAS DONE IT ALL." [WHO WAS THE TRAITOR?] (5th S. iv. 87.)—When a young man on my travels I made acquaintance with the brother of a late Cabinet Minister. Politics at that juncture were a most engaging subject, presenting themselves, even to the uninitiated, with a vividness and picturesqueness (if I may use the word) such as we find charmingly rendered a year or two later in the pages of *Coningsby*. As the acquaintance ripened, I learnt from my *comes jucundus* in *via* that not one member of the (Whig) Cabinet doubted Brougham's being the author of the note to the *Times*. The note was written, if I remember, in pencil. I presume but few persons saw it. I have never heard an opinion on the handwriting. I had spent some pleasant hours in Lord Brougham's society both at home and abroad. In 1842, when visiting in Grafton Street, and in reply to something like a challenge to state what I knew of the matter, I gave my information (suppressing names) as plainly as I had received it. Lord Brougham took the communication in good part; but evaded reply by, as was his wont, a lively questioning and cross questioning, which led gradually away from the subject. H. D. C.

Dursley.

Who was the traitor? Brougham. Read Lord Campbell's statement in his *Life of Lord Brougham*, p. 456, London, Murray, 1869:—

"In the robing-room I found the *Times* newspaper, containing an account of the dismissal of the Whigs, which it was asserted Brougham had furnished, concluding with the words, 'The Queen has done it all.'

"The charge against him of thus calumniating Queen Adelaide was frequently repeated both in the press and in the House of Commons, and I believe it never received any contradiction."

To this statement Greville's *Memoirs* (vol. iii. pp. 144, 145) offer an appropriate corollary:—

"All the Ministers (except Brougham) read the account of their dismissal in the *Times* the next morning, and this was the first they heard of it. Melbourne resolved to say nothing that night, but summoned an

early Cabinet, when he meant to impart it. Brougham called on him on his way from Holland House. Melbourne told him, but made him promise not to say a word of it to anybody. He promised, and the moment he quitted the house sent to the *Times* office, and told them what had occurred, with the well-known addition that 'the Queen had done it all.'

WILLIAM PLATT.

#### Conservative Club.

That Earl Russell, of all people in the world, should have so hazy a remembrance of the appearance and origin of this mischievous lie as that contained in JAYDEE'S quotation, is perfectly astounding. It was universally at the time attributed to Lord Brougham; whether on authority I know not, but, considering the amount of assurance, malice, and falsehood comprised in the announcement, the public might well say of such an impeachment, "Se non è vero, è ben trovato."

The truth is that Queen Adelaide was a model Queen Consort in abstaining from using any influence over King William in political matters. They were, in fact, a strikingly domestic couple; and their evenings, except on State occasions, were passed, much to their own satisfaction, in the most quiet way, the Queen and her maids of honour sitting at their work, and the King reading aloud to them generally from a periodical or newspaper. While on this subject I cannot avoid expressing my disgust at the abominable references to this excellent and amiable lady in the *Greville Memoirs*. That *blasé* man-about-town seems to have mixed so generally with the demi-reps of George IV.'s Court that, when he met with a pure and virtuous lady, she seemed a sort of enigma to him. The unjustifiable allusions to Queen Adelaide are a disgrace to his memory.

M. H. R.

"WHOM" FOR "WHO" (5<sup>th</sup> S. iii. 465, 512; iv. 35, 98).—"Whom do men say that I the Son of man am?" St. Matt. xvi. 13. Here "whom" is wrong, and "who" would be right grammatically; for "I" is the subject of "am," and "who" is the complement, therefore must be in the same case as "I." This wrong construction occurs St. Matt. xvi. 13, 15; St. Mark viii. 27, 29; St. Luke ix. 18, 20; Acts xiii. 25. The origin seems this: the Greek construction gives objective cases *τίνα με λέγουσιν* . . . *εἶναι*; so the Latin "*Quemnam esse me dicunt? Quem me dicitis esse?*" This construction may be rendered in English either by the Latin idiom literally, "*Whom say ye me to be?*" or by the English idiom, "*Who say ye that I am?*" Wiclif, probably under the influence of the Latin copy, took the former or Latin idiom in Matt. xvi. 13, 15, "*Whom seien men to be mannes some?*" "*Whom seien ye me to be?*" So Acts xiii. 25, "I am not he *whom* ye demen *me* to be." But in Mark viii. 27, 29, Luke ix. 18, 20, he mingles the two, and writes, "*Whom seien men that I am?*" The later versions in all

the passages from the Gospels take the English idiom "that I am," instead of "me to be"; and always use *whom*, except that in Luke ix. 18, 20, Tyndale and Cranmer have "*Who* saye the people that I am?" The "*whom* say" is a literal translation of "*quem dicunt*," and, after that portion of the sentence is translated, either construction is added, one rightly, the other wrongly. We have seen that the mistake was in one place corrected by Tyndale and by Cranmer; the repetition of it may perhaps be explained thus: *whom* seems as if it stood as an object-case of the verb *say*, as if *say* were a transitive verb, but in reality *say* cannot be used transitively with a personal object. I may note that in Acts xiii. 25 the Rheims reads, "*Whom* doe you thinke *me* to be?" and that the A.-S. St. Mark viii. 27, 29, gives the English idiom, "*Hwæt secgað men that ic se,*" and even "*hwælene mec cweðas that ic se ðas menn*" (Lindisfarne). Cf. Trench, *On the Authorized Version of the New Testament*, p. 62, who, however, seems not to have noticed Wiclif's rendering.

O. W. T.

The *whom* in "Whom do men say . . . I am?" curiously preserved in the Authorized Version, is not to be explained by analysis. The pronoun is a nominative, and is correctly printed *who* in recent versions. Wicliffe, with the "*quem*" of the Vulgate before him, wrote *whom*, repeating it further on, "*Whom seien ye me to be?*" Tyndale, too, who translated from the Greek, writes *whom* (τίνα) in both places. It seems possible that an unconscious attraction to the classical construction may account for the inflection. Mr. SWEETING is probably aware of the existence of the reading in *Romeo and Juliet* (Act i. sc. 1), "Tell me in sadness *whom* she is ye love."

HENRY ATTWELL.

#### Barnes.

HENRY BROOKE (5<sup>th</sup> S. iv. 49).—In a work entitled *Brookiana*, published anonymously (London, 1804), but, according to the *Gentleman's Magazine* (May, 1808, p. 469), written by Charles Henry Wilson of the Middle Temple, a native of the north of Ireland, who died in his fifty-third year in 1808, there is an interesting collection of *anas* relating to this author. In some respects these statements differ from the received accounts of his biographers, and it is with a view to throw some light upon them that I have written this note.

The following is the record of his entrance into Trinity College, Dublin, where he studied, but did not graduate in Arts:—

"Februarii die septimo, 1720, Henricus Brook, Pension: Filius Gulielmi, Clerici; Annus ætatis decimum septimum, natus in conitatu Cavan; Educatus Dublini, sub Doctore Jones; Tutor, Magister Deleany."

Such particulars are always entered by the

senior lecturer from answers given by the candidate to questions proposed by the former, and may therefore be regarded as authentic. In this instance they serve to fix the year 1702 as the date of his birth, and eighty-one as his age at his death. They also decide the place at which he was born, which the author of *Brookiana* says was disputed. The entry respecting his father in the Catalogue of Graduates is, "Brook (William), Sch., 1687.—B.A., *Vern.* 1689.—M.A., *Æt.* 1694"; and in the senior lecturer's book (1684) :—

"Decimo tertio die Maij, Gulielmus Brooks, Pensionarius: Filius Gulielmi Brooks, Pharmacopolæ de Cavanâ; annos natus quindecim, natus Cavanie, educatus Cavanie sub ferulâ Mag. Broodij: Tutor, Dives Downa."

Variations in the spelling of surnames frequently occur, so that in these instances they need not cause surprise. Sheridan is usually accredited with the education of Henry Brooke; but he must have entered the University from the school of Dr. Jones, the last teacher being always set down in the book of entrances. He died at Dublin in a state of second childhood, and was most probably buried in one of the churchyards there. A search in the Registrar-General's office, Charlemont House, might decide the exact locality. B. E. N.

"HIERARCHY" (5th S. iv. 45, 94).—I am as much pained as any one can be by the vile jargon which too often vitiates our noble language; but, with all deference to LORD LYTTELTON, I would submit that the word "officious" in diplomatic usage, represents not merely "unofficial," but friendly service (*bons offices*), permitted, it may be suggested, by supreme authority, though not recognized as binding or calling for formal ratification. I cannot, therefore, look upon the word as "wrong," or see that its "proper" sense is other than equivalent to the *officiosus* of Cicero.

H. D. C.

Dursley.

I am afraid that the names of Mr. Disraeli and Sir Wm. Harcourt must be added to the list of those offending in the use of this word. The following is from the *Standard* report of a speech by Sir Wm. Harcourt in reply to Mr. Disraeli, on the 20th July last, upon the Agricultural Holdings Bill :—

"This was the history of the bill; and now as to its object. The right hon. gentleman told them upon the second reading that the bill was to remove an abuse in the hierarchy of the land. He gave credit for that phrase to the lamented Mr. Pusey, but it was so remarkable a phrase that it seemed to bear the mint mark of the genius of the right hon. gentleman himself. The word 'hierarchy' conveyed a very definite meaning of the manner in which this bill was regarded. What was a 'hierarchy'? It was a privileged class set apart from the rest of the nation for special objects. If they were to deal with this question as one of 'hierarchy,' he must say that there had been throughout the discussion a remarkable silence as to one grade of that hierarchy,

the agricultural labourer. The right hon. gentleman said the object of the bill was to protect the owners of the soil, to place them in a stronger position, as well as to place the occupiers in a juster position. Now, each of these adjectives was singular and appropriate, but there was nothing about the third member of the hierarchy, and it was remarkable that small farms of five acres were exempted from the bill. Yet the labourer was as much interested as anybody in the capital invested in the soil, for it was the fund from which his wages were paid. But the real question was whether they were to regard this as a question of hierarchy or as a national question. If it were a mere question of hierarchy, then the landlords and tenants might arrange it as they pleased; but if it was a national question, then all classes in the community were interested in it, and might discuss it together."

R. PASSINGHAM.

GIANTS AND GIANTESSES (5th S. iii. 469, 520).—There seems to be no authenticated case of a person reaching the enormous height of 8 ft. 6 in. The following measurements, extracted from the fourth series of Mr. F. Buckland's most interesting *Curiosities of Natural History*, may be useful to G. O.—M. J. Brice, born at Ramonchamp, in the Vosges, was in England from 1862 to 1865, and measured from 7 ft. 6 in. to 7 ft. 8 in., his arms having a stretch of 95½ in.; Chang, the Chinese giant, was made out by Mr. Buckland to be "about 7 ft. 3 or 4 in."; Señor Joachim Eleizague, who came from the Basque provinces of Spain, was "said to be 7 ft. 10 in.," but Mr. Buckland neglected to take accurate measurements. The skeleton of the Irish giant, O'Brian or Byrne, preserved in the Royal College of Surgeons, Lincoln's Inn Fields, measures 92½ in.; at the same College are casts of the hands of Patrick Cotter, whose height was 8 ft. 7½ in. (if this were authenticated, it would be an instance of what your correspondent G. O. asks for); and of Mr. Louis Frenz, whose height was 7 ft. 4 in. Mr. John Busby, of Darfield, states in a letter, dated 1862, that he had a brother 7 ft. 9 in. high. An Irish giant, Murphy, who died at Marseilles, was said to be nine feet all but a few inches. Of the following giants Mr. Buckland remarks: "The heights given of some of these men I think must be exaggerated."

In 1572 Del Rio saw a Piedmontese more than 9 ft. in stature. Gaspar Bauhin cites a Swiss of 8 ft. A Swede, one of the bodyguard of the King of Prussia, was 8 ft. 6 in. Vanderbrook saw a black man, a Congo, 9 ft. high. In 1682 a giant was exhibited at Dublin, 7 ft. 7 in. high. At Madame Tussaud's exhibition there is a wax model of Loushkin, the Russian giant, said to be 8 ft. 5 in. in height; in the "Chamber of Horrors" is a cast of the thigh-bone of this giant, a model of his hand, &c. For more copious particulars vide *Curiosities of Natural History*, fourth series, pp. 1-40.

F. B. JEVONS.

Nottingham.



I have made notes of the following:—1. Heinrich Osen, Norwegian giant: height, 7 ft. 6 in.; age, twenty-seven; weighing 300 lbs. (from *Standard*, 17th Oct., 1874). 2. Loushkin, the Russian giant; the tallest man that has lived in modern times, measuring 8 ft. 5 in. (according to Madame Tussaud's Catalogue). 3. The *London Daily Advertiser* of 4th August, 1752, under the heading of "Cork, 24th July," says:—

"There is now in this city one Cornelius Magrath, a boy of fifteen years eleven months old, of a most gigantic stature, being exactly 7 ft. 9½ in. high. He is clumsy made, talks boyish and simple. He came hither from Youghal, where he has been into the salt water for rheumatic pains, which almost crippled him. Which the physicians now say were growing pains, for he has grown to this monstrous size within these last twelve months."

4. The *Annual Register* for 1760 records the death in that year of Jas. McDonald, near Cork, at the age of 117, and the height of 7 ft. 6 in. He died August 20, 1760, about a mile distant from Cork. Will some reader of "N. & Q." give the date of the birth of this remarkable man?

AGA.

John Middleton, born at Hale, Lancashire, in the reign of James I., was above 9 ft.; "his hand was 17 in., his palm 8½ in. broad, and his full height 9 ft. 3 in." (Dr. Plott, *History of Staffordshire*). Murphy, the Irish giant, contemporary with the giant Charles Byrne or O'Brien (1761–1783), was 8 ft. 10 in. Patrick Cotter, the Irish giant, died 1802, was in height 8 ft. 7 in. In the museum of Trinity Coll., Dublin, is a human skeleton 8 ft. 6 in. Maximin, the Roman emperor, was 8 ft. 6 in. Charlemagne was "7 of his own feet" in height, and "his foot was a very long one" (Eginhard). J. H. Riechart, of Friedberg, was 8 ft. 3 in. His father and mother were both giants. Gilly, the Swede, exhibited in London in the early part of the present century, was a little more than 8 ft. Hardrada, of Norway, was "5 ells of Norway in height," about 8 ft. (*Snorro Sturleson*).

The following instances may be taken for what they are worth. Andronicus II., grandson of Alexius Comnenus, was, according to Nicetas, 10 ft. high. Nicetas adds that he himself had seen him. Pliny says, "the tallest man that hath been seen in our days was one named Gabarn, who (in the days of Claudius) was brought out of Arabia, and was 9 ft. 9 in." Josephus mentions a Jew named Eleazar, whom Vitellius sent to Rome; his height was 7 cubits. That of Goliath was only 6 cubits and a span. Becanus says he had seen a man nearly 10 ft. high, and a woman fully 10 ft.

E. COBHAM BREWER.

Lavant, Chichester.

\* *Ex pede Herculem*. The length of the foot is about a sixth of the man's height.

My father knew, in his youth, a family where one of the ladies (who was more than 6 ft. high at ten years old) at last attained a height supposed to be very nearly, if not quite, 9 ft.; her head touched the ceiling of a good-sized room. She was never, of course, seen in public, but used to steal out after dark for air and exercise; and a gentleman has told my father that he was once fairly frightened by seeing this huge figure arise in the dusk from behind a rock on the sea-shore. Such height is a great misfortune, nor is it easy to conceive. The tallest people I know are 6 ft. 4 in., and even this height—especially in a woman—is so very great, that I confess myself almost unable to picture the effect of an addition of two or three feet more.

C. F. S. WARREN, M.A.

Your correspondent will find a list of these Goliaths (ancient and modern) in Haydn's *Dictionary of Dates*, edit. 1873. One of the moderns, John Middleton (born 1578), commonly called the Child of Hale (Lancashire), is said to have been 9 ft. 3 in. in height.\* Charles Byrne, called O'Brien, was 8 ft. 4 in. high. And Murphy, another Irish giant, and a contemporary of O'Brien, was 8 ft. 10 in. Miss Ann Hanen Swann, of Nova Scotia, was only about 7 ft. high. She and Captain Bates, of Kentucky (about the same height), exhibited themselves in London, and were married in 1871. *Par bene comparatum!* See also Dr. Brewer's *Phrase and Fable, sub voce* "Giants," pp. 339, 980, 3rd edit.

FREDK. RULE.

Chang-Woo-Goo, 7 ft. 8 in. high, exhibited in London in 1865, was the most recent "tall man."

WILLIAM GEORGE BLACK (Neomagus).

"THAT GREAT HOUSE IN LINCOLN'S INN FIELDS" (5th S. iv. 68).—This house, to which you refer, was certainly the house of the Duke of Newcastle, but a few details concerning it may not be uninteresting. It stands in the north-west angle of Lincoln's Inn Fields, leading into Great Queen Street. It was first the town house of the noble family of Herbert, having been built in 1686 by William Herbert, Viscount Montgomery and Marquess of Powis, and forfeited by him to the Crown for his steady adherence to James II. The architect was Captain William Winde, a scholar of Webb, the pupil and executor of Inigo Jones.† Hatton is the earliest writer who mentions this house. He says that it was erected "by the late Lord Powis about 1686, and, being lately purchased by the Duke of Newcastle, is now in his Grace's own possession." Strype adds that it was some time the seat of Sir John Somers (afterwards Lord Somers), late Lord Chancellor of

\* Dr. Plott, *Nat. Hist. of Staffordshire*, p. 295.

† Walpole's *Anecdotes*, iii. 169.

England.\* In February, 1696-7, it was ordered to remain in the custody of the Great Seal, on which Government once contemplated to settle it officially, it then being inhabited by the Lord Keeper, Sir Nathan Wright.† John Holles, Duke of Newcastle, next bought it, changing the name from Powis to Newcastle House. The Duke died 1711, and was succeeded in part of his estates and this house by his nephew, Thomas Pelham Holles, also Duke of Newcastle, the well-known Minister of George II. He died 1768. For particulars of this Duke's levées at Newcastle House, the best-known works to be consulted are Walpole's *Anecdotes*, Lord Chesterfield (Mahon), ii. 464, and Smollett's *Humphrey Clinker* (in the tenth and eleventh letters of J. Melford). Macaulay, *Essays on Walpole and Chatham*, p. 280, 727 of the 1 vol. edit., also mentions "the great house at the corner of Lincoln's Inn Fields."

I subjoin the following anecdote from Sir John Hawkins's *Life of Johnson*, p. 192:—

"Sir Thomas Robinson, who is now at rest in Westminster Abbey, was, when living, distinguished by the name of long Sir Thomas Robinson. He was a man of the world, or rather of the town, and a great pest to persons of high rank or in office. He was very troublesome to the late Duke of Newcastle, and when on his visits to him he was told that his Grace had gone out, would desire to be admitted to look at the clock, or to play with a monkey that was kept in the hall, in hopes of being sent for by the Duke. This he had so frequently done that all the house were tired of him. At length it was concocted among the servants that he should receive a summary answer to his usual questions, and accordingly, at his next coming, the porter, as soon as he had opened the gate, and without waiting for what he had to say, dismissed him in these words:—'Sir, his Grace has gone out, the clock stands, and the monkey is dead!'"

The gates referred to are represented in the old engravings of the house. The old and expensive custom of "vails-giving" received its death-blow at Newcastle House. Sir Timothy Waldo, on his way from the Duke's dinner-table to his carriage, put a crown in the hand of the cook, who returned it, saying, "Sir, I do not take silver." "Don't you, indeed?" said Sir Timothy; "then I do not give gold." Hanway's *Eight Letters to the Duke of* — had their origin in Sir Timothy's complaint.

Most of this information has been extracted from the *Handbook of London*, by Peter Cunningham, 1850. G. W. W.  
Cheltenham.

BASSET FAMILY (5<sup>th</sup> S. iv. 68, 98).—HERMENTRUDE will find her queries partly solved by a paper in vol. vi., p. 108, of the *Transactions of the Exeter Diocesan Architectural Society*, to which the author, W. R. Crabbe, Esq., F.S.A., has

appended an engraving of the brass in Atherington Church. It presents the figure of a knight and of his two wives, one on either side. At the four corners there have been four armorial shields: of these, No. 1 is lost; No. 2, Basset; No. 3, Basset impaling Grenville of Stow; No. 4, Basset impaling Denys of Orleigh. At the feet of the lady on the knight's right hand, and over No. 3 shield, are the figures of three sons and four daughters. At the feet of the other lady are four daughters and one son, over No. 4 shield. The first wife is stated by Mr. Crabbe to be Honora, daughter of Sir Thomas Grenville of Stow; the other, Ann, daughter of John Denys of Orleigh. The inscription which once ran round the edge of the slab has been destroyed.

In a hasty visit to the church in June, 1873, I noted adjoining the above an altar-tomb, having an inscription at one end and side, but destroyed on the others, thus:—"Here lie y<sup>e</sup> Bodies of y<sup>e</sup> right worshipful and worthy knight, Sir Arthur Basset, and of y<sup>e</sup> . . . ." Within the border is a long inscription, of which I had only time to note:—"2 Apl, 1586, the latter the 10 of July, 1585 . . . and five sons and two daughters." The face of this tomb has a shield impaling Basset and Chichester. Sir Arthur Basset was one of the five magistrates who died of the gaol fever, caught in court at the "Black Assizes" at Exeter in 1585 (*vide* Hoker's MS. and Izacke's *Memorials of Exeter*). R. DYMOND, F.S.A.

TECHNOLOGICAL DICTIONARIES (5<sup>th</sup> S. iii. 370; iv. 73, 109).—The first and most important requisite of such a book is that it shall present a faithful list of the words in use at the time of publication, and not be overburdened with obsolete and erroneous terms belonging to a past generation. It is for this reason that all dictionaries which seek to recommend themselves as containing so many thousand "additional words" should be regarded with suspicion. It is quite true that obsolete words should appear in what may be called the "first place," for the benefit of those who may be reading old books. For instance, in a good English-French-German dictionary we should expect to find the word "fire-engine" as denoting the machine now called a "steam-engine," of course with a note to prevent the unwary use of the word by a foreigner writing English. We should not, however, expect to find in the French part of our imaginary dictionary the word "fire-engine" given as an equivalent for *machine à vapeur*. We shall never have a technical dictionary worthy of the name until the task is undertaken by a compiler possessed of a competent knowledge of the history of the word and the history of the thing signified. Take an example; on the first introduction of railways they were re-

\* Strype, bk. iv. p. 75.

† Pennant, p. 238.

‡ Pugh's *Life of Jonas Hanway*, 8vo. 1787, p. 184.

garded as a modification of the "King's Highway," the old Acts containing clauses providing for the running of private trains. The term *rail-road* shows this, and the analogy may be carried further when we consider the terms "driver," "guard," "coaches" (as the carriages are still called by the railway officials), and "waggons."

Up to this time compilers have shown too great a tendency to rely upon and copy from each other, and, when told that a particular word used in a certain sense is quite unknown to experts, they quote their "authorities," forgetting all the time that it is quite beyond the power of any one to force a word into use, or to retain it in use when it shows a tendency to die out.

Judged by these somewhat high standards, Tol-hausen's *Dictionary* fails notably, but the 3 vol. one, with a preface by Karmarsch, mentioned by E. A. P., has been at least attempted on right principles. Though it is not by any means perfect, it is the best and most reliable which has yet appeared.

T. B. V.

"A Technological Dictionary, explaining the terms of the Arts, Sciences, Literature, Professions, and Trades." By W. M. Buchanan. Tegg & Co., 1846.

This is a most useful and portable little volume, and is profusely illustrated.

H. E. WILKINSON.

Anerley.

**FAMILY ARMS** (5th S. iv. 47).—Crests were at first assumed at the pleasure of the bearers, not adjudged to them as rewards by the heralds like the devices of the shield, though in time their hereditary adaptation came under the cognizance of the officers of arms. Nisbet and other writers have allowed that a crest may be changed by the bearer's own free will; but Edmondson remarks that those writers have carried the matter a little too far, for if crests are tokens by which families ought to be known, as they certainly are, a man might almost as well alter his paternal coat as his crest. He admits, however, that the latter may on certain occasions be changed (*vide* his *Complete Body of Heraldry*, vol. i. p. 189). Montagu refers to the fact of Edward III. having with much form granted his own crest to the Earl of Salisbury, and this crest the Earl afterwards conferred with equal ceremony upon his godson, Edward's son, Lionel. There are seals extant of the first and second Earls of Salisbury, father and son, showing they used different crests; and other precedents in the early history of heraldry might be cited for variations in the family crest, whilst in modern practice the heralds seem to have found it convenient to gratify the desire of cadet houses for insignia more distinctive than the ordinary mark of cadency in the coat armour. Crests, however, must now be regarded as strictly hereditary, whereas mottoes were always purely personal. Any one might adopt or

change them. Unless introduced in very recent times, mottoes were not included in the grants of arms by the heralds.

W. E. B.

**OMEN** asks how it is that people bearing the same arms have different crests and mottoes. The reason is this: any man can adopt a crest and a motto, whether he is a gentleman or not; whereas coat armour is hereditary, and descends from father to son. A man cannot change his coat of arms, though a cousin of mine says that you can change the tincture of the field, and this was formerly done by way of differencing arms, so as to distinguish various members of the same family. But the crest and motto can be assumed and changed at pleasure. My own grand-uncle was a judge, and he assumed the motto "Curse testimonium," in place of our usual one, "Sic vite ut in aeternum vivas." This is a case in point.

W. G. TAUNTON.

Scions of a family entitled to armorial bearings often do apply to the authorities to obtain *differences*, and among these are included crests and mottoes. The crest seems to be a more personal distinction, while the arms belong to the species or family, and could not be metamorphosed without introducing disorder into a most scientific system of registration.

S.

**DANIEL DEFOE** (5th S. iv. 9).—It is quite certain that Daniel Defoe's real name was Daniel Foe, and that his father's name was James Foe. There does not appear to be any reason to doubt that he acquired the name of De Foe by accident, and adopted it subsequently for convenience. About the year 1700 both father and son were well-known Dissenters, and whilst the former was called Mr. Foe, the latter, to distinguish him from his father, was called, not Mr. Foe the younger, but Mr. D. Foe. His publications at that time only bore the initials D. F. Those who heard him called Mr. D. Foe would probably describe him in writings as Mr. De Foe. In 1702-3 he appears first to have been publicly mentioned as Mr. De Foe or Defoe; and in the advertisement for his apprehension as the author of *The Shortest Way with Dissenters*, he is described as "Daniel De Foe, alias De Foe." After this, as in his letters to Lord Halifax in 1705, he signs indifferently D. Foe, De Foe, and Daniel De Foe. Whether the name of Foe was derived from the Old Norman name of De Beau Foe, and whether this was originally De Beau Foy, has been discussed by Wilson in his *Life of De Foe*, i. p. 4. See also Lee's *Life of Defoe*, i. p. 6. EDWARD SOLLY.

Sutton, Surrey.

It is well known that Defoe was the son of James Foe, a simple butcher of Cripplegate, St. Giles's, who came from Elton, in Northamptonshire,

and his grandfather, Daniel Foe, of that place, was a yeoman. Some pretend that he was connected with Vaux, Faux, Devereux, names of antiquity in Northamptonshire; but Wm. Chadwick, in his *Life and Times of Daniel De Foe*, p. 3, is of opinion that the family came over as persecuted Protestant refugees from the Spanish Netherlands in the reign of Elizabeth. It is well known that on attaining manhood he deliberately adopted the De, not as an affix, but as a separate word, though why he did so is, I believe, unknown. Until he adopted this, of course he signed himself Foe. It is not incredible that he might have done so on entering political controversy to prevent playing on his name as Foe, enemy, and so forth. This point will, perhaps, never be settled.

C. A. WARD.

POEM ON SIR WALTER SCOTT'S FUNERAL (4th S. xii. 69).—The poem required by Mr. TODD is entitled "Dryburgh Abbey." The author was Mr. Charles Swain, of Manchester, who died last year. It is to be found in *Melrose and its Vicinity*, a hand-book to the district, published in Edinburgh in 1839, as also in Mr. Swain's own publication, *The Mind, and other Poems*, London, 1841. This poem has been well described as "worthy of the highest admiration for the beauty of the original thought and for its touching execution." The following is in illustration of these remarks:—

"Methought—St. Mary shield us well!—that other forms moved there  
Than those of mortal brotherhood, the noble, young,  
and fair.

"Was it a dream? How oft, in sleep, we ask, 'Can this be true?'

Whilst warm Imagination paints her marvels to our view;

Earth's glory seems a tarnished crown to that which we behold

When dreams enchant our sight with things whose meanest garb is gold.

"Was it a dream? Methought the 'dauntless Harold' passed me by,

The proud 'Fitz-James,' with martial step and dark intrepid eye;

That 'Marmion's' haughty crest was there, a mourner for his sake;

And she—the bold, the beautiful!—sweet 'Lady of the Lake.'"

J. MANUEL.

Newcastle-upon-Tyne.

THE BELL OF ST. CENEU OR ST. KEYNA (5th S. iv. 84).—The account of the Bell of St. Ceneu (not "Cenen") which DR. BRUSHFIELD has transcribed for you is still—as, after a lapse of some years, I think—to be preferred to the later but less accurate one contained in the quarto work on bells by the Rev. Mr. Ellacombe. Moreover, Mr. Ellacombe's wood engraving of it is totally unlike. The engraving of the Bell of St. Ninian, upon p. 33

of the Catalogue of the Temporary Museum of the Archaeological Institute at Edinburgh in 1856, is, however, so much like that of St. Ceneu, both in figure and condition, that the woodcut might almost have served for it.

DR. BRUSHFIELD wishes to know whether the "specimen" is "genuine," and its present "destination." Perhaps both questions may be answered to his satisfaction by saying that the bell itself, and the account of it which he has honoured with a place in your pages, are both mine.

THOMAS KERSLAKE.

Bristol.

SIGNBOARDS (5th S. iv. 88).—There is no such sign as the "Silent Woman" at Great Chesterford, Essex. Being at the above village a few days after the publication of the number of "N. & Q." which contains this query, I of course made inquiry concerning it. All I can find relative to it is this. At Hinxton, a village about two miles and a half from Great Chesterford, lived a man of the name of Peachy, who had in his possession a carved board resembling a woman, and which was (I understand) very decently painted. Peachy lived in a private house, and, being rather an eccentric character, he placed this figure directly opposite the front door (inside), so that when people entered they naturally thought at first sight they were standing before a woman. This he called his "Silent Woman" to distinguish it from his wife, who was, I suppose, rather a noisy one. I could not learn where Peachy obtained the figure from, but it is now in the possession of F. Jonas, Esq., of Chrishall Grange, who took a fancy to it, and who had it in exchange for some faggots.

HENRY C. LOFTS.

The "Good Woman" or the "Silent Woman," and the "Quiet Woman," are one and the same, and represent a headless woman carrying her head in her hand. Within my recollection a signboard with this device existed on the south side of Oxford Street, at some house of call, between New Bond Street and Duke Street. S. N. should consult *The History of Signboards*, by Jacob Larwood and John Camden Hotten, pp. 455-57.

WILLIAM PLATT.

Conservative Club.

SIR RICHARD PHILLIPS (5th S. iv. 95).—Will MR. RULE kindly explain what he means by "Sir Richard Phillips (*alias* Sir Philip Richards)"? Of course, any "schoolboy" knows the rumour as to his having reversed the order of his names, but this would not authorize MR. RULE in conferring on him the title (which it is quite certain he was not entitled to) as Philip Richards, if, indeed, that really ever was his name. But there is no doubt he was knighted as Sir Richard Phillips, a name he had borne from his youth, at

all events. Even if this were not his real name, I apprehend that the fact of being knighted would of itself make it his name, so as to preclude anybody from saying he had an *alias*. No doubt, from the way Mr. RULE writes, he has sources of information other than the ordinary books of reference, such as the *Gentleman's Magazine* (quoted in the *Handbook of Fictitious Names*).

OLPHAR HAMST.

ROASTED APPLES THE ONLY RIPE FRUIT IN ENGLAND (5th S. iii. 289).—This was one of the smart things said about England by M. de Laungrais, Comte (afterwards Duc) de Brancas. He said also that the only thing polished in England was steel, and, vilest calumny of all, that English ladies had two left hands! See Mirabeau's *Correspondence*.

C. ELLIOT BROWNE.

MUD AND WATTLE FENCES (5th S. iii. 487).—These fences, sometimes called "wattle and dab" in Berkshire, are still in use about Sutton, Drayton, and other places near Abingdon. They are very durable, the mud employed being the calcareous scrapings of the roads; but their chief enemies are certain wild bees, which burrow and form their nests amongst the "wattle," and ultimately cause large portions of the "dab" to exfoliate.

W. J. BERNHARD SMITH.

Temple.

RICHTER'S "LEVANA" (5th S. iv. 28).—I have had eggs, small white ones, given me as curiosities by the owners of two different parrots, and have heard of many more. One bird, a Lori, was an excellent talker, as became her sex.

P. P.

GARGANTUA (5th S. iv. 26).—I have two copies of Rabelais—1st, 1 vol., duodecimo, A.D. 1596; 2nd, 5 vols., 8vo., Amsterdam, A.D. 1725. In each of these it is spelt as above.

W. J. BERNHARD SMITH.

Temple.

"IMBROOK" (5th S. iv. 67).—Imbrocus, "a drain or watercourse. Old Latin."—Bailey's *Dictionary*.  
ED. MARSHALL.

"TOUCH PITCH," &c. (5th S. iv. 86).—If Mr. TEW will refer to the Apocrypha (Ecclus. xiii. 1), he will find a much earlier authority for the proverb he quotes than St. Jerome.

S. L.

ECCLESIASTICAL TITLES (5th S. iv. 89).—I remember, many years ago, when some of my fellow students were preparing for or taking orders, it was usual, and considered correct, to address a clergyman of the Established Church as "the Reverend A. B.," his ordination conferring or fixing a defined social position; a Dissenting minister as "the Reverend Mr. C. D.," the "Mr." to

denote his rank or degree as a layman, the "Reverend" being added merely as a mark of respect.

It was usual at that time in Cornwall to address the canons of Exeter as canons, but I rather think this was done *propter dignitatem speciem* of the canons of that Chapter, and by reason of the scarcity of canons in general in that part of the world.

R. H. S.

"GRACE'S CARD" (5th S. iv. 97).—The following is taken from *The Grace Memoirs*:—

"On the revolution, he (John Grace, Baron of Courtown) raised and equipped a regiment of foot, and a troop of horse, at his own expense, for the service of King James, whom he further assisted with money and plate, amounting, it is said, to 14,000*l*. Possessing a high character and great local influence, he was early solicited, with splendid promises of royal favour, to join King William's party; but yielding to the strong impulse of honourable feelings, he instantly, on perusing the proposal to this effect from one of the Duke of Schomberg's emissaries, seized a card, accidentally lying near him, and returned this indignant answer upon it:—'Go, tell your master I despise his offer: tell him that honour and conscience are dearer to a gentleman than all the wealth and titles a prince can bestow.' This card, which he sent uncovered by the bearer of the rejected offer, happening to be the 'six of hearts,' is to this day very generally known by the name of 'Grace's Card' in the city of Kilkenny."

WM. JACKSON PIGOTT.

THE SUFFIX "-STER" (5th S. iii. 321, 371, 413, 449; iv. 32, 92).—I think, for the present, the subject referred to at the head of this article may be fairly said to have elicited the following conclusions:—

1. It is not true, as almost all modern critical grammarians tell us, that "in early times brewing, baking, weaving, spinning, fulling, &c., were carried on exclusively by women. Hence such names as *Maltster*, *Brewster* or *Brouster*, *Baxter* or *Bagster*, *Spinster*, *Kempster*, *Whistler*" (the quotation is verbally from one of our most modern and most learned grammars, based professedly on Mr. Marsh's lectures). At any rate, the inference cannot be derived from the suffix, and, if true, the assertion must be proved in some other way.

2. It is not true, as a general rule, that "-ster" is a corrupt form of *-estre* or *-istre*. Occasionally it may be so, but even that is doubtful. Certainly in proper names, as *Glo'-ster*, *Lein-ster*, *Mun-ster*, &c., it is not so. In some cases it is a contraction of "castra" (a Roman camp); in some it may be, as DR. CHARNOCK observes, "a corruption of the Northern *stadr* . . . locus, statio, spatium."

3. Probably it was at one time more freely used with feminine nouns, but this requires more proof; certainly in later times it had no fixed gender, but was added to nouns of any gender.

4. Wherever a word terminating in *-ster* occurs it must be tried by itself, and cannot be classed

till its date and lineage have been first determined. Here I may take my leave of the subject, being fully confirmed in the main points with which I started.

E. COBHAM BREWER.

Lavant, Chichester.

ISABEL DE CORNWALL (5th S. iii. 210, 295, 373.)—Smyth was certainly mistaken in stating that "all histories agree" that Richard, King of the Romans, was born in 1210; but he is usually so correct, and his character as an antiquary and genealogist stands so high, that I can scarcely believe, even in the face of the authorities cited by HERMESTRUDÉ, that he is wrong as to the date. Smyth was familiar with the *Chronicle of Hayles*, and quotes from it in the previous page, to refute the statement of Carewe, Stowe, and some others, that Isabel de Berkeley was the base daughter of Edmond Earl of Cornwall; and it appears from his marginal note that the reference was to the original MSS., which were with Sir Robert Cotton. Smyth was also in close communication with Sir Robert Cotton, Camden, and Augustine Vincent, whom he thanks for their assistance in investigating the pedigree of this Lady Isabel de Berkeley, to which he devotes four closely written folio pages of his manuscript. Isabel de Clare was the second wife of the third Maurice, seventh Lord Berkeley. She could not, however, have been his widow in 1307, as his first wife, Eve, the daughter of Eudo Lord Zouch, did not die till Dec. 5, 1314, and Maurice himself lived till May 31, 1326, when he died a prisoner in the Castle of Wallingford. The Lady Isabel survived him, and died, without issue, in 1338. Smyth gives no information about Maurice de Croun or Credonia, and merely mentions him as of Lincolnshire.

J. H. COOKE.

MS. LINES IN FULLER'S "HISTORIE OF THE HOLY WARRE," 1640 (5th S. iii. 227, 395.)—My thanks are due to Mr. TEW for suggesting the probability of the lines in question being "H. Hutton's." There can be no possible mistake as to the initials being "R. H." and the first two lines of the original stanza as follows:—

"Shall warr, the offspring of rebellious pryde,  
Disturber of heuens peace, be glorified!"

I have compared the manuscript lines with the signature of Robert Herrick, and there is a great similarity in the form of both.

W. WINTERS, F.R.H.S.

Waltham Abbey.

PREFIXION OF N, T, &c., TO CERTAIN NAMES (5th S. iii. 301, 413.)—DR. CHANCE says:—"In the Spanish Lola (= Charlotte) and Leli (Swiss = Magdalene) the second syllable seems to be the reduplication."

Surely Leli is the South German and Swiss diminutive of Magdalene, the syllable *li* corre-

sponding to the German *lein* in *Fräulein*. In the Swiss *patois* we have Schlöszi, Schanzli, and many other words with the same termination *li*; in fact, it seems to me that about one-third of their substantives end in *li*.

I conceive also that, in the word *Lola*, *la* is not a reduplication, but merely a sign of diminution, as it is in Latin and Italian.

F. J. V.

REV. JOSEPH WISE (5th S. iii. 448, 496.)—This divine also published *Providence*, written in 1764, Lond., 1766, 8vo. 1s.; second edition, though not so stated, 1769, 1s. 6d.; *An Essay on Sacrifice*, Lond., 1775, 8vo. 1s.; *The System, a Poem in Five Books*, vol. i, 1781, 8vo.; and a second edition in 1797. On the title of this edition the author is described as "Rector of Penhurst in Sussex, and Curate of Poplar in Middlesex." These works are all poetical, except the *Essay on Sacrifice*, which seems to have been originally a sermon. The *Monthly Reviewers* did not give a very high estimate of his poetical powers, though they admit that the notes appended show him to be "a man of learning and candour."

GASTON DE BERNEVAL.

Philadelphia.

THE LEICESTER SQUARE STATUE (5th S. ii. 46, 91, 292, 458; iii. 498.)—*Gentleman's Magazine*, 1748, p. 521, chronicles:—

"Saturday, Nov. 19, being the birthday of the *Princess of Wales*, was a very splendid appearance of nobility and gentry at Leicester House. . . . The fine statue of King George I. in Leicester Square was uncovered on the above occasion."

JOHN PIKE.

CHAPMAN, THE TRANSLATOR OF HOMER (5th S. ii. 487; iii. 226, 335, 397, 498.)—Chapman himself, in his *Justification of a strange Action of Nero, in Burying with a solemn Funerall one of the cast Hayres of his Mistress Poppæa*, says:—

"And besides the highest place given to the hair, and singularity of workmanship expressed in it, nature hath endowed it with this special privilege, and left therein so great an impression of herself, as it is the most certain mark by which we may aim at the complexion and condition of every man; as red hair on a man is a sign of treachery," &c.

T. G. M.

Offord Road, N.

"CHRISTENING PALM" (5th S. iii. 288, 412.)—The "palm" or "pall" was not in use only for the baptism of an infant, but, certainly as late as forty years ago, the wrapper (often of fine muslin and lace) was so called in which the child was brought down to see company. The christening palm, like the christening robe, was therefore only a better kind of an article in daily use. I have in my possession some christening garments provided about the end of the seventeenth century, consisting of—

1. A lined, white figured satin cap.

2. A lined white satin cap, embroidered with sprays in gold coloured silk.

3. A white satin palm, embroidered to match. Size 44 in. by 34 in.

4. A pair of deep cuffs, white satin, similarly embroidered, trimmed with lace, evidently intended to be worn by the bearer of the infant.

5. A pair of linen gloves or mittens for the baby, trimmed with narrow lace, the back of the fingers lined with coloured figured silk.

6. A palm, 54 in. by 48 in., of rich stiff yellow silk, lined with white satin.

According to the Sarum use, yellow was the altar colour for confessors' festivals. May not this yellow pall have been considered specially suitable at the child's being first openly pledged to "confess the faith of Christ crucified"? C. E. K.

Beamster.

THE 13TH REGIMENT (5th S. iv. 48, 75).—The suggestion that "the worm of black was worn as a sign of mourning for some officer of rank killed in action" is, I should think, correct. I have always heard that, for generations after the death of Wolfe, all the regiments that fought with him at Quebec wore a black thread or worm in their lace as a sign of perpetual mourning. What the regiments were, and whether or not the 13th was one, I have not just now the means of ascertaining; but it would be interesting to be accurately informed on this point, and to learn whether the mode was adopted in any other case or cases.

G. R.

ROYAL AUTHORS (5th S. iii. 382; iv. 33).—There would seem to be a wits' manufactory for impromptu replies by Queen Elizabeth to mayors' addresses. Since quoting the impromptu that she is supposed to have delivered to the Mayor of Folkestone, I have met with a similar anecdote in the *Encyclopædia of Wit*, published, price 6s., by R. Phillips, 71, St. Paul's Churchyard, 1801:—

"The following address from the mayor, citizens, and burghesses to Queen Elizabeth is a model of simplicity and elegance. Her Majesty's answer is in the same spirit, and cannot be objected to on any other ground than its being borrowed from that to which it is a reply:

"We men of Coventry  
Are very glad to see  
Your gracious Majesty!  
Good Lord! how fair you be!"

The Answer.

"My gracious Majesty  
Is very glad to see  
You men of Coventry:  
Good Lord! what fools you be!"

(P. 528.)

CUTHBERT BRIDE.

ARDNAMURCHAN (5th S. iii. 462; iv. 15).—The derivation from *muc* does not account for the second *r* in the name. Perhaps it is *Ard* (promontory), *nam* (of), *mor* (great), *cuan* (seas or waves); the Gael, struggling round it in their birlings in stormy weather, would be likely to give

it this name. In his *Gaelic Topography of Scotland*, Col. Robertson explains it by *Ard-na-mor-chinn*, height of the great point or headland. In the above work, and in his *Historical Proofs respecting the Highlanders*, those interested in these inquiries may find much information. Col. James A. Robertson died in the autumn of 1874, deeply regretted by all true Highlanders. Let me here add this stone to his cairn.

THOMAS STRATTON.

ROYAL HEADS ON BELLS (4th S. ix. 76, 250, 309; xii. 85; 5th S. i. 235, 417; ii. 318).—By a happy circumstance three more of these interesting royal-headed bells have come to light, namely, at St. Swithin's, Worcester. The inscriptions upon them are:—

3rd. + IOHANNES .(K.) . CRISTI .(Q.) . CARE .(K.) . NE .(Q.) . SALVA .(K.) . SEMPER .(K.) . CLARE.

4th. + AVE .(K.) . MARIA .(Q.) . GRACIA .(Q.) . PLENA .(Q.) . DOMINVS .(K.) . TECVM.

5th. + IESVS .(K.) . NAZARENVS .(Q.) . REX .(K.) . IYDEORVM .(Q.) . FILI .(K.) . DEI .(Q.) . MISERERE .(K.) . MEI.

The K. and Q. in parentheses denote the places where the royal heads occur, and whether king or queen. The three other bells in the tower are dated 1654.

HENRY T. TILLEY.

Edgbaston.

SCHILLER'S "SONG OF THE BELL" (5th S. iv. 33, 58).—To previous list please add *The Lay of the Bell; or, Human Life; and The Driver*, translated by John Wynnatt Grant, Esq., London, privately printed, 1867, which I have just picked up.

THOS. ARCHER TURNER.

Drayton Parslow, Bletchley.

THE LONDON ALMANACS OF ONE HUNDRED YEARS AGO (5th S. iv. 81).—I possess two volumes (1782-3) bound in red morocco (similar to Mr. LENIHAN's), and each containing all the almanacs quoted by him except "The Freemasons' Calendar." Were not the almanacs issued annually by the Stationers' Company bound in this form, and do not complete collections exist at the British Museum and elsewhere? C. A. McDONALD.

STONEHENGE (5th S. iv. 83).—In reference to JAY AITCI's remarks upon the orientation of Stonehenge, I have noticed on rough observation that the majority of ringed stones in the Cheviot district lie to the S.W. of British camps. I have also noticed in the case of four cromlechs in Guernsey that they lie N.E. and S.W. The same applies to a large cromlech at Mettray, in Touraine. Is this phenomenon well known? G. E. L.

"FURMETY" OR "FRUMENTY" (5th S. iv. 46, 95).—Last Christmastide, in accordance with the local custom, we had what we called "Furmety" at a Yorkshire country rectory. I forget the day.

T. K. TULLY.

**Miscellaneous.****NOTES ON BOOKS, &c.**

*The Law Magazine and Review*, August, 1875. (Stevens & Haynes.)

THE August number of this old-established magazine appears under entirely fresh management, and bears evident tokens of careful editing. The new proprietors announce their intention of bringing it out in future as a quarterly, and will begin the publication of the new issue in November, closing the monthly series with the present number. The August number is suitable for long vacation reading alike to the professional and the general reader. Mr. Lascelles touches on a subject of wide and practical interest in his article on "Grand Juries," while Mr. Robertson's timely contribution sets forth clearly and temperately the legal practitioner's view of the question of "Adwosons," to which the Bishop of Peterborough has drawn so much attention. "The Interpretation of Statutes" is a thoroughly practical review of Sir P. Benson Maxwell's important book; while legal biography is represented by a graphic memoir of Donald, Lord Mackenzie, the third judge who has sat under that title on the bench of the Scottish Court of Session during this century. The foreign element is represented by an account of the Berlin Juridical Society, and notes on the Law Congresses about to be held at Nuremberg and the Hague, while two articles are devoted to constitutional and legal questions of the day in the United States. "Greek and Roman Jurisprudence in relation to Slavery" is an analysis of a subject interesting alike to the jurist, the philanthropist, and the historian.

*Registrum Palatinum Dunelmense: the Register of Richard de Kellawe, Lord Palatine and Bishop of Durham*, 1314-1316. Edited by Sir Thomas Duffus Hardy, D.C.L. Vol. III. (Longmans & Co.)

THE Deputy-Keeper of the Public Records has brought this valuable work to a close. From Preface to Index it reflects the greatest credit on him. The former is, as many of the Prefaces to this great collection are, an important contribution to English history. We may say generally of those powerful and princely prelates in the northern See that they were very easily led when they had their own way. It will be new to many that these sovereign bishops were great wreckers; not that they lured ships to destruction, but they shared in the plunder when the ship was destroyed. They would give to the use of the church what was not worth their private keeping, such as a mast to be carved into a crucifix, or a yardarm to serve for bearing candles. How one of the descendants of the Apostles provided for himself is thus tersely set down: "Item, tempore Nicolai episcopi, nulla fuit contentio de wreck, quia episcopus habuit totum wreck, tempore suo sine contradictione." We will not say that the more wrecks there were the better the bishop was pleased, but certainly the greater the number the more he profited.

*Cosmo de' Medici* is the title of a tragedy by R. H. Horne, which attracted much attention in 1837. A new edition, very beautifully got up, has just been published by Rivers. The tragedy is entirely re-modelled, the construction being altered throughout, a few scenes cancelled, and several new scenes interpolated. Therewith the old freshness is made fresher, the old beauty heightened, and we enjoy, as of yore, both the subtlety and simplicity which distinguish this remarkable work.

*The Dictionary of General Biography*, edited by W. L. R. Oates, and published by Messrs. Longmans & Co. in 1867, has been perfected by a Supplement which brings the work down to the present year. It is indispensable to all who possess the original edition.

*The Cornhill Magazine* has shown in its last two numbers that no subject is so exhausted but that a competent man may find something more to say on it worth listening to. In proof of this we refer to the article on "Horne's Two Philosophies" in the July number, and on "The Talmud" in that for the present month.

**TESTIMONIAL TO MR. GEORGE BULLEN.**—The promotion of Mr. George Bullen, late Superintendent of the Reading Room, to the Keepership of the Department of Printed Books in the British Museum seems a good opportunity to give expression, in the shape of a testimonial, to the value attached to his services by those who have benefited by them. A committee with this object in view has been formed, and the treasurer, Mr. Wm. Blades, 11, Abchurch Lane, E.C., will be glad to receive cheques and post office orders for the Bullen Testimonial, crossed to the Union Bank. The honorary secretary, Mr. Alexander H. Grant, will thankfully receive offers of co-operation addressed to him at 21, Arundel Street, Strand.

**Notes to Correspondents.**

**Q. X.**—A phrase in logic signifying the matter is at an end. Under the head "Casus Questionis," another phrase in logic, Mr. H. T. Riley (*Dict. Lat. and Greek Quotations*) says that in logic this means the failure to maintain a question, adding, "This is most probably what is alluded to in a passage of Shakespeare which has so puzzled his commentators—

'As I subscribe not these nor any other,  
But in the loss of question.'

*Meas. for Meas.*, Act ii. sc. 4."

**F. N. C. MUNDY.**—MR. BARTON-ECKETT begs us to say that a slight error occurred in his note upon the family of the author of *Needwood Forest*. The present William Mundy, Esq., of Marketon, is the great-grandson, and not the grandson, as stated, of F. N. C. Mundy, Esq. The boy represented in the picture to which our correspondent referred was, therefore, the father of the present representative of the family.

**"GRÖNLANDS HISTORISKE MINDESMØRKEER."**—FRANCISCA writes:—"I am at present away from home, but as soon as I return I shall be most happy to avail myself of the kind offer of A. S. to lend me the translation of a Danish story of missionary life amongst the Greenlanders in 1774."

**G. P.**—You will find it in the *Burns Calendar*, published by James McKie, Kilmarnock, 1874.

**L. F.**—The MS. was written on both sides of the paper unfortunately.

**W. J.**—Has it not been frequently printed?

**MRS. E. H.**—We are unable to help you.

**WALTER RALEIGH.**—Next week.

**F. W. F.**—Received.

**NOTICE.**

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



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## Notes.

## MARLOWE AND MACHIAVELLI.

In a well-known passage of the *Groatsworth of Wit* (1592) the writer suggests that Marlowe had derived his atheism from Machiavelli,—"Is it pestilent Machiavilian policie that thou hast studied? O peevish follie!" &c., and again, a little further on:—

"The brother [brocher] of this dyabolical atheisme is dead, and in his life had neuer the felicitie he aymed at, but, as he beganne in craft, lured in feare, and ended in despair. *Quam inextricabilia sunt Dei iudicia!* This murderer of many bretheren had his conscience seared like Cayne: this betrayer of him that gaue his life for him, inherited the portion of Judas; this apostate perished as ill as Julian: and wilt thou, my friend, be his disciple? Looko unto mee, by him perswaded to that libertie, and thou shalt finde it an infernal bondage."

Taken in connexion with the mention of "Machiavilian policie," the plain reading of this sentence would seem to require the allusion here to be to Machiavelli himself; but, on the other hand, it appears very improbable that Greene, who was a good Italian scholar, and no doubt well acquainted with Machiavelli's writings, would speak of him in such terms, much less attribute his own extreme opinions to Machiavelli's persuasion. The charge looks very much like a random shot, based perhaps upon the vulgar conceptions of Machiavelli, and a

remembrance of Marlowe's own prologue to the *Jew of Malta*; but this view of the case almost necessarily pre-supposes the forgery, or at least the cookery, of the *Groatsworth*.

It was probably the difficulty of identifying Machiavelli with the person alluded to in this passage which led Malone to believe that Greene may have intended to refer to Francis Kett, who was burnt for heresy in 1589. Since Malone's time many particulars of Kett have been recovered, and the Messrs. Cooper, in their *Athene Cantabrigienses*, give a summary of his doctrines, which were by no means atheistical. He held that the sins of the world had not yet been forgiven, asserted that Christ would suffer again, denied his ascension, and maintained that he did not become God until after his resurrection. This man was certainly not the persuer of Greene.

It becomes of some interest to note the exact place of Machiavelli in the educated opinion of the time. I think it will be found that Aretine, who was almost universally credited with the authorship of *De Tribus Impostoribus*, and not Machiavelli, was the typical atheist of this period. Richard Harvey, in his *Discourse of the Lambe of God*, Lond., 1590, a work written expressly against the Elizabethan Freethinkers, attributes the atheistical tendencies of the age to the three famous Italians, Pomponatius, Aretine, and Machiavelli,—Pomponatius on account of his famous book, *De Immortalitate Animæ*, which, according to Harvey, was thought to have converted Leo X.; Aretine, whom some call "divine," but who is "the porter of Plutoes divinitie," and the "grand sire of all Martinish courtiership," in consequence of his "horrible and damnable book of the *Three Impostors*"; Machiavelli is "that secretary of hell, not only of Florence," but still he is the least wicked of the trio:—

"Yet Machiavel not so ill as Aretine, yet Machiavel too ill, God knoweth, this unchristian master of policie raising up Nicolaites new of his stampe, as Nicholas an Apostate did among the seven Deacons, is not afraid in a heathenish and tyrannical spirit, 1. 2. of warily art, in the person of Fabricio to accuse the gospel of Christ and the humilitie of the Lamb of God for the decay of the most flourishing and prosperous estate of the Roman Empire which fell by the (sic) own idleness and follie as himself confesseth, l. 7, and as other estates are overturned by it."

Gabriel Harvey has many references both to Aretine and Machiavelli. In the *New Letters of Notable Contents* (1593), he says, "Aretino was a reprobate ruffian, but even Castilio and Machiavel, that were not greatly religious in conscience, yet were religious in policy" (Brydges's reprint, p. 25). See also *Gratulationes Valdinienses*, 1578, where there are several allusions to Machiavelli. It is possible that the "Epigramma in Effigiem Machiavelli, Machiavellus ipse loquitur," may have suggested to Marlowe the idea of his prologue.

Bacon was a diligent reader of Machiavelli, and quotes him both in the *Essays* and *De Augmentis*,

but with no censure of his religious doctrines. Shakspeare has mentioned him three times, but on each occasion with reference only to policy.

I have no doubt that some of your correspondents will be able to point out other notices of Machiavelli, but in order to bear upon the question of the allusion in the *Groatsworth* it is necessary they should be of early date, for the Machiavelli legend, like other legends of the kind, grew rapidly in size and darkness. The stories of Machiavelli's active atheism, to be found in Raynaud and Spigelius, belong to a later period.

C. ELLIOT BROWNE.

#### NAUTICAL SCENE IN THE "COMPLAINT OF SCOTLANDE." 1549.

(Leyden's ed., p. 61; E. E. Text, p. 40.)

(Continued from p. 123.)

16. The directions to the helmsman are (a) full and by; (b) luff; (c) no higher; (d) right your helm, or helm amidships; keep her away, or put your helm up; (e) hard up; (f) steady. The chase, it will be seen, is to windward, and hopes to escape by keeping, if not bettering, her weather gage. So this is not a case of keeping away before the wind after weathering out of a bay. After the order "luff," then, the steersman must be supposed to have luffed too high into the wind. He is checked by "no higher." The vessel still coming up into the wind, the order is "helm amidships!" The danger of being taken aback must now be imminent, for "put your helm up" is immediately followed by "hard up," which, strange to say, has the desired effect, as appears by "steady." Strange to say; because not a rope is started to help the ship, although the sails under these circumstances would have done as much for her as the helm.

*Holabar* is *haut-la-barre*, helm amidships. The tiller of those days was governed by an upright bar or lever, projecting through the deck. By its means the tiller was pushed to the one side or the other; when forced or allowed to rise, it, of course, became *haut*, and the helm was righted. The order *Haut-la-barre* is no longer in use. *Arryua* is *arrivez*. *Arriver* means to bear up the helm, to keep a vessel away. This term is still used in the French marine. The rudder of this galleasse was, no doubt, hung on pintles and gudgeons, as rudders now are. The hinged rudder was in use long before our author's day (see Jal, *Glossaire Nautique*, art. "Barre, Gouvernail, Haut-la-Barre").

In Rabelais we find, "Viens du lo!" (luff); "Près et plein" (full and by); "Hault-la-barre"; "Haulte est, respondoient les matelots"; "Taille vie!" ("fais bonne route," steady); and shortly before, "Que l'on coïe bonnette! Inse! Inse!" Leyden here excels himself: "Cumna hiear" (*cumna* being written with a sign of contraction, *cūna*). "*Cūna*," he says, "quasi, cun a," to give

directions to the steersman. Yes; but supposing they were to "cun a," it would be a trifle embarrassing to the man at the wheel! *Holabar*, he tells us, is a sea cheer (Leyden is at any rate a cheerful companion; whenever he is in doubt about a word he puts it down as a cheer)—probably, he adds, a direction to employ the bar of the capstan, "quasi, holla, bar!" Well, there is no harm in using a capstan bar at the right time and in the right way; but it is sometimes put to very unpleasant uses.

18. Why the topsails are taken in and furled, and the yards swayed up and down, or cockbilled, at this point is not obvious; but a little consideration will show that he is clearing his tops for action; and as he is going to throw from them quicklime and other unpleasant materials on his enemy, now fairly under his lee, his topsails will be rather in the way. Sail-trimmers are now ordered to their stations. "Stand by your gear in (i. e. for) handling your sails." If he is going to do much in that way, though, it is a pity he has his topsails furled. "Every quarter-master to his quarters" shows that even at this early period organization on board ship was tolerably complete.

19. "Paveis veil the top vitth pavessis and mantillis" ("Fortify the top with shields and mantlets"). These deck and top fortifications were in ordinary use in mediæval times.

20. Now she has spread her studding sails, and (as the author says) put forth a hundred oars on every side. This is a gross exaggeration. A hundred oars to a side (unless bestowed in tiers or banks, as in the ancient galleys) would involve a length of about 400 feet. A ship of that size could of course easily afford the thousand men or so required for the oars alone, besides gunners and seamen. But the largest ship of those days was the Great Michael, and her length was only 280 feet; and she was found more than big enough for the wants and resources of the day. If we allow our friend a hundred oars in all, he ought to be well satisfied.

Let us now see what M. Jal makes of this sea piece. He stumbles at the very beginning. He states that when the author first lights upon the vessel he finds her in the act of getting her anchor up and her sails aloft. So he translates "Gayly grathit for the veyr, lyand fast at ane ankir and hyr salis in hou," "qui virait gaïement sur l'ancre par laquelle elle était attachée au fond, et hissait ses voiles en haut." He notes *veyr* (war) as meaning "veer," and *hyr* as from "hyst et hoist." While in the act of weighing he makes the boatswain report a sail, which he does, according to Jal, "avec un gros juron"; or, as he explains, "un juron énérgique et joyeux." This is his notion of *skyr*, which he notes to be "le même que *schewer*, allemand." Most likely he has done the boatswain no great wrong, for although he did not

swear just then, all probability is in favour of his rapping out more than one *groa juron* before the day was over. We may suppose that it is by way of compensation for the superfluity of naughtiness put into the boatswain's mouth, that he throughout suppresses the master's whistle; either because he considered it undignified, or simply because the form *quialit* puzzled him. In *steif*, which he writes *strif*, he thinks he sees *strike*, to lower. "Mair maught" he renders "amusions-nous"; and explains *mair*, merry; *maught*, make. "Young blude" he says is "young blowze," whatever that may be; and translating it "Jeune fille à rouge trogne," makes the seamen in their hauling chorus thus invoke his imaginary Venus Marina (his author's words will be found at 13, *supra*):—

"Red faced lassie! Red-faced lassie!  
Jolly Kitty! Jolly Kitty! Tainted carrion."

Let us interrupt for a moment to explain that our artist is here in doubt with which grace to endow his Kitty, of two that allure him. "False flasche," he says, may be either false flesh, "viande trompeuse, carogne," or it may be false fleece; which in Kitty's case would be a wig or chignon. After a struggle he decides in favour of the carrion. It is a pity. His "goddess wringing the brine from her tresses" (taken off for the purpose) would make an excellent companion for the picture of the elder Apelles. But he makes amends; for his very next touch is to provide Kitty modestly with—a bustle! "Ly a bak!" "Croupe menteuse!" is his rendering. In his note he has "ly, lie, mensonge; a bak, par derrière; mensonge par derrière, fesses menteuses!" These he proceeds, rather inconsistently, to portray as "Flasques et pendantes," which he kindly translates for us, "lank, swaggy"; his authority for this touch being the *lang suak* of the text. "Zallou hair" he renders "fade crinière," and interprets *sallow hair*. Our congratulations are due to him for his happy escape from the dangerous pitfall dug for him by the next epithet. "Hips bayr," rendered according to knowledge, would hardly stand with what he has just set down; but fortunately he remembers the bustle, and explains *bayr* "dans le sens de *to have, avoir, nager des hanches*." So stands unveiled this vigorous embodiment of a graceful ideal:—

"Si Venerem doctus nunquam possisset Apelles  
Mersa sub aequore illa lateret aquis."

Having given the last fond touch to his Venus Anadyomene, our Apelles, tar-brush in hand, turns to Bacchus for refreshment. "Voici maintenant," he says, "des propos de buveurs: 'Til hym al!' Plein jusqu'au bord! (Full to the brim!); 'Til hym,' he notes, 'to the hein, bord; 'Viddefnlis al!' (Gallows birds all), Mème aux plus grands verres; 'Grit and smal, Aux plus grands comme aux plus petits; 'Ane and al, à tous également! The mainbrace thus spliced, the word is Topniem, aloft! ('Top your topinellis!);

"Heise the topsail hear," "hissez la vergue de hune." He explains that the author here abandons the Dutch *raa*, and uses *hear*, yard in English. Then he cons her. Mate, keep full and by! *Keip* he renders "Attention"; *luff*, "cunna hear"; "Prends garde à l'embarcadé" (Mind how you yaw her). *Hear*, he says, is a misprint; it should be *hiew*, that is, yaw. "Steir clene up the helme" (hard up), he makes "Tiens haut-la-barre" (keep the helm amidships), forgetting that he had put the helm up with *arrive*. "Quhen the schip was taiklit" he rightly translates, "Quand le navire fut orienté," trimmed; but perversely explains *taiklit* in a note as *to tack*, of which manœuvre there is no hint in the text. The boy is properly sent aloft to shake out the flag at the masthead; but Jal misreads "Tak in your topsails and thirl them" as an order to the boy to fasten another flag to the topsail (he explains *top sail yard* in his commentary), and to secure them both with nails (*tak*, he says, is *tack*), so that they should not be struck during the fight by any cowardice. *Thirl*, he explains, is *percer*.

A brilliant *tour de force* tends to bring to a happy conclusion this very remarkable performance. "Pul down the nok of the ra in daggar vyise" he amends thus, "Pull down the notch rail in dagger vyise"; and remarks, "This phrase is difficult to understand, but I am hopeful to have seized its meaning." His violent handling of it, at any rate, will be evident. "Nok, notch, means breach (*brèche*); *ra* here is not the yard. I am of opinion that a letter has been dropped out; it seems to me that the manuscript must have read *ral* for *rail*, a harrier, gallery, balustrade, or crenelated barricade; it was, in fact, the *parois*, or *bastingage*." This was a rampart, sometimes fixed, sometimes movable, placed round the top or part of the deck for defence. So our text has "Paveis veil the top," &c.

"Daggar vyise: if I be not mistaken, that meant the encounter with daggers (*la lutte des dagues*). Vyise is a substantive no longer extant; but the verb *to vie, vying, défier, contester*, is still in the English vocabulary." The reader will now be prepared for his translation of this simple sentence:—"Posez en bas les crâneaux de la pavesade pour le combat des dagues." (!) His commentary here is to the same effect, describing in an interesting and useful way these mediæval ramparts for deck defence. But it is wholly foreign to the purport of the passage he pretends to illustrate.

A final proof of his utter incompetence to deal with old English will be afforded by his translation of the closing sentence of the extract given above, and numbered 20. "The samyn schip that the botis man hed sene" he makes "Le vaisseau ennemi, tandis que le bosselman observe les signaux"; "for nuir spede," "en toute hâte"; "put furth hir stoytene salis," "dispose de

nouveau ses voiles"; "ande ane hundredth aris (oars) on every side," "et une centaine d'hommes se met debout de chaque côté."

Here note, particularly, that (1) he has no notion of what is meant by "stoytene salis"; and (2) the statement about the hundred oars is quite lost upon him. So it is not surprising that three pages afterwards, in his commentary, he makes the bold assertion that this vessel was without oars ("il n'a point de rames," p. 542).

An amusing feature of his grotesque performance is that he is fresh from exposing, with hearty goodwill and genuine French *esprit*, the mistakes Rabelais has made in matters nautical. But Rabelais puts forth no pretension to understand seamanship; Jal not only professes to understand old English, but sets himself seriously to expound it. He supplies the most conclusive evidence of having utterly failed to understand his author in any important point; and then, with a self-satisfied snirk, calls upon his readers to admire his travesty as "un petit tableau . . . fait avec le soin minutieux d'un homme qui ne se laisse pas aller à une fantaisie poétique par laquelle il serait peut-être trop vite emporté: exécuté d'un pinceau qu'auraient pu envier peut-être le célèbre Backuissin, et ce Michel Ritter, beaucoup moins connu qu'il ne devrait l'être, et qui a deux si jolis tableaux dans la galerie Manfreni à Venise."

And so, too, Apelles, in the shades below, may well have envied the fertile fancy, the graceful and vigorous touch of the artist at whose bidding sprang into existence our captivating Kitty. But, alas! the charms of that red-faced, saw-toothed young woman have proved the undoing of her creator. She has not only beguiled his heart, but perverted his judgment. Too firmly fixing his mental gaze upon the *false flasche*, the *fesses menteuses*, the *mensonge par derrière*, of that too fascinating female, he has thereby transformed not only her image, but his whole tableau, into *mensonge partout*.

R. B. S.

Killermont.

#### PARALLELS.

Readers of "N. & Q." may be glad to have their attention called, by Mr. Hales and Mr. Daniel, to the many close parallelisms between *Wily Beguiled* and Shakespeare's *Romeo and Juliet* and *Merchant of Venice*. The imitations are many and striking. I request a clear and close one, that to the *Merchant*, v. 1, ll. 1-22:—

"Sophos. In such a night did Paris win his love.

Lelia. In such a night, Æneas prov'd unkind.

S. In such a night did Troilus court his dear.

L. In such a night fair Phillis was betray'd.

S. I'll prove as true as ever Troilus was.

L. And I as constant as Penelope."

This is from pages 314-15 of vol. ix. of Mr. Hazlitt's new edition of *Dodley*. On p. 319, &c.,

Shylock's rage at Jessica's elopement is repeated in Gripe's at his daughter's running away, while the Nurse in the earlier part of the play is plainly imitated from the Nurse in *Romeo and Juliet*, see pages 274, 283, 296, &c. As has been said before, the play, though not printed till 1606, was no doubt on the stage by, or soon after, 1596, as Cadiz ('Cales'), of which the famous 'Winning' occurred in 1596, is twice mentioned in *Wily Beguiled* on p. 228.

Nashe, as is well known, uses the phrase *Wily Beguily* in his *Have with You to Saffron Walden*, 1596; but, having just read that tract very carefully, I feel certain that Nashe does not, in that phrase, allude to the play of *Wily Beguiled*. In the first place, Nashe gives to the phrase the meaning of "wiliness," "deceit," and not that of "the would-be tricker tricked, or beguiler beguiled," in which "Wily beguiled" is used in the play, and which is the original sense, as is shown by Dr. John Harvey's use, which I have lately hit on, of "wily beguile himself," without italics, in his *Discursive Probleme*, written in 1587, published in 1588 (the play was, in fact, called after a popular saw):—

"God, they say, sendeth commonly a curst cow short horns: and doth not the diuel, I say, in the winde-vpall, and in fine, oftner play wile beguile him selfe, and crucife his owne wretched limes, then achieve his mischievous and malicious purposes, howsoever craftilie conceived, or feately packed either in one fraudulent sort or other!"—1588; Dr. John Harvey, *Discursive Probleme*, p. 74.

Next, Nashe uses a great number of these reduplicated words in his tract; they are choice weapons in his well-furnished armoury of terms for ridicule and abuse. Here are those I have noted in the *Saffron Walden*:—

"neighbor Quiquiffe," "Gorboduck Huddle-duddle" (D 3), "Hibble de beane" (G 4, back), "Brachmanical fuddle-fubs" (H), "Himpenhempen Slampamp," "Cockledemoy" (I, back), "Gurmo Hidruntum," "Archibald Rupenrope" (K 4), "Countes Mountes" (L), "huffy tuffy" (L 4, back), "Talamtana," "Tarrarantantara" (N), "Wrinkle de crinkledum" (O 2), "Kenimnowo" (R 2), "Whipsidoxy" (R 4, back), "scrimpum scrampum" (S), "Piggen de wigen" (V), "prinkum prankums" (V, back)—all printed in italics; or roman, where the context is in italic—besides "hurly-burly," "pell-mell," &c. And in his *Wily Beguily* passage he calls Gabriel Harvey "Graphiel Hagiel" (*Have with You to Saffron Walden*, 1596, T. Nashe, sig. Q 4, back):—

"But this was our Graphiel Hagiel's trickes of *Wily Beguily* herein, that whereas he could get no man of worth to crie *Placet* to his workes, or meete it in his commendation, these worthless Whippers and Jack Strawes hee could get [1, Barnabe Barnes, 2, John Thorius, and 3, Anthony Chute, whom Harvey likened, the 1st to Spenser and Baskerville (a valiant soldier), the 2nd to Bp. Andrews and Bodley, and the 3rd to the orator Dove



and the Herald Clarenceus], hee would seeme to enoble and compare with the highest. Hereby hee thought to cony-catch the simple world, and make them beleue, that these and these great men, curie wayes sutable to Syr Thomas Baskerville, Master Bodley, Doctor Andrews, Doctor Dune, Clarenceus and Master Spencer, had separately contended to outstrip Pindarus in his *Olympicks*, and stay aloft to the highest pitch, to stellifie him above the cloudes, and make him shine next to Mercury."

These facts leave no doubt in my mind that Nashe in the above passage made no reference to the play of *Wily Beguiled*. On the other hand, it is possible that he had in his head some reminiscences of Shakspeare's *Merchant of Venice*, as he says on sig. B, back, "Let them bloud, and spare not : the *Lavee* allows thee to do it"; and on sig. S, "But let him looke to himself." Still, these phrases may be independent of the *Merchant*, as "Wee will beare no coales," H 4, back, is, no doubt, of *Romeo and Juliet*. On the whole, however, I think the conjectural date for the *Merchant*, 1596, is confirmed by the facts above. As the ninth vol. of the new *Dodsley* contains also that most interesting *Return from Parnassus*, in which Spenser, Marlowe, Shakspeare, Ben Jonson, &c., are criticized, the volume should be bought by all Shakspeare students.

F. J. FURNIVALL.

FREDERICK W. FARRAR, D.D., &c. ("Life of Christ," Cassell, Petter & Galpin, London, &c. 13th edition, no date.)—The frequent omission of dates in the title-pages of modern books is observable from its inconvenience. In musical publications it has long been almost universal; but the reason for this is obvious. There is no such reason in other books.

At p. 44 of his work Dr. Farrar quotes the well-known saying, "It is better to be Herod's pig (uv) than his son (uov)"; and in a note he adds, singularly enough, "The form cannot be preserved in English." Either "sow" or "swine" would preserve it, such as it is.

P. 263, "God . . . clothes in their more than regal *loveliness* the flowers of the field." &c. In a note on this passage he says, "The lilies to which Christ alluded, Matt. vi. 28, are either flowers generally, or perhaps the *scarlet* anemone or the Huleh lily, a beautiful flower which is found wild in this neighbourhood."

The gleaming yellow of the *Amaryllis Lutea* would best suggest comparison with the golden *glory* of Solomon's robes and throne. I do not know whether other commentators are right in saying that this was the suggestive flower then in our Lord's view, or whether the "Huleh lily" is the same; but surely much of the aptness and beauty of the saying is lost if we suppose his word to have been spoken of "*scarlet* anemones" or "flowers in general." *Splendour* would be a fitter idea and word than "*loveliness*" in reference to regal state.

HERBERT RANDOLPH.

BUDDHIST SCULPTURES.—Dr. Caldwell and Dr. Leitner have an argument on the question of the Greek element in the Buddhist sculptures at South Kensington. Admitting the similarity of inherent ideas,\* common to all races or species of the same genus—thus accounting for many a remarkable coincidence—I could never bring myself to believe that the Hindus and Buddhists (to make a distinction) ever imitated the Greeks, but just the reverse, if, indeed, there be any imitation at all in the present instance. The Greek language is the debtor of the Sanskrit. The older forms of Greek letters show evidently a derivation from the Devanagari; and the Indo-Greek coins of Bactria simply show how easily Greek names may be converted into euphonious Sanskrit, and for this reason probably, that the imitation is re-converted into its original.

I greatly admire the sculptures in question, but they struck me as being no more than an improvement on the older Brahminical sculptures, while the human form represented in them is of essentially the Hindu type, as seen even at the present day. When we insist upon a certain arbitrary chronology, and puzzle ourselves to make periods and peoples fit into it, we surely confound ourselves with "too much learning." This dogmatic mode of treating an interesting subject so cramps the best intellects that no real advance in knowledge is practicable. The Cadmean stone falls in the midst, and the disputants put an end to each other.

J. H. L. A.

BISHOP RUTTER.—The singular inscription on Bishop Rutter's gravestone in St. German's Cathedral, Isle of Man, appears never to have been correctly given by any writer who has alluded to it. In Willis's *Survey of the Cathedrals*, 1727, he gives an inscription as supplied to him by Bishop Wilson, at which time it is to be presumed the brass was then on the stone, and could have been correctly copied. In the reprint of this portion of Willis's work in the Manx Society's Series, vol. xviii., 1871, p. 142, in a note giving what is called an "exact copy" from the plate, there is also a slight error. In Feltham's *Tour*, 1798, p. 212, he gives Willis's version, but with the addition of a wrong date; he there states the inscription was written by Rutter himself, and that "the brass plate was a few years since stolen and carried away."

The Rev. J. G. Cumming, in his *Guide to the Isle of Man*, 1861, also gives it incorrectly and with a wrong date. This brass, which was supposed to have been stolen, was in 1844 discovered in the well near the Sally-port of the castle, and was then placed for its safe keeping at Bishops Court, where it has remained up to this time.

\* I concede to animals the possession of a *few*, at any rate.

The Lieutenant-Governor has lately put this brass in the hands of the committee who superintend the repairs now going on at Peel Castle, who have once more secured it in its former place on the stone covering the remains of the bishop. The inscription is as follows:—

"In hac domo quam A Vermiculus  
acepti Confratribus meis Spe  
Resurrectionis ad Vitam  
Jaceo Sam : Permissione divina  
Episcopus Huius Insulæ  
Siste Lector | Vide; ac Ride  
Palatium Episcopi

Objit: xxx<sup>o</sup> die Mensis Maij Anno 1662."

The stone in which this brass is inserted is four feet long by three feet broad, and round the edge in raised letters:—

"Samuel Rytter  
Lord Bishop  
Of Sodor and Man  
1661."

There appears to have been another brass on the same stone of an oval form, probably an armorial bearing, but this brass is still missing.

WILLIAM HARRISON.

Rock Mount, Isle of Man.

#### LANDING OF THE FRENCH IN PEMBROKESHIRE.

—The following is a *verbatim* copy from an original document relative to the landing of the French. It was written, at the time, at Haverfordwest by a man named John Parry:—

"1797. February the 22 On a wensday Evening the French Landed in Pembrok Shire under Langlofen ner fishgard 15 hundred Men and on friday Evening 3 A Clock Surrendered Prisoners of war to Lord Codorr Cambel (Cawdor Campbell) Cy men and on Saturday morning 2 a clock marched into haverford (Haverfordwest) 7 hundred was Put into Saint. Maris Church and 5 hundred was put into the hall (old Town-hall) 3 hundred was put in to Store houses and on saturday being the 25 Came in 21 Carts of Arms and on sunday march the 12 Came in 9 Carts and on Munday Came in 6 Carts of Arms and amunition in all 55 Carts."—*Western Mail*, July 1, 1875.

T. C. U.

#### COMETS.—Milton has—

"Like a comet burn'd  
That fires the length of Ophiuchus huge  
In the Arctic sky, and from his horrid hair  
Shakes pestilence and war."—*P. L.*, li. 708.

In *Batman* *typon Bartholome*, lib. viii. c. 32, we read that—

"Cometa is a starre beclipped with burning gleames, as Beda doth say, and is sodeinly bred, & bekeneth changing of kinge, and is a token of pestilence, or of war, or of winds, or of great hente . . . and they spread their beames toward the North, and never towarde the West."

With the phrase, "changing of kings," cf. *Par. Lost*, i. 597, 598:—

"And with fear of change  
Perplexes Monarches."

WALTER W. SKEAT.

Cambridge.

LIBRARIES AND MSS. CONSUMED BY FIRE.—MR. MACRACRY might have added to his list the destruction by fire of the observatory, instruments, and books of the celebrated Polish astronomer Hevelius, at Dantzic, in 1679. I have somewhere a graphic and interesting account of this misfortune, as well as of the extraordinary spirit and diligence with which, at the age of sixty-eight, he undertook and effected the restoration of everything; but I cannot now recollect where it is to be found. The wanton and most unjustifiable burning of the books and writings of the great observer Schröter, at Lillienthal, near Hamburg, by the French, during one of their invasions of Hanover, might also be included.

T. W. WEBB.

"VILLEINS."—In an article in the *Daily News* of the 24th of July, the following words occurred:—

"The theory that villeins should be cudgelled was an accepted law of society. The patricians even of the free town of Genoa used to carry daggers engraved with the inscription, 'For the chastisement of villeins.' Of the same spirit were the young aristocrats of the smaller Italian commonwealths, who were wont to arm themselves with switches, and beat every man of low birth they met."

It was no doubt a fundamental doctrine of the *ancien régime*, and an extremely uncomfortable doctrine too, that the blood which flowed in the veins of a *bourgeois* or an *ouvrier* was of a totally different description from the "blue blood" of an aristocrat; but this creed was not without its satirists even in the France of Louis Quatorze. Le Sage wittily satirizes it in *Gil Blas* (bk. iv. ch. v.). Aurore de Guzman, when disguised as Don Félix de Mendocce, although speaking in a seemingly light strain of raillery, thus pronounces the utter condemnation of this creed of the old world:

"D'ailleurs, l'objet, entre nous, ne mérite point tant de ménagement; ce n'est qu'une petite bourgeoisie. Un homme de qualité ne s'occupe pas sérieusement d'une grisette, et croit même lui faire honneur en la déshonorant."

JONATHAN BOUCHIER.

LUTHER.—Following on the lines of Mr. SWIFTE, I would venture to smooth his two hexameters into an elegiac couplet; and this I do with diffidence, knowing that it may meet the critical eye of LORD LYTTELTON:—

Rome cecidere catene:

Luther *ἰλευθερος* es, Romane invicta catene:

Vox viris Christus clamat *ἰλευθεριαν*.

at. Vox Christi nobis clamat, &c.

at. Vox missa est. Omnis gaudet, &c.

at. Verbo etenim Christus donat, &c.

H. S. SKIPTON.

SHAKESPEARE AND BYRON.—Has it ever struck the admirers of Byron, and the proposers of the Embankment statue, that a certain eminent poet of Stratford-on-Avon in Warwickshire has never

been immortalized by having an important London street named after him? Will no Londoner blush when I remind him that, out of the thirty thousand metropolitan streets, there is only one named after our great poet, and that is a poor little street out in Holloway? Is this English appreciation of genius? And yet Browns and Smiths are immortalized by dozens of squares and terraces.

WALTER THORNBURY.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"STOB AND STAIK": "STOBBANE AND STACK-AND."—The expression takes at least both of these forms. Will any correspondent kindly state what the etymology and meaning of these terms respectively, if different, are?

In an Act of the Burgh Council of Edinburgh of 17th May, 1553, in regard to burghership, it is provided that none be admitted but "honest, habil, qulifyit men, and that they be maryit indwellaris within the bruch, haiffand sufficient substance with *stob and stak*." Then in the Burgh Records of Paisley is an Act of 8th May, 1606, providing that a burgess's heir, "being of lawfull age after his fatheris deceis, *haifing stob and stak*, sall haif a part of his umgle fatheris land," &c. Again, to regulate possession of this burgh's community, an Act of the Council of 23rd April, 1607, provided for so much of it being "tane af as to gif everie burges of the said burgh *stobbane and stackand* within the same . . . ane ruid." What, therefore, is this "*stob and stak*" which the burgesses of Edinburgh and Paisley required to have as a condition of burghership? and in what manner would the rood of community be used when turned to, as it was given off for, "*stobbane and stackand*"?

Dr. Jamieson says (*S. Dict.*, v. "*Stob and Stak*"), yet little satisfactorily, that "to hold *stob and stak*" in any place denotes "one's permanent residence there," which may be the meaning in a secondary sense, while such explanation fails altogether to intimate distinctly the etymology of these terms, and what they primarily imported—what objects they applied to. "*Stob-thacking*," says the Doctor, is the mending of thatched roofs with stobs, a stob being the stump of a tree, a palisade, or pile. And he also says that what is "*stakit and sted*" is that which is "*staked out and built*"—that which, in other words, has had bounds set to it, by means of stobs, stakes, or piles. R.

AUTOGRAPH MSS. OF JOHN WESLEY.—Perhaps some Wesleyan correspondent will inform me of the use of two little thin cards, or thick paper

with gilt edges, with a verse of Scripture on one side, and a hymn, or part of a hymn, on the other. I have thought, from the numbers on them, there might be a packet of 365, and one for every day in the year. They are as follow, viz. :—

"277.

'A full reward be given thee of the Lord God of Israel, under whose wing thou art come to trust.'—Ruth ii. 12."

"I, too, have left my worldly home,  
My old idolatry,  
And to thy people join'd am come  
To put my trust in Thee :  
In Thee I seek my full reward,  
With all thy saints above :  
But tell me, now, Thou art my L<sup>d</sup>,  
And bless me with thy love."

"283.

'I have bought all that was Elimelech's.'—Ruth iv. 9, 10."

"O Jesus, full of richest grace,  
In pity to our fallen race,  
Thou didst at infinite expence  
Redeem our lost inheritance,  
Thine own inheritance forego,  
A poor afflicted man below.  
For us procure w<sup>th</sup> all thy blood  
Y<sup>e</sup> God of heaven & heaven of God."

The cards in size are about 2½ inches by 1½, and are both in the neat handwriting of John Wesley, having been written by him about 1760 for some of my ancestral connexions. My great-grandfather, Thomas Padbury, had the honour of entertaining Wesley, Dr. Coke, and John Fletcher, of Madeley, altogether at his house at Whittlebury, Northamptonshire; and the same house is open for the entertainment of Wesleyan ministers to this day by his descendant, my cousin, William Claydon, yeoman. H. T. WAKE.

Cockermouth.

DICK MATHER'S HEAD.—In THOS. GIRDLESTONE'S *Facts . . . to prove . . . General Lee to be Junius*, a facsimile of the general's handwriting is given, and one may remark *en passant* that its character rather confutes than establishes the general's claim; however, these words occur :—

"A musket ball was absolutely flattened against his forehead, just in the manner that you may have seen a ball of clay, when it has been thrown against a stone wall. I have advised him to bequeath both his head and ball to the Royal Society, as a much greater curiosity than they were ever before presented with."

What has become of this thick head? Is there anything recorded about Dick Mather, or is the impenetrability of his skull, which saved his life, his only claim to memory and fame after life?

C. A. WARD.

THE SPANISH DRAMA.—A series of articles on the Spanish drama, with translations from Lope de Vega and Calderon, is to be found in *Blackwood*, vol. xvii. p. 641; xviii. pp. 83, 680; xx.

p. 539; xlv. p. 715, *et post*. Who were the writers or writer? Have the articles ever been collected?

Lotos Club, New York.

THE POET LAUREATE AND THE QUEEN'S ENGLISH.—The *Saturday Review* of 27th March last, in a notice of the republication of Dodsley's *Old Plays*, says:—

"The wide difference between the manners of the times of Charles I. and of his son was accompanied by many changes in fashionable conversation, and in particular by the substitution of *you* and *yours* for the *thee* and *thine* which formerly prevailed."

I find in Mr. Tennyson's drama of *Queen Mary* an indiscriminate use of both *you* and *thou*, and that in every one of Shakspeare's historical plays, from *King John* to *Henry VIII.*, the two pronouns were used.

It occurred to me that perhaps the lower orders retained the older form of speech, while the upper classes adopted the more elegant; but, on looking through *Rich. II.*, I found the Queen exclaiming to a gardener:—

"Why dost thou say King Richard is deposed?"

and him replying:—

"Poet you to London, and you'll find it so."

I fancied that the Laureate meant to convey the same opinion from the earlier scenes of his drama, wherein he makes the common people use *thou* and *thine*, and the courtiers *you* and *yours*; but when I came to the last act, I found King Philip using *thou* and *you* indiscriminately in one and the same conversation, and Queen Mary doing so in the course of a single speech (see p. 257, Act v. sc. 2).

In the first scene of the first act the Third Citizen is made to say (whether by accident or design is not quite clear):—

"Thou'rt no such cockerel thyself, for thou wast born 't the tail end of old Harry the Seventh" (the italics are mine).

Which is the more correct, the *Saturday Review* or the ancient and (according to the *Times* and *Spectator*) the modern Shakspeare?

WALTER S. RALEIGH.

Temple Club.

[The use of "thou" and "you" is well illustrated in the famous scene when Coke was endeavouring to crush Raleigh:—

"C. Thou art the most vile and execrable monster that ever lived.

R. You speak indiscreetly, barbarously, and uncivilly.

C. I want words sufficient to express thy viperous treason.

R. I think you want words indeed, for you have spoken one thing half-a-dozen times.

C. Thou art an odious fellow; thy name is hateful to all the realm of England for thy pride.

R. It will go near to prove a measuring cast between you and me, Mr. Attorney.

C. Well, I will now make it appear to the world that there never lived a viler viper on the face of the earth

than thou. Thou art a monster; thou hast an English face, but a Spanish heart. Thou viper! for I *thou* thee, thou traitor.

R. I am in no case to be angry."

At this day, in France, to *thou* (*tutoyer*) a person is sometimes to treat him as Coke treated Raleigh; but it is also the privilege of kinsfolk, of mutual dear friends, and of couples dearer to each other than mere friends, to *tutoyer*—use the word "thou" for "you" in their spoken intercourse. There is an exemplification of one part of this subject in the following riddle:—

"Mon premier est un reptile.

Mon second est plus tendre mais moins poli que vous.

Mon tout est votre apanage."

This, of course, is addressed to a lady, and the solution is easily arrived at.]

"FREE" GRAMMAR SCHOOLS.—I have been examining the four general indexes of "N. & Q." with the object of finding some definition of the word *Free*, as used in the above connexion. I was the more inclined to the search from the fancy that I remembered the discussion of the subject in these pages. I may have been mistaken in this respect; at least, my search has been in vain. That the word *Free*, in the charters and letters-patent of such schools, could not always have implied a perfectly free education for all pupils is apparent enough, as in one instance, to my own knowledge, the endowment at the period of issuing the letters-patent and for a century afterwards was utterly inadequate to the support of a master. Can any one state where the subject is discussed in "N. & Q."? and, in failure of its being so, does any one know the technical meaning of the word in question, and whether any peculiar duties or privileges were associated with the royal and other free foundations?

ASA REETH.

LORD LYTTON'S "KING ARTHUR."—I have seen it stated that Lord Lytton introduced several of his contemporaries into his *King Arthur* under thin disguises,—Ludovic, King of the Franks, for example, being Louis Philippe; Astutio, Guizot; and Aron, Lord Palmerston. Under what names did Wellington, Macaulay, and Disraeli originally appear? I say originally, because a writer in the *Illustrated Review* of February 15th, 1871 (vol. i. p. 309), states that in successive editions of the poem Lord Lytton "not unwisely" eliminated many of "the more fugitive references," and that in "the last one" (published in 1870 by Charlton Tucker) many of these references were "in important particulars transformed." I should be glad to know what changes were made for the new edition respecting the distinguished men whose names I have enumerated.

S. R. TOWNSEND MAYER.

Richmond, Surrey.

ERSKINE AND PELL FAMILIES.—Can you tell me anything (1) of a Mr. and Mrs. Erskine (he was of Lord Erskine's family), who lived at York

about the year 1780? There are beautiful portraits of them by Gainsborough. She was very handsome. She was drowned in the river Ouse, at York. (2) The names of the parents of the Rev. John Pell, sometime Incumbent of Southwick, in Sussex, about the year 1600? He was father of the Hon. and Rev. John Pell, who served in some capacity under Cromwell. F. O. MORRIS.

Nunburnholme Rectory, York.

MR. — HORNER.—In Simonds's *Diary* (Camden Soc.), p. 226, mention is made of a Dr. Dereham, Incumbent of Stathern, co. Leicester, who entertained in his house a person named Horner as a school-master. This Horner is reputed to have held "many atheistical opinions." Where shall I find an account of him? GLIS.

HERALDIC.—To whom did the following coat of arms belong?—*Argent*, a chevron ermine between three goats' heads erased, two and one impaling. *Argent*, a cross through engrailed sable, between four martlets of the second. I have found them upon an old silver cup, with the letters R. C. A. H. underneath. Is there any family of the name of Holman entitled to bear them? I assume the first tincture to be argent in both cases, as there is nothing to show the contrary. ARMIGER.

EARLY PRINTED BOOKS.—I have a copy of "*Erasmus de Duplici Copia Verborum*, &c. Londini excudebat Sibertus Roedius, anno 1556." I do not find the name of any such printer either in Johnson's *Typography* or in Dibdin's *Ames*. What is known of him? I have also a copy of "*Faunus de Antiquitatibus Urbis Romæ*, Venetiis apud Michaellem Tramezinum, MDXLIX." Is this a rare book or of much value? E. H. A.

MEN OF EDUCATION IN TRADE.—Some years ago Lord Derby spoke on the subject of trade at the opening of a mechanics' institute, somewhere in the northern or midland counties, to the effect that, professions being already overcrowded, men of education would be content to remain in trade. The *Times* had a leader on the speech at the time. If any of your readers can tell me the date of the delivery of the speech in question, or the name of the mechanics' institute where it was delivered, I shall be exceedingly obliged. C. E.

"There was an Ape in the days that are earlier,  
Centuries passed and his hair became curlier;  
Centuries more gave a thumb to his wrist,  
Then he was man and a Positivist."

What is the name of the book which contains, with several others, these lines by Mortimer Collins? H. S.

WILLIAM LORD MORLEY AND MONTEAGLE, who was concerned in the discovery of the famous Gunpowder Plot, had a daughter Elizabeth, who

married Edward Cranfield. Was there any issue by this marriage? and was this Edward of the same family with Lionel Earl of Middlesex? T.

PISCATORIAL RHYMES.—Have any of your readers met with the following or similar lines? The fact stated in them is known to most anglers:

"Why I cannot tell,  
But I know full well,  
With wind in the east,  
Fish bite not the least."

M.

"SUPPLEMENTUM CHRONICARUM," 500 pages, printed in Venice, 1492.—I am anxious to obtain an idea of the probable value of a work thus called. It is in tolerable condition, and contains the engraving of the six days' work; also various quaint woodcuts. COLLECTOR.

"GARRET LADIR A BOO."—What is the translation of this, the motto of the old Barons of Upper Ossory, in Ireland? I have written to the Professors of Irish at Maynooth and Trinity College, Dublin, but it is apparently beyond their comprehension to interpret what ought to be a well-known war cry of the clan Fitz-Patrick. GEO. LIDWILL.

IS SILVER REQUIRED IN BELL-METAL?—It is commonly believed that melodious bells owe their sweetness of tone to the introduction of silver into the alloy. Can any of your readers refer to some experiments tending to prove or disprove this belief? CAMPANULA.

THE QUEEN, THE DUKE OF LANCASTER.—At military gatherings in the County Palatine the royal toast is generally proposed as above. Although it is true that the property of the duchy goes with the crown, and not with the person, yet can a lady under any circumstances be called a duke? A LANCASTRIAN.

THE VICAR OF SAVOY.—In Froude's *Nemesis of Faith* (2nd ed., p. 76), on Markham's interview with his bishop, the latter "took down a book from his shelves; it was the confession of the Vicar of Savoy; he saw I knew it." What book is here referred to, and who was the Vicar of Savoy?

In the same work of Froude, p. 80, it is said "a holy father of the Church defines one mode of the happiness of the blessed to be the contemplation of the torments of the damned." Who was this father? I have seen a similar sentiment expressed by a writer of more modern date, in some such work as *The Four Last Things*, but I have unfortunately lost the reference. Can any one kindly enable me to recover it? E. V.

HERALDIC.—To what family or name do the following arms belong?—Or, a chevron gules between three hazel (!) leaves slipped vert, on a chief of the third a lion's head erased between two battle-axes (!) of the first.

J. G. S.

### Replies.

#### BANKS, (SOI-DISANT) BARONET.

(5th S. iv. 87.)

Thomas Christopher Banks died at Greenwich on September 30, 1854, in his ninetyeth year. There is a memoir of him in the *Gentleman's Magazine* for February, 1855, to which I beg to refer your correspondent.

In the year 1869 I purchased from Mr. Russell Smith a volume of "Sir" Thomas's MSS., containing, *inter alia*, several original letters addressed to him by E. T. Brydges, James Knollis, "Audley," "Annandale," Marcus Hill, Edwin B. Sandys, G. H. Rose, Henry Halford, &c., all of which are more or less interesting. The volume also contains pedigrees of Banks of Huggon House, Feizor, and Giggleswick, but Sir Thomas's immediate ancestry is not given.

His parentage and early history were unknown to the writer of the memoir in the *Gentleman's Magazine*. From these papers it appears that he was the son of a Thomas Banks by a Miss Shuter; and in the *Gentleman's Magazine* for January, 1764, the marriage of his parents is thus announced:—"Thomas Banks, Esq., one of the Gentlemen Pensioners, to Miss Shuter of Gough Square." Among the papers in the volume before referred to are three letters addressed to the *soi-disant* baronet's mother. One, undated, but endorsed, "Answer'd Oct. 27th, 1759," was written to her before her marriage by E. Hudson, "afterwards (says a note upon the letter) Lady Graham." The others are dated 1767, and are from "M. Garland," wife of the then Lord Mayor of York. In one of them Mrs. Garland refers to her "dear Mrs. Banks's" *dear little boy*, no doubt the future baronet of Nova Scotia. From the following memorandum, in the handwriting (I presume) of Mr. Banks, senr., it would appear that "Sir Thomas" was in early life in the Navy:—

"Capt. Banks, he Dyed at Rhode Is'and, Capt' of the *Renown* of 50 guns, Septem' 12th, 1777. Examined the *Renown* Books at the Navy Office. My son Tho' Ch' Banks is put down as Captain's servant, in order to be allowed time, and continued on the above ship's books, 1778."

I transcribe the following characteristic letter from a copy in Sir Thomas's own handwriting among these papers:—

"Jan. 7, 1846.

"Sir,—I have had the honor of addressing two letters to you, but not having had any notice taken of them, I am led to the conclusion that the courtesy of a Gentleman

would be a derogation from official importance to be conferred upon a quondam Pensioner in Tancred's Hospital.

"It is true that most untoward misfortunes and peculiar domestic unhappiness induced me to seek that Asylum, but in doing so I am not aware that I forfeited in any respect that degree of character in which I was estimated and holden in public society as well as by my Relatives, Friends, and acquaintance, and, as such, came within the unsophisticated Qualifi<sup>m</sup> specified by the Founder for his Whizley Pensioners.

"The words '*decayed and necessitated Gentlemen*' in my humble opinion do not debase them lower than the Qualifi<sup>m</sup> prescribed for the 12 Students in Law, Physic, and Divinity at Lincoln's Inn and Cambridge, namely that they should be '*of such low abilities as not to be capable of obtaining the Educat<sup>m</sup> directed by the said Settlement without the assistance of such a Charity as is thereby given.*'

"The distinction between the two Classes seems to meet the fall of a Portarlington from Rank and Fortune to Poverty, and the rise of a Sugden from the Barber's Shop to Honor and preferment—the one is humiliated in the Eye of the mercenary World; but the other is adulated by it.

"Misfortune and Success form the Criterion for a man to experience a Kick or a Bow (Sic transit gloria mundi!).

"The motto of the Founder of the School where I was educated was '*Manners maketh Man*,' which I am sorry to see is so little known and so seldom practised.

"I have the Honor to remain, Sir,

"Y<sup>rs</sup> respectfully,

"T. C. B.

"Sir — Simpkinson," &c.

Some of the letters are addressed "H. Banks." This was occasioned by the baronet's signature, in which the T. and C. were so interwoven as to resemble an H. H. S. G. Stourbridge.

SWIFT: DRYDEN: HERRICK (5th S. iv. 68).—A genealogy of the Swift family is given by Wm. Monck Mason, bk. ii. ch. v. p. 227, of his *History of the Cathedral and Collegiate Church of St. Patrick, Dublin*. Thomas Monck Mason afterwards collected much additional matter, with a view to publishing a life of the Dean. From the rough copy of his MS. I extract the following:—

"Rev. Thomas Swift, Vicar of Goodrich and Bristow, in Herefordshire, married Elizabeth Dryden, daughter of — (sic), and sister of the celebrated John Dryden; by her he had six sons and four daughters. The fifth son, Jonathan, married Abigail Erick, of Leicestershire, descended from Erick the Forrester (sic), who opposed William the Conqueror."

I send the particulars taken down at his entrance into Trinity College, Dublin, as I have never seen them, *totidem verbis*, in print:—

"1682. Vicesimo quarto die Aprilis: Jonathan Swift, Pensionarius: filius Jonathani Swift: natus annos quatuordecim: natus in Comitatu Dublinensi: educatus sub ferul<sup>m</sup> M<sup>r</sup> Ridar: Tutor, St. Geo. Ashe."

These entries are the records of the answers made by Swift himself to questions put to him officially. It has often occurred to me as very strange that the mystery (may I call it?) of Swift having the degree of B.A. conferred upon him,

*speciali gratiâ*, could have caused so much dispute. The clause in the statutes regulating this dispensation is:—

"Nemo male specialem gratiam, sive sine exercitiis hæud male præstitis, ad gradum promoveatur, nisi Regi a secretis consiliis fuerit, aut episcopus, aut nobilis, filiusve nobilis."

A foot-note, made by the editor of the statutes, H. H. G. Mac Donnell, Esq., son of the late provost, states, p. 166:—

"According to the view above taken of these rules, a resolution of the board is sufficient to dispense with this restriction."

Within my own experience several other instances have occurred of a degree having been conferred *speciali gratiâ*. It means that some merely technical or purely formal exercise has been dispensed with. It is the duty of the junior proctor to see that all the exercises prescribed by the statutes have been performed, and to submit to the board a list of the candidates who are properly qualified. The *private grace* of the provost and majority of senior fellows being conceded, the *public grace* of the senate is supplicated, and, if granted, the degree is conferred. If any of the statutable exercises be omitted, the board possess and exercise a dispensing power. A vigorous protest against the continuance of such worthless tests as were imposed in Swift's time commenced a quarter of a century ago, and after some time was successful. But in order to understand Swift's position it may be as well to quote from one of the *unpublished* documents. After having answered successfully at the examination for the degree in Arts it was prescribed by the statutes:—

"Candidatus pro gradu Baccalaureatus in artibus, bis respondens, et quater opponens; bis etiam declamans; semel Græcè, semel Latine: necnon tribus diebus in aula se sistat ab hora octavâ antemeridianâ, a Præposito et quolibet socio seniori, et totidem diebus, in domo Regentium, a quolibet Magistro artium examinandum: quinetiam teneatur ad præstanda exercitia, quæ PRIORUM vocantur, sub reali cautione viginti solidorum; ut quoque ad regendas sophistarum disputationes in aula, per spatium decem dierum, tempore Quadragesimali."

"The latter half of the duties here set forth is obsolete, and is never thought of being enforced; but the former half has not yet fallen into disuse. Indeed, if the candidates for degrees were required to stand in the public theatre of the college *ab hora octavâ antemeridianâ*, for the purpose of enacting such a solemn farce, they would speedily rebel, and the whole matter would be swept away; but the seeming harmlessness of the present exercise affords it for the present a spurious protection. It is therefore only the former part which is ever performed by the candidate. The proctor on the candidate's visit hands a paper to him containing four quartettes of questions: the first quartette comprising questions in Ethics, the second in Metaphysics, the third in Casuistry, and the fourth in Physics; and beneath is the first question of each of these four quartettes, taken from a paper now lying before me:—

An omnia peccata paria sint?

An sensibus sit fidendum?

An bellum possit esse utriusque justum?

An terra sit immobilis?

Upon questions of which these are fair specimens, each candidate is required to write *twenty-four* syllogisms on the *wrong* side, and *twelve* upon the *right*. When three candidates are thus prepared, each with a batch of syllogisms and two theses, viz., one in Greek, upon *anything at all*, and one in Latin, in *laudem philosophiæ*, they proceed to the Examination Hall, accompanied by the proctor and a moderator, whose presence is rendered necessary. lest the disputants in the heat of debate should attempt to convince one another by any less harmless method than a syllogism; and they gravely discuss, in the year of grace 1851, whether a man is to trust his senses, and whether the earth goes round the sun!"

It can hardly be a matter of wonder that Swift, who hated the logic of the schools, and wrote such a bitter satire upon it in the seventh chapter of *Martinus Scriblerus*, should have disdained to perform such exercises. He was in advance of his age and refused; but the board then, as now, were guided by wisdom, and condoned the contumacy *speciali gratiâ*. B. E. N.

#### KNIGHTS OF THE ROYAL OAK (5<sup>th</sup> S. iv. 49.)

—At the restoration of Charles II. to the throne of his fathers, a scheme was proposed by which those who had clung to the fallen cause of their king might be rewarded when that cause flourished again. This reward was to be an order of knighthood, and all details were arranged, from the names of the recipients down to the insignia which they were to wear, and which were to be a ribbon and a medal, on which was a device of the king in the oak. But then stepped in that cowardly spirit of compromise and retreat which says, "Tread softly and be circumspect; remember your friends love you too much to injure you, whereas your opponents don't love you at all; therefore cringe and give way to your opponents that you may not hurt their feelings, and never care that your friends suffer and are neglected." And so it came to pass that the men who had risked life and fortune on behalf of their prince were to go undecorated and unhonoured, lest the sensitive feelings of the republicans should be injured.

But one class of people refused to give in to this truckling spirit, and that class were "mine hosts." They, in the fulness of their joy at being emancipated from stern Puritanic supervision, raised aloft in every village and town of the kingdom the insignia of the "Royal Oak." In Kent this sign is to be seen everywhere. And I recollect, in the pleasant town of Sevenoaks, that the comfortable hotel there bearing this sign used to have at its portal a pane of glass on which was represented the historic tree, in the branches of which the royal fugitive was crouched; and I used to weave around that house many fancies, in which its rooms were peopled by the beauties so won-

drously depicted by Lely in the galleries of Knole House close by, and before which the king himself may have stopped, on his journeys from London to Tunbridge Wells, to quaff a glass to the health of that tree which had so well served him in a time of need, and uttering, as he drank, one of those pleasant jests of his at the thought of the moments of terrible anxiety he underwent so many years gone by, and which he could now afford to look upon with equanimity and good-humour.

F. F.

At the end of the first volume of Burke's *Hist. of the Commoners* (edit. 1836) may be found, on p. 688, a list of Knights of the Royal Oak :—

"Gentlemen chosen by King Charles II. to be invested with the Order of the Royal Oak, and the value of their respective estates, A.D. 1660. From a MS. of Peter le Neve, Norroy.

"This order of knighthood, projected by the restored monarch to perpetuate the loyalty of his faithful adherents, was wisely abandoned, under the apprehension that it might perpetuate likewise (*sic*) dissensions which were better consigned to oblivion."

On p. 693, under "Westmorland," the two following names occur :—

Richard Braythwaite, Esq. . . £ 600 per an.

Sir Thomas Braythwaite, Knt. . . 1500 "

D. C. E.

The Crescent, Bedford.

Charles II. contemplated establishing an order of knighthood in commemoration of his escape at Boscobel, and a list of knights was prepared, but the project was abandoned.

HENRY F. PONSONBY.

A list of the proposed knights may be found in Noble's *History of the House of Cromwell*.

C. F. S. WARREN, M.A.

Bexhill.

IRISH SOCIETY IN THE SEVENTEENTH CENTURY (5th S. iii. 467; iv. 72).—FRANCESCA, replying to DR. TODD's query on the above subject, gives him little hope as to the correctness of his benevolent wishes for the Irish character in the seventeenth century, and even asserts that there is no doubt whatever of its "vulgarity." Let me preface what I have to say on the subject by remarking that your correspondent writes of a time when the race of Irish chieftains had been almost extirpated under the iron rule of Mountjoy and of Strafford, and, a few years later on, by Cromwell in his pitiless rooting out of malignants; of a time when the words of Turlough O'Neil's messenger might be applied to the majority of his countrymen :—

"And other lords have seized his land,  
And faint and feeble is his hand,  
And all the glory of Tyrone  
Is like a morning vapour flown."

It is, besides, extremely doubtful whether the manners of the adventurers who thronged the

corridors and banquetting hall of the Castle can be taken as at all representing the customs of those chieftains who still remained, and who, sunk in circumstance and ruined in estate, led a nomad existence among their former dependents. It may, however, be admitted that defeat and subjection had sunk the Irish several degrees deeper into barbarism; but in that respect they were not different from the Saxons after the Norman conquest.

But let us look at a brighter side of the picture—at their moral qualities as distinct from their physical condition, and we shall find that, where hatred for an undoubted tyrant was not called into question, they had many claims to attract admiration, and that their faults were certainly not those generally included in the term "vulgar." The fidelity of the army—such as it was—to James II. is worthy of all praise, and the sacrifices endured for him by the nation at large, and some families in particular, equalled that more pathetically recounted of the Cavalier houses and colleges in this country for his father. Any race capable of such abnegation for a principle, and fighting so bravely, if so unscientifically and so unfortunately, out of pure chivalry, cannot in any way be said to be deserving of contempt, even though the journals of English visitors declare intoxication to have been a "disease epidemical."

After the Limerick Convention, considerably over 20,000 men left Ireland, preferring exile to the dishonour of acknowledging William as their lawful king. Even FRANCESCA would admit that this constancy would atone for most of the degenerate habits into which society had fallen. Let me take the case of thirteen gentlemen of Ireland who left at this time, and let me recount some of their fortunes, as known personally to myself. All of them men of such wealth as was going, nominal lords of tracts of land almost boundless in extent, soldiers, and attracted to their sovereign by no ties of gratitude or of personal affection, yet they all had sacrificed everything for him, and one alone to my knowledge had levied 5,000 fighting men in his cause.

Instead of proceeding to France as the majority did, they went to Vienna, where they arrived with nothing in their pockets save their pedigrees. Of those thirteen, twelve eventually obtained titles, and the thirteenth was a distinguished cavalry general. In the wars of the eighteenth century they and their descendants achieved distinction. Marshal Browne, who among the generals of Maria Theresa was equalled alone by the cautious Daun, claimed one of these adventurers as his father. A descendant of another was John Baptist, Count of Kavanagh, governor of Prague, and one of the most trusted advisers of the same sovereign. During the Seven Years' War, there were of this family alone no less than three field-marshal. Marshal Count Nugent, who in this century was



long known as the father of the Austrian army, was another illustrious descendant of these banished chieftains. Their exploits, and those of others in France, Spain, and Russia, kept alive the fact of Ireland's existence; and Irishmen, if unfortunate and defeated, were universally acknowledged to be gentlemen and soldiers, who for a good cause, and on impartial conditions, could equal in good breeding and in valour those of any other country, while for gratitude, for kindness, or protection, they were confessed to be without peers.

Allow me to enter this protest to the conclusions likely to be drawn from FRANCESCA's remarks, and let me, as one of the few remaining representatives of these soldiers of fortune, make use of their deeds to encourage DR. TODD in his kind wishes, and at the same time produce proof positive that in the seventeenth century there existed in Ireland men who only wanted the opportunity to show to what a height they could rise both in arms and in statesmanship.

BETA.

EARLY CHIGNONS (5th S. iii. 406).—The chignon was an old fashion in 1795. There is an amusing account of the head-dress *à la Zodiaque* in the *Lady's Magazine* for 1777, p. 374, in which—

"Just over the eyes a small curl of about four inches long and one and a half in diameter. The next curl over the ear six inches long and two and a half in diameter. The third curl falls just behind the ear, and is five inches long and two in diameter. The fourth descends towards the *chignon*, and measures six inches in length and two and a half or three in diameter. The fifth falls from between the two last towards the bosom just as low as the shoulder, and is of the same dimension as the last. The *chignon* is pretty full, and descends rather lower than it used to do."

Then follows an equally minute account of the hair on the top of the head, dressed out in a globular form representing a hemisphere, stars of jewels, a half moon over the left ear, and a broad ribbon over the toupee, having the signs of the Zodiac painted or embroidered on it, &c. In the *London Magazine* for 1764 there is an account of the wedding of the Princess Augusta of Brunswick, with engravings of both prince and princess. In that of the latter the head is turned on one side, and the position and shape of the chignon is well shown. There are many good engravings showing this (very ugly) form of head-dress in the subsequent volumes of the *London Magazine*, such as those of the Countesses of Jersey and Coventry, in 1775; and Miss Ann Draper and Lady Harriot Foley, in 1776. In the former volume, too, there is also a likeness of the notorious Mrs. Rudd, with her hair dressed in the fashionable style of the time.

EDWARD SOLLY.

Female head-dresses of this kind were in use very much earlier than 1795. Juvenal somewhere speaks of them, but Tertullian describes them almost as they are worn in the present day.

He says, in his usual bitter and sarcastic style (*De Cultu Fem.*, ii. vii.):—

"Affigitis præterea nescio quas enormitates capillamentorum, nunc in galeri modum, quasi vaginam capitis et operculum verticis, nunc in cervi cum retro suggestum. . . . Ad mensuram neminem sibi adicere posse pronunciatum est. Vos vero adjectis ad pondus, colluras quasdam, vel scutorum umbilicos cervicibus astruendo. Si non pudet enormitatis, pudeat in quinquaginta: ne exuvias alieni capitis, forsam immundi, forsam nocentis, et gehennæ destinati, Sancto et Christiano capiti supparetis."

—You burden yourselves with enormous masses of false hair, either worked up into the shape of a helmet, as if for a protection to and covering of the head, or gathered up behind like the horns of a stag. The size is beyond all bounds, and the weight is increased by an indescribable kind of peruke, much like in shape to the boss of a shield. If you are not ashamed of the size, be ashamed of the *filthiness* of this monstrous gear; for how know you that you may not be fastening on a Christian head the frowzy, cast-off locks of some squalid wretch, or perhaps some miscreant doomed by his crimes to everlasting perdition?

What will your fair readers think of this?

EDMUND TEW, M.A.

Allow me to inform DR. BIKKERS and the readers of "N. & Q." that chignons were rather old-fashioned even in 1795. In *L'Art de la Coiffure des Dames Françaises*, by Legros, new edition, published in Paris in 1768, will be found engravings and descriptions of the chignons of that period, some of which represent the chignons of the present day. In this work they are described as "chignons."

T. N.

BELL-RINGERS' LITERATURE (5th S. iv. 62).—Three examples in Cheshire churches have fallen under my notice, and of these the lines in the belfry at Wybunbury bear a close resemblance to those at Bangor-Iscoed quoted by A. R. Some that formerly existed in the church at Holmes Chapel were also similar, excepting the following variation in the last couplet:—

"Observe these laws, and break them not,  
Lest you lose your pence for that."

The following lines in the belfry of Bowdon Church are remarkable for their length of metre, and for containing the provincialism "gun of ale" for "gallon":—

"The Ringers' Orders.

"You Ringers all observe these orders well:  
He pays his sixpence that o'erturns a Bell;  
And he that rings with either Spur or Hat,  
Must pay his sixpence certainly for that;  
And he that rings and does disturb y<sup>e</sup> Peal,  
Must pay his sixpence or a Gun of ale.  
These laws elsewhere in every Church are us'd,  
That Bells and Ringers may not be abused."

The most complete set of these rhymes that I have found may, I believe, still be seen in

Hathersage Church, Derbyshire, during the restoration of which, many years ago, I made the following copy:—

"You gentlemen that here do wish to ring,  
See that these laws ye keep in ev'ry thing,  
Or else be sure ye must without delay  
The penalty thereof to th' ringers pay.  
First when you do into the bell-house come,  
Look if the ringers have convenient room;  
For if you be an hindrance unto them,  
Fourpence you forfeit to these gentlemen;  
Next, if you do intend here for to ring  
With hat or spurs on, do not touch a string;  
For if you do, your forfeit is for that  
Just fourpence, or else you lose your hat.  
If you a bell turn o'er, without delay  
Fourpence unto the ringers you must pay;  
Or if you strike, miscall, or do abuse,  
You must pay fourpence for the ringers' use.  
For ev'ry oath here sworn, ere you go hence  
Unto the poor then you must pay twelvpence;  
And if that you desire to be enrold  
A ring here, these orders keep and hold;  
But whose doth these orders disobey,  
Unto the stocks we will take him straightway,  
There to remain until that he be willing  
To pay his forfeit and the clerk a shilling."

The earliest of these effusions dates from the period of the Restoration, and although at one time they appear to have been very common, are now rarely to be met with.

T. N. BRUSHFIELD, M.D.

Brookwood, Woking.

**SWIMMING FEATS** (5<sup>th</sup> S. iv. 86.).—J. M. calls to mind a remarkable swimming feat, which was accomplished from Liverpool to Runcorn more than thirty years ago. I should say more than forty. He is right in his statement of the fact, but confuses together two separate persons engaged in it. One was Dr. Beddoe, a surgeon of Manchester, who won the wager. The other was Matthew Vipond,—in the pronunciation of his comrades, "Mat Weepin."—the landlord of a sporting tavern in Salford. He was left half a mile behind by the doctor, but swam the distance.

Crowdown.

Will J. M. give the day upon which Dr. Vipond swam from Liverpool to Runcorn, that reference may be made to the papers of the time for further particulars?

F. W. F.

"**GO TO HALIFAX**" (5<sup>th</sup> S. iv. 66.).—This looks like a new application of the old proverb alluded to in "N. & Q." 1<sup>st</sup> S. xii. 318; 3<sup>rd</sup> S. v. 57; and 4<sup>th</sup> S. v. 231. If I may offer an earlier notice of "the Halifax Gibbet Law," and its corresponding "Jeddart Justice," take this. Speaking of "Obstinacie," the Rev. Jos. Wybarne says:—

"Which scruplefeth [rather a new word] a man to his will so that hee becomes, like Macenas, a thousand times married to the same wife, always larring, yet always faint to be reconciled; the ground of this phrensie is, that men Will before they deliberate; first

executing the prisoner, then enquiring of his demerits, as men say they doe at Halifax, or as some haue done in religion, first broching a new doctrine, then setting Clarkes a worke to maintain it by exquisite argument."

See *A New Age of Old Names*, small 4to., 1609.

J. O.

This expression was very common about Looe, in East Cornwall, fifty years ago, and probably is so still. "Halifax" was employed by persons who enjoyed mild profanity, and was suggested, no doubt, by the somewhat near resemblance of *Hal* and *Hell*. "Go to blazes" was also common in the same district; but this, being also profane, was sometimes modified into "Go to St. Blazey," a town in Cornwall, which did quite as well. I knew a wealthy old farmer near Looe, who, having a horror of profanity, was wont when angry to address his men and boys with "Bless your eyes and limbs."

WM. PENGELLY.

Torquay.

This saying has, I think, been imported into America from the old country, and is but a polite way of directing a person to go to Hell.

"From Hull, Hell, and Halifax,  
Good Lord, deliver us,"

is a saying well known in these parts. Hull is bracketed with the place of torment, because on a memorable occasion it refused to admit its king within its walls. Halifax has a like evil position on account of its harsh gibbet law.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**UPTON, LINCOLN** (5<sup>th</sup> S. iv. 88.).—The inscription may be thus explained. The bar was Richard's and Robert's (possibly a double Christian name), when he was about fourteen years old, from the gift of his stepfather, in the year of the last suffering of the saints, or of the persecution of the English Puritans, and their emigration to Virginia, A.D. 1608.

ED. MARSHALL.

**THE BRIDGE OF SIGHS** (5<sup>th</sup> S. iv. 89.).—It simplifies and confines this question of date within its proper limits if we recall to mind that the destructive fires at Venice, in the years 1419 and 1479, enforced the re-construction of *entire* apartments, corridors, and façades of the portion of the Ducal Palace behind the *Bridge of Sighs*, both towards the court and canal. But after the terrific fire in 1574 (commonly called the Great Fire), the shape even of the buildings was altered by the transposition of the State dungeons, formerly at the top of the palace, to the other side of the Rio del Palazzo, and the erection of the *Bridge of Sighs* to connect the prisons by a covered gallery with the Doge's residence. The completion of these extensive alterations in 1589, by the renowned architect Antonio da Ponte, brought the

whole edifice into its present form, so that, on his visit in 1817, the poet

"Stood in Venice on the Bridge of Sighs,  
A palace and a prison on each hand."

*Childe Harold*, canto iv. 1.

Cf. Ruskin's *Stones of Venice*, London, 1853, vol. ii. pp. 302-4.

Conservative Club.

WILLIAM PLATT.

"THE BISHOPS' BIBLE, 1572" (5<sup>th</sup> S. iii. 348.)

—The price of the Great Bible was fixed by royal mandate at 10s. unbound, and 12s. bound and clasped. Lewis, in his *History of Translations*, speaking of the edition of 1584, makes this remark:—

"Thus I find it mentioned in the fore-mentioned book of accounts of the Churchwardens of Crundal, in 1585:—'Paid for lack of a Bible at Canterbury, 1s. 3d.'"

This, of course, is not evidence of the price of the edition of 1572, but I think it gives a fair presumption of a *major* and a *minor* limit, as it was the policy of the time to reduce the price of Bibles as much as possible. The value of money then may be estimated at about tenfold of our present currency, so that 10s. then equal 5*l.* now.

B. E. N.

"CAYENNE" OR "KYAN" (5<sup>th</sup> S. iv. 67.)—PROF. ATTWELL speaks of the "kyan" of our fathers. Whose fathers? I was taught five-and-twenty years ago to eschew a pronunciation as vulgar which your correspondent thinks "will soon not only be old-fashioned but insufferable," and I have not heard "Will you give me the *kyan*?" from any person of education for many years. PROF. ATTWELL finds that society is in a fair way to attain the French pronunciation of Cayenne, and gives "kæen" as an equivalent. Surely the old vulgarity was as near "French of Paris" as this example. In an excellent manual of geographical pronunciation, published by Stanford, the equivalent for Cayenne is Ki-en'. The "old pepper-caster" was probably a *chef-d'œuvre* of some illiterate engraver, who gave a phonetic version of the only pronunciation he had heard.

W. WHISTON.

I perfectly recollect, about half a century ago, an old pepper-caster of dark-blue glass, lettered in gold "Kyan," and I think such was the frequent pronunciation of that day.

T. W. WEBB.

HELL-KETTLES (5<sup>th</sup> S. iv. 105.)—SIGMA misquotes the extract from *Phrase and Fable*. The words are "three miles long," not "three miles deep." Probably three miles *long* is a gross exaggeration, more fitted for "Fable" than *Fact*, but three miles *deep* would certainly require correction "in the next edition" of what SIGMA is pleased to call a "most useful book."

E. COBHAM BREWER.

Lavant, Chichester.

The kettles were measured by Mr. Grose in October, 1774, and to his description he annexed a cut:—

"Diameter of the kettles A, B, and C (these communicate with each other) about 38 yards; diameter of D (quite separate) about 28 yards. A, 19 ft. 6 in. deep; B, 14 ft. deep; C, 17 ft. deep; D, 5 ft. 6 in. deep. This last is close to the turnpike road from Darlington to Croft."

SAM. SHAW.

Andover.

ARMORIAL BEARINGS (5<sup>th</sup> S. iv. 67.)—It is not legal for any female to use a *crest*; but whether "living at home with her father," or living elsewhere, a lady can, of course, display her family *arms* in any way she may think fit, whether she be married or single.

H. S. G.

MATERNAL ANCESTRY OF DRYDEN (5<sup>th</sup> S. iv. 69.)—The name of Dryden's maternal grandfather, sometime Rector of Aldwinckle All Saints', was Henry Pykering, son of Sir Gilbert Pykering, Knt., of Tichmarsh. For further information CLK. may consult Ward's *Popular History of the Aldwinckles* (Architectural Society of the Archdeaconry of Northampton).

EDMUND TEW, M.A.

"PEDOMETER" (5<sup>th</sup> S. iv. 85.)—It is best, if one must exercise one's ingenuity at correcting words generally accepted, to make as little change as possible. *Podometer* would really express the idea better than *podometer* or *hodometer*. *Podometer* would mean "a measurer of footsteps," and that is what a pedometer does; for it does not measure the distance travelled, but the number of steps taken. 'Ὀδόμετρος (also ὁδομέτρον) means (1) an instrument for measuring distance; (2) one who covers ground, a pedestrian. *Hodometer* would bring to our mind a chain or the like, *podometer* a deceptive little instrument that merely counts our strides as we walk, *non passibus æquis*.

H. S. SKIPTON.

Cheltenham.

AN OLD BIBLE (5<sup>th</sup> S. iv. 107.)—If the date (1551) given by W. H. S. is correct, he may depend that his Bible is not a copy of the version commonly known as Tyndale's. If W. H. S. will refer to Psalm xci. verse 5, which in our Authorized Version reads, "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day," he will find, if his Bible was printed before 1539, the following rendering:—"Thou shalt not be afraid of any bugges by night," &c., meaning, of course, bogies or boggarts, and not the objectionable little insect that is a terror to most people. The word "bugges" occurs in this passage in Tyndale's, Rogers's or Matthew's, and Taverner's Bible, but the three versions differ so much that they cannot be mistaken for one

another by any one who has the slightest knowledge of early printed Bibles.

It is difficult without seeing the book to give the information W. H. S. requests as to its pecuniary value and the desirability of rebounding it. If it is an imperfect copy of the edition I guess from the vague description given, it is worth about 50s.; but if W. H. S. likes to have the original covers removed and replaced by an expensive modern binding, and the margin well cut down to make the edges smooth, the value of the book will then be about 25s.

W. H. S. is incorrect in assigning "the early part of 1600" as the date the Breeches Bible was first printed. I have copies of many editions of the Genevan version of an earlier date than 1600. The first was printed in 1560. J. R. DORE.  
Huddersfield.

[MR. DORE is good enough to add that, if W. H. S. will forward him the book and bear the expense of carriage, he will give W. H. S. all the information in his power.]

The Bible described by W. H. S. containing Tyndale's prologues, notes, &c., with quaint woodcuts, and printed in 1551, is the reprint of Taverner's Bible by John Daye, with some slight variations of the text by Ed. Becke. It has the Third Book of Maccabees introduced for the first time. It is but rarely found in a perfect state.

W. H. S. is mistaken in supposing that the Genevan, or Breeches, Bible was first printed in 1600. The first edition was printed at Geneva in 1560. Many others followed it before that of Tomson in 1600. G. B. B.

If W. H. S. will write to me, I will give him some information as to whether his Bible is worth binding; but it is necessary to know more concerning it—what is the condition, and what is the version and date,—details not needful to appear in your paper. The owner had better perfect the copy if he can, and possibly I may be able to assist him. FRANCIS FRY.

Cotham, Bristol.

"THE PARTERRE OF FICTION, POETRY, HISTORY, LITERATURE, AND THE FINE ARTS" (5th S. iv. 108.)—This work was in five volumes, and the first volume was published by the late Effingham Wilson, Royal Exchange, and bears date 1834. Volumes two, three, four, and five were published by Effingham Wilson, junior, 16, King William Street, London Bridge, and they bear the following dates: vol. ii. Midsummer, 1835; vol. iii. Christmas, 1835; vol. iv. Midsummer, 1836; and vol. v. Christmas, 1836. Soon after that *The Parterre* became the property of Thomas Tegg & Son, and was re-issued and sold by them. The work is quite out of print and scarce. The literary portion was, I believe, under the direction of several editors, and among the names of those

who contributed articles I find Allan Cunningham, Thomas Miller (the basket-maker poet), &c. The illustrations are by Samuel Williams, and were at the time considered good and effective.

WILLIAM TEGG.

HOUSELING PEOPLE (5th S. iv. 109).—We may, I think, assume that fourteen was about the age at which people usually became communicants; and as all persons were obliged to become partakers of the Sacrament, we shall have no difficulty in arriving, approximately at least, at the number of the population of a parish from the number of *housing people*. The proportion of children under fourteen years of age to persons fourteen and upwards is 5003; hence by adding one-half to the number of housing people you arrive at the sum of the population. I have always adopted this principle, and believe it to be sufficiently near the fact. If, however, it be thought there is any error in the data, I shall be glad to have it pointed out.

JOHN MACLEAN.

Hammersmith.

This ought to be written "husseling people" according to Cowel, who in his *Law Dictionary* adds:—

"The Parishioners of *Leominster*, in a petition to King Edward the Sixth, set forth that in their Town there were to the number of 2000 *Husseling People*, &c., that is 2000 Communicants, for *Hussel* in the Saxon Tongue signifies the Holy Sacrament."

B. E. N.

MILTON'S "L'ALLEGRO" (5th S. i. 406; ii. 94, 153, 378; iii. 178, 297, 356; iv. 97.)—It may be worthy of notice that the line quoted by CANTAB from Tottell's *Miscellany* (1557), p. 4, occurs also in a sonnet on *Spring*, written by the Earl of Surrey, who was put to death in the reign of Henry VIII.:—

"The Sweet Season that bud and bloome forth brings,  
With grene hath cladde the hylle and eke the vale;  
The Nightingall with fethers new she sings,  
The turtle to her mate hath told her tale."

ARTHUR J. CLARK KENNEDY.

OPIE'S PORTRAIT OF DR. JOHNSON (5th S. iii. 488; iv. 117.)—There is, I find, a portrait of Johnson "engraved by Heath from an original painting by Opie, in the possession of Mr. Harrison," by whom it was published on March 14, 1786. This seems a finished portrait, and with the wig, whereas that which CROWDOWN tells us of in Sir John Neeld's possession is, he says, unfinished, and without the wig. Whatever the history of these two portraits, cannot the latter—which answers most to the description—be made known to the public by engraving also?

QUIVIS.

ANCIENT BELL LEGENDS (5th S. iii. 209, 415, 457, 517; iv. 113.)—"I regret," observes B. E. N.

(p. 113), "I have not been able to find Mr. Ellacombe's book on bells in any library to which I have access." I have the pleasure to inform him that this library possesses Mr. Ellacombe's *Bells of the Church: a Supplement to his Church Bells of Devonshire*, but not the latter. Besides *campana*, which has been designated *enec machina*, we find *campanum* and *campanarium*. See Beyerlinckii *Theatrum Vite Humanae* and Ducange.

BIBLIOTHECAR. CHETHAM.

SLEEPERS IN CHURCH (5th S. iii. 266, 414; iv. 71).—I well remember, half a century ago, it was the custom for the vergers (?) to walk about during divine service in the church of Dewsbury, Yorkshire, armed with a long stick. This he applied very vigorously on the heads of sleeping children. He was always called "the dog-nawper."

H. E. WILKINSON.

Anrley.

"GAY (GEY) AND" (5th S. iii. 286, 414; iv. 52).—Sir Walter Scott may still further be quoted as to the meaning given to "gey" in Scotland. In chap. i. of *Guy Mannering*:—

"Kippitringan was distant at first 'a gey bit,' then the 'gey bit' was more accurately described as 'aibins three mile,' then the 'three mile' diminished into 'like a mile and a bittock,' then extended themselves into 'four mile or thereabouts,' and lastly a female voice, having hushed a wailing infant which the spokeswoman carried in her arms, assured Guy Mannering 'it was a weary lang gate yet to Kippitringan, and unco heavy road for foot passengers.'"

In a note, by Mr. Andrew Shortrede, to Lockhart's *Life of Sir Walter*, it is said that—

"Some surprise was expressed one morning at breakfast, in my father's house, at the tenaciousness of his memory; and to a remark of my mother, that he seemed to know something of the words of every song that ever was sung, he replied,—'I dare say it would be gey ill to kittle me in a Scots aye, at any rate.'"

J. MACRAY.

YORKSHIRE VILLAGE GAMES (5th S. iii. 481; iv. 51).—The Kentish game referred to by Mr. HARLOWE was a popular one with the little boys and girls at a dame's school in the city of Gloucester, which I attended about the year he mentions (1820). As I was then but four years old, and have not seen it played since, I dare say I have forgotten some of the lines, but my recollection of it is that the children stood in a line, and a boy and girl advancing towards them, the boy said:—

"Here comes a noble knight of Spain,  
Courting to your daughter Jane."

To which one of the girls replied:—

"My daughter Jane is much too young  
To hear your false and flattering tongue."

To this the juvenile knight replied:—

"Be she young, or be she old,  
For a price she must be sold."

Whereupon the lady mother, irate, rejoined:—

"Turn back, turn back, thou scornful knight,  
And rub thy spurs, they are not bright."

His knightly honour thus assailed, the boy replied:—

"My spurs are bright and richly wrought,  
For a price they were not bought,  
Nor for a price shall they be sold,  
Neither for silver nor for gold,  
And so good-bye, my lady gay,  
For I must ride another way."

And then, I think, there ensued some kissing and changing of places, and a repetition of the performance.

J. J. P.

"Silly old man" is still a popular kissing-ring game in Lancashire. The children form a ring round one in the middle, then they run round singing:—

"Silly old man, he walks alone,  
He walks alone, he walks alone;  
Silly old man, he walks alone,  
He wants a wife and can't get one.  
All go round and choose your own,  
And choose your own,  
And choose your own;  
All go round and choose your own,  
And choose a good one or else choose none."

Here the child in the centre chooses some one from the circle, and they take hold of each other's hands:—

"Now, young couple, you're married together,  
You're married together,  
You're married together;  
Now, young couple, you're married together,  
Your father and mother you must obey;  
So love one another like sister and brother,  
And now, young couple, pray kiss together."

W. R. CREDLAND.

Campfield.

HANGING IN CHAINS (4th S. x. xi. xii. *passim*; 5th S. i. 35; iii. 378; iv. 37, 98).—I remember killing snipe in the Greenwich marshes close under one of the gibbets. In 1828 I was not old enough to carry a gun.

There were gibbets above as well as below Blackwall, on the Kentish side of the river.

H. D. C.

Dursley.

CHURCH BOOK ENTRIES (5th S. iv. 65, 96).—*Emote*, or *Emota*, is a name occurring in *Acts of the Chapter of Ripon* (just about to be published by the Surtees Society) for Emma, like Annot for Anna.

*Pyes*: In the Ripon Fabric rolls occurs a payment for chains to fasten Ordinals or *Pyes* to stalls.

*Hugocien* is probably Hugutio, or Ugutio, of Pisa, who published a dictionary, on which see *Prompt. Parv.*, pref. xxiii.

*A coupe for the Sacrament*: Probably for the unconsecrated wine given to communicants after the sacrament. Payments for this wine occur in

Ripon accounts; and in Myre's book (E. E. T. S.) are directions for instructing the people against supposing it is the sacrament of the blood which they receive. It was given professedly to cleanse the mouth with; really, perhaps (at first), as a sort of concession to such as objected to being deprived of the consecrated cup.

*Rochettis*: Used for parish clerks in Queen Elizabeth's time, as at Boothby Pagnell:—"An alh, w'ch we made a rochet for o' clerk, A° d'ni, 1563."—Peacock's *Mon. Sup.*, p. 53. J. T. F. Winterton, Brigg.

THE "EARLY ENGLISH" CONTRACTION FOR "JESUS" (5th S. ii. 265, 375, 437; iii. 15, 74, 211, 389; iv. 97).—All I have to rejoin to DR. DIXON is what I said before, that such an assertion as that contained in his letter,—whether his own or anybody else's, whether Masonic or anti-Masonic,—requires proof, and that if, for the preserving of Masonic secrets or for any other reason, proof cannot be given, the assertion should either not be made at all, or nobody should be asked or expected to believe it. As for my "call," does DR. DIXON really think I ever expected any Mason to answer it? Human nature is a great deal too fond of mystery or supposed mystery; and I should as soon expect any Mason to reveal the grand secret of Masonry itself—if there be one.

C. F. S. WARREN, M.A.

Bexhill.

THE "SEVEN COMMUNES" OF VICENZA (5th S. iv. 68, 117).—MR. LLOYD OWEN will find information about the "Seven Communes" in the following works, quoted by Biondelli, *Studi Linquistici*, Milano, 1856:—

"Agostino dal Pozzo. *Memorie istoriche delle popolazioni alpine*, etc. Vicenza, 1820."

"Andrea Schmeller. *Über die Sogenannten Cimbern der VII. und XIII. Communen auf den renedischen Alpen, und ihre Sprache*."

This paper was read in 1834, and published (the same year?) in the reports of the Royal Academy of Munich (best according to Biondelli).

"Gabriele Rosa. *Memoria*. Published in the *Rivista Europea*, Nos. 8 and 9. A° 1845."

W. v. E.

I paid a visit to Le Sette Comuni some six years back, and read a paper on the subject before the Anthropological Society of London. There are two very good vocabularies of the language. One is by Pezzo. See also Adelung's *Mithridates*.

R. S. CHARNOCK.

Paris.

P.S.—The country may be entered via Vicenza and Schio, or by Bozen and Vigo, through the Dolomite district.

THE AUSTRALIAN WATTLE-TREE (5th S. iv. 7, 75).—MR. CHARLES MOORE, of the Sydney Botanic

Gardens, in his pamphlet on the *Indigenous Woods of New South Wales*, mentions two varieties and their properties. As his remarks are brief I give them in full:—

"*Acacia decurrens*—Green-Wattle. A tree 30 to 40 feet high; bark much prized for tanning; wood strong, light, and tough; much used by coopers for staves.

"*Acacia dealbata*—Silver-Wattle. A handsome small-sized tree; like that of the preceding species, the bark is much used for tanning; the wood is tough, light, and largely used for staves."

The latter tree bears a yellow blossom giving forth a rich aromatic perfume. I have heard that the tree contains medicinal properties, but cannot say what they are. Indeed, the results of investigations into the medicinal or commercial properties of Australian trees or plants are as yet very small.

E. A. P.

JOHN RIVETT AND THE STATUE OF CHARLES I. AT CHARING CROSS (5th S. iii. 348; iv. 34).—Some account of this will be found in *Brambletye House*, but on what authority I can't say. I remember in a very old number of "N. & Q."\* a query regarding this same Rivett, who was, it is stated, an iron merchant of London. From him Rivett, M.P. for Derby in the last century, and well known in that town, claimed descent. The daughter of Rivett, M.P. for Derby, married General Carnac, Commander-in-Chief in India. Her picture (late at Bethnal Green Museum), by Sir Joshua Reynolds, is well known. The General, dying without issue, left his property to his brother-in-law, Rivett, on the condition he should assume the name of Carnac in addition to that of Rivett. The late Sir James Rivett-Carnac, M.P., Governor of Bombay, and the present Sir J. Rivett-Carnac, late M.P. for Lynton, are of this family, some of whom may be able to give further information.

ALIQUD.

STATUTES AND ORDINANCES OF THE LONG PARLIAMENT AND CROMWELL (5th S. iv. 7, 94).—I have seen in the Guildhall Library in the City a collection in four or five volumes, which purports to be a complete collection of the ordinances of Cromwell, and is most interesting. Mr. Overall, the ever-obliging librarian, will, I am sure, aid by indicating all that bears upon the subject in this now most valuable library.

C. WALFORD.

ZAPHNATH-PAANEAH (5th S. iv. 8).—As an answer to this query, I do not think I can do better than to quote what Bishop Patrick says:—

"Which Hierome interprets the *Saviours of the World*. But the whole stream of interpreters carry it for another signification, which is the *interpreter of secrets*, or the *revealer of future things*. See *Sir. Amasa*, and *Athan. Kirke* in his *Prodromos*, cap. v., and our countryman *J. Gregory*, chap. xvi. of his observations. Who, with Mr. Calvin, think it is ridiculous to attempt to

[\* See 1<sup>st</sup> S. vii. 134.]

make this sense out of the Hebrew language. And yet there are those who think they have done it with success. *Tzaphan* being to *hide* or *cover*; whence *Tzaphnath*, that which is *hidden* or *secret*; and *Panah*, signifying to look into or contemplate. So that *Campg. Vitranga* thinks *Josephus* and *Philo* not to have ill interpreted this word, *Ὠρειοσκοπίτης* and *ἐκπρωτὸν σιπρήτης* (*Observ. Sacr.*, Lib. i. cap. 5), an *Interpreter of Dreams*, and a *finder out of things hidden*. But as *Jacchiadas* observes upon *Dan. i. 7*, that the *Egyptian* and *Persian* Kings gave names for *Honour* and *Glory* (in token of their supreme greatness and authority), so it was most for their glory to give them out of their own language. And therefore, if this be the meaning of *Zaphnath Paaneah*, the *Egyptian* tongue and the *Hebrew* had a great affinity one to the other."

EDMUND TEW, M.A.

There are two words about the meaning of which much uncertainty exists, and, I fear, must continue to exist. One is referred to above, the other occurs in v. 43 of the same chapter, "And they cried before him *Abrech*!" Interpreters are divided into two classes, those who adopt a Hebrew, and those who maintain an Egyptian, origin for the words. The latter seem to have the best of the argument; but *CHURCHIDOWN* may read a pretty full discussion of the *questio vocata* in *Rosenmüller's Scholia in Vet. Test.* and in *Kalisch's Commentary on the O. T.* (London, 1858), together with the authorities therein referred to.

B. E. N.

"**DRUNKEN BARNABY'S FOUR JOURNEYS**" (5<sup>th</sup> S. iii. 49, 120, 152, 278).—From an edition in 2 vols. small 8vo., *Barnabee Itinerarium* (edited from the first edition by Joseph Haslewood, Lond., 1820), in this library, I extract the following:—

1. The second volume (of Haslewood) is a *verbatim et literaliter* reprint of the first edition.

2. The second edition is quoted (by Haslewood) as "Drunk Barnaby's Four Journeys to the North of England. In Latin and English Verse. Wittily and Merrily (tho' near one hundred years ago) composed. Found among some musty old books, that had a long time laid by in a Corner, and now at last made publick. To which is added *Bessy Bell* :—

'Hic si quem queris, ille quem requiris,  
Toto notus in orbe Britannus.'—Hor.

*Barnabas Ebrus*. London: for S. Illidge &c., 1716. Small octavo, 83 leaves."

3. The third edition is quoted as "Drunk Barnaby's Four Journeys, &c. The third edition, illustrated with several new copper cuts. London, printed for S. Illidge under Serle's Gate, Lincoln's Inn New Square, 1723. Small octavo, 102 leaves."

4. The fourth edition is quoted as "Drunk Barnaby's Four Journeys, &c. The fourth edition, illustrated with several neat copperplates. London, printed by W. Stuart, No. 67, Paternoster Row, MDCCXXVI. Small octavo, 102 leaves."

5. The fifth edition is quoted as "Drunk Barnaby's Four Journeys to the North of England. London, printed for J. Harding, No. 36, St. James Street, 1805. Large and small octavo, 98 leaves."

6. The sixth edition is thus quoted, "Same title, 1805."

7. The Irish edition is quoted as "Drunk Barnaby's Four Journeys to the North of England. In Latin and English Verse. Wittily and Merrily . . . (as see No. 2). Dublin, printed for William Williamson, Wholesale Stationer and Bookeller at Mecenas's Head, in Bride Street, MDCCXLII. Octavo, 72 leaves."

8. The seventh edition is quoted as "Barnabee Itinerarium; or, Barnabee's Journal. The seventh edition. To which are prefixed an Account of the Author; now first discovered: a Bibliographical History of the former editions of the Work, and Illustrative Notes. London, &c., 1818."

MARCUS CLARKE.

The Public Library, Melbourne.

THE BISHOPS' BIBLE (5<sup>th</sup> S. iii. 347).—This translation of the Bible was made by fifteen different individuals, under the supervision of Abp. Parker. A portion was assigned to each, and each placed his signature at the end of that portion for which he was responsible. In the edition of 1568, at the beginning of the Psalms there is placed a beautifully executed engraving of Secretary Cecil in his robes, placed between two pillars bearing his motto, "Cor unum, via una," and holding in his hand an open book. On the upper right-hand corner of the page there is inscribed in minute character the letter T, followed from right to left by some Hebrew and Rabbinic letters, and underneath the large initial letter of "Blessed." These are the initials, T. B., of the name of the translator, which are also signed at the end. According to *Lewis (History of Translations)*, they stand for Thomas Becon or Becon, Prebendary of Canterbury; but *Whittaker (Historical and Critical Enquiry)*, with more probability, assigns them to Thomas Bentham. The translator has interchanged the names of Lord and God throughout, even when they occur together, as in Ps. lxxxviii., but I cannot conjecture the reason, except it be from an affectation of originality. It must be remembered that Abp. Parker's object in setting forth this edition was not to produce a new version, but to test and correct *Cranmer's Bible*, the translation then commonly in use, by a critical examination of the inspired originals. As regards the Psalms, this comparison could not have been favourable. I can find no precedent for the change in any Psalter, either printed or MS., antecedent to 1565. In the edition of 1572, the version of the Great Bible is printed along with it in parallel columns, and in that of 1578, and subsequently, the former alone is printed. With regard to this omission, *Lewis* remarks:—

"In 1584 and 1595 the Book of Psalms is according to the translation of the Great Bible only, that of the Bishops' translation being now quite omitted, to save expense I suppose, though when this saving humour commenced I do not find."

I have examined all the editions mentioned above, and am of opinion that the omission of T. B.'s version was owing to the growing disfavour with which it was regarded. B. E. N.

THE TOWNLEY COLLECTION (5th S. iv. 108.)—The following notes, taken from information given at the back of my engraving of Clytie (one of a set of engravings of the Townley Marbles), may, perhaps, be of interest to your correspondent E. B. It is called "Bust of an Unknown Female":—

"It has received different appellations as 'A Grecian lady'; 'Isis resting upon the flower of the nympha lotus'; and 'Daphne enveloped in the laurel.' Mr. Townley called it 'Clytie rising from the sunflower.' It is probably no more than the portrait of a lady executed in the Roman period of art by a Greek artist. It was purchased at Naples in 1772 from the Laurenziana family, in whose possession it had been for many years.

"Mr. Townley valued this bust above, perhaps, all his other marbles, and an incident occurred during the riots in London in 1780 which evinced the estimation in which he held it. The fury of the mob was especially directed against the Catholic inhabitants, and the house in Park Street, in which was the principal portion of Mr. Townley's collection, having been marked by these destroyers, he, like others, withdrew in haste, apprehending their immediate attack. He had secured his cabinet of gems, and was taking, as he then feared, a last view of his marbles, when he seized the bust alluded to, and conveyed it to his carriage. He used jocosely to call it his wife."

GEORGE MACKEY.

NURSERY RIMES (5th S. iii. 441; iv. 34, 77.)—I meant it to be evident that I was in jest, and never thought of seriously proposing that the vicarage should accept either the original or the "improved" version of the rime in question.

J. T. F.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Cambridge Pointed Prayer-Book.* (Cambridge University Press.)

POINTED Psalters fairly promise to become as numerous as the hymnals in use in our churches, and from the fact that the views of certain passages agree. The object of the present work, we are told, is to produce a pointing which shall represent, on the whole, such consensus of opinion as exists on the subject. The difficulties are undoubtedly great. The second part of verse 2, Psalm xlv., is one of the test verses of good pointing. Here the difficulty is got over by altogether omitting the fourth bar, and reading simply, "of a | ready | writer." Why are the Psalms in the Marriage and Twentieth of June Services, which are directed to be "said or sung," left unpointed? Whilst the question of the enforcement of a certain Act is engaging general attention, it is important to point out that the not uncommon practice of singing the Psalms in the Burial Service is in direct contravention of the Rubric.

*Polychronicon Ranulphi Higden Monachi Cestrensis.* Together with the English Translation of John Trevisa, and of an Unknown Writer of the Fifteenth Century. Edited by Rev. Joseph Rawson Lumby, B.D. Vol. V. (Longmans & Co.)

HIGDEN lived before the days of reviewers, otherwise he would have fared ill for confounding the elder and younger Pliny, and taking Julian the lawyer (*jure peritus*) for Julian the Emperor. For these and other shortcomings he finds a very generous critic and apologist

in his editor, Mr. Lumby. By far the most interesting part of the volume, not excepting the early history of Britain, is the history of the Popes, of one of whom Mr. Lumby says truly,—"The story of the weakness and the want of courage of Pope Marcellinus, which was followed by the deepest contrition and self-reproach, is told in terms which bring to the mind the history of the last days of Archbishop Cranmer."

*Familiar Quotations: with an Attempt to trace to their Sources Passages and Phrases in Common Use.* By John Bartlett. Seventh Edition. (Boston, U.S., Little, Brown & Co.; London, Sampson Low & Co.)

"SEVENTH EDITION"—these words show the just appreciation of the public for an excellent book. The quotations are largely increased in number, three hundred lines are added to the familiar passages before cited from Shakespeare, and "N. & Q." is glad that some of the additions are adopted from its columns.

*Proverbs from Far and Near.* Wise Sentences, &c., Collated and Arranged by William Tegg. (Tegg & Co.) Mr. Tegg has in this volume furnished some good and many amusing samples of sententious wisdom. The book may be carried in the pocket, and any part of its contents fired off at the shortest notice.

In a little volume entitled *Pearls of Eloquence*, and printed in 1656, are the following:—

"Another Definition of Love.

Love is a sower delight, a sugred griefe,  
A breach of reason's law, a secret thiefe,  
A living death, and ever-dying life;  
A sea of tears, an everlasting strife,  
A bait for fools, a scourge of noble wits,  
A deadly wound, a shot which ever hits."

"Love is a friend, a fire, a heaven, a bel,  
Where pleasure, pain, and sad repentance dwell."  
Wanted references. F. W. C.

### Notices to Correspondents.

MR. WM. JACKSON PIGOTT asks, "Would D. C. E. kindly let me know if there is any entry in the MS. mentioned by him (5th S. iv. 127) of the arms borne by Picot, or Pigot, Viasomes, one of the companions in arms of the Conqueror?"

CORNELIUS WALFORD.—For Mother Shipton, her personal history, life, death, and prophecies, see the General Index to 4th Series of "N. & Q.," which will refer you to sixteen notices on the above subjects.

J. M.—"The Picking Schools" does not appear to have reached us. Kindly repeat. "Look before ye loup" next week.

F. F. asks to be recommended some books which refer to German influence on English literature.

A. N. B.—We have forwarded your letter to our correspondent on p. 47.

F. (St. Barnabas).—Next week.

### NOTICE.

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No. 87.

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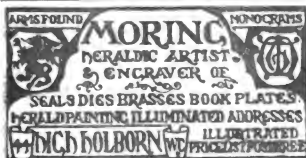
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## Notes.

## MRS. SERRES'S WILL: MRS. RYVES'S BURIAL-PLACE: MRS. HARRIS.

A learned correspondent of "N. & Q.," who shares my conviction that, in the interest of public polity no less than that of truth, every one of the falsehoods on which the Serres scandal has been built up should be thoroughly exposed, was induced by the recent articles in "N. & Q." to visit the Prerogative Office and inspect Mrs. Serres's will. He having had the courtesy to communicate to me the result of that inspection, I have secured a copy of this very curious document, and have now the pleasure of placing it before your readers.

## THE PRINCESS OLIVE'S WILL.

This is the last Will and Testament of me, Olive Princess of Cumberland, now residing at Number forty Speldhurst Street, Burton Crescent, in the County of Middlesex. In the first place, I do hereby direct that my Executors and Executrix hereinafter named do and shall, out of the first monies that may come to his, her, or their hands, pay all my just and bona fide debts, funeral and testamentary expences, and in the second place, I do hereby give, devise, and bequeath unto my daughter Lavinia Janetta Horton Ryves, the wife of Anthony Thomas Ryves, Esquire, Doctor

George Darling, of Number six Russell Square, in the County of Middlesex, M.D., Richard Doane, of Number two New Inn Buildings, Barrister at Law, and John Primrose, of Number ten Grafton Street, Fitzroy Square, in the County of Middlesex, my friend and Solicitor (and who has acted with high honor and integrity towards me amidst all my misfortunes), their and each of their several and respective heirs, executors, and administrators, all and singular the freehold, copyhold, leasehold, personal, and other property that I may so die possessed of, either in possession, reversion, remainder, or expectancy, or of whatever denomination or description, or wherever situate the same may be. And I do hereby order, will, and direct that such my freehold, copyhold, leasehold, personal, and other property that I may so die possessed of, either in possession, reversion, remainder, or expectancy, shall be sold and disposed of as soon as conveniently may be after my decease, and either by public auction or private sale, for the most money and best price that can be obtained for the same, and as my Executors and Executrix hereinafter named, or any three of them, shall order and direct, and that immediately after such sale or sales, and after the payment of all my just debts, funeral and testamentary expences, I do will and direct that the sum of one hundred pounds be paid thereout to Sarah Nicholls; and the remaining monies and proceeds arising from such sale or sales I do will, direct, give, devise, and bequeath unto my daughter the said Lavinia Janetta Horton Ryves, the said Doctor George Darling, the said Richard Doane, and the said John Primrose my Solicitor, in the following parts and proportions, (that is to say) one clear one-third part or proportion thereof to my said daughter Lavinia Janetta Horton Ryves, and the other two third parts or proportions thereof unto the said Doctor George Darling, the said Richard Doane, and the said John Primrose, to be equally divided between them, share and share alike, their executors, administrators, and assigns, for ever, and to and for no other use, intent, and (sic) purpose whatsoever. And I bequeath to all my cousins of the Royal House of Guelf the sum of one shilling to each, to enable them to purchase a prayer for to teach them repentance for their past cruelties and injuries to myself, their legitimate and lawful cousin. And I further give, devise, and bequeath the sum of fifteen thousand pounds, and all interest accumulated thereon, given and bequeathed me by His late Majesty King George the Third, and which Will has been duly proved by me in the Prerogative Court of the Archbishop of Canterbury, to my Executrix and Executors hereinafter named, to be divided between them share and share alike, as tenants in common, and not as joint tenants. And I do hereby give, devise, and bequeath unto my said daughter and the said John Primrose, one of

my said Executors, the Certificates of the Marriage of George Prince of Wales to his first Consort, the Princess Hannah, and also the Will of that injured and Illustrious Lady, dated in the year one thousand seven hundred and sixty-two, requesting the said John Primrose and my said daughter to lay the said papers before the Livery and Corporation of London in full assembly, and give them the preference of purchasing the same, such papers being of the utmost value, the produce to be obtained for them by such sale, or in any other way, to be equally divided between my said daughter Lavinia Janetta Horton Ryves and the said John Primrose, share and share alike; and in regard to the other papers of my Royal Birth, Parents Marriage and Legitimacy, I do desire and request they may be recorded in one of the Public Offices or elsewhere in this kingdom, as my said daughter and the said John Primrose may deem fit and expedient. And I do hereby nominate, constitute, and appoint the said Lavinia Janette Horton Ryves my said daughter, the said Doctor George Darling, the said Richard Doane, and the said John Primrose Executrix and Executors of this my last Will and Testament, revoking as I hereby do all former Will or Wills by me heretofore made. In witness whereof I, the said Olive Princess of Cumberland, have to this my last Will and Testament, contained in three sheets of paper, set my hand and seal, to wit my hand to the two first sheets thereof, and my hand and seal to this the third or last sheet, the fifth day of July one thousand eight hundred and thirty-four.—Olive Princess of Cumberland (L.S.).—Signed, sealed, published, and declared by the above named Olive Princess of Cumberland as and for her last Will and Testament in the presence of us, who have hereunto subscribed our names as witnesses thereto in the presence of the said testatrix and in the presence of each other, Gavin Milroy, Geo. Weston Barnes, Henry Tovey.

*In the Prerogative Court of Canterbury.*—In the Goods of Olive Serres, Widow (in her Will described as Olive Princess of Cumberland) deceased.

Appeared personally John Primrose of Grafton Street, Fitzroy Square, in the County of Middlesex, Esquire, and made Oath that he is one of the Executors named in the last Will and Testament of Olive Serres, Widow, deceased, heretofore and in her last Will and Testament described as Olive Princess of Cumberland, now hereunto annexed, bearing date the 5th day of July, 1834. And he further made Oath that the said deceased, subsequently to the demise of His late Majesty King George the Third, assumed and during the remainder of her life described herself by the title of Olive Princess of Cumberland.—J. Primrose. On the 23rd day of March, 1835, the said John Primrose was duly sworn to the truth of this

Affidavit Before me John Daubeny, Surr.; Prest., Fredk. Roberts, Noty. Pub.

Proved at London 27th March, 1835, before the Worshipful William Robinson, Doctor of Laws and Surrogate, by the Oath of John Primrose, one of the Executors, to whom Adm'n was granted, having been first sworn duly to administer. Power reserved of making the like Grant to Lavinia Janette Horton Ryves (wife of Anthony Thomas Ryves, Esquire) the daughter, George Darling, Doctor of Physic, and Richard Doane, the other Executors, when they shall apply for the same.

Proved at London the 5th June, 1840, by the Oath of Lavinia Jannetta (in the Will written Janette) Horton Ryves (wife of Anthony Thomas Ryves, Esquire), the daughter, one other of the Executors, to whom Adm'n was granted, having been first sworn duly to administer. Power reserved to George Darling, Doctor of Physic, and Richard Doane, the other Executors, when they shall apply for the same.

For the present I content myself with pointing to the passage printed in italics, in which "the princess," in characteristic style and spirit, bequeaths a shilling to each of her royal cousins "to buy them a prayer for to teach them repentance"; with showing in what an unexpected manner her wish that the papers of her "Royal Birth, Parents Marriage and Legitimacy" should "be recorded in one of the Public Offices" has been carried out, by their being impounded as forgeries by the Prerogative Court; and lastly—and oh, what a falling off is there!—that H.R.H.'s "freehold, copyhold, leasehold, and personal property" all included was sworn *under twenty pounds!*

With reference to the statement of "One of the Family" of Mrs. Ryves, that that lady was buried in the family grave of Mr. John Wolsh, "now the only one standing in the churchyard of St. Mary-le-Strand," I have to state that there must be some mistake; no such grave exists at St. Mary-le-Strand; no such interment took place.

I beg, therefore, to supplement your correspondent's inquiry as to "who was Mrs. Ryves's sister, Mrs. Harris?" by asking (1) Where was Mrs. Ryves buried? (2) Who was Mr. John Wolsh her uncle?

WILLIAM J. THOMS.

#### RUSH-BEARING AT GRASMERE.

I chanced to be at Grasmere, in Westmorland, on Saturday and Sunday the 17th and 18th of July, 1875, and learning that the annual rush-bearing was to take place, was glad to have an opportunity of seeing it. I find that the custom has been noticed briefly in previous volumes of "N. & Q.," in Chambers's *Book of Days*, and in *Brand*.

The custom seems now to be confined to a very

small number of places. One of the officials of Grasmere Church told me that there were now but three places at which rush-bearing was celebrated, namely, at Grasmere, Ambleside, and Warcop, usually on successive Sundays, Ambleside being first this year, and Warcop last. The following written notice was posted up at one of the entrances of the Grasmere churchyard :—

"The rush-bearing notices for 1875.—Mr. Dawson will give his gratuities of 6d. only to such bearers who are attending the parochial day, infant, and Sunday schools during the present school quarter. Rush-bearing standards for dressing by ladies will be received at the school by Mr. Fuller, only between the hours of four and six on Thursday next, after which no standard will be taken. The number of standards so received for dressing at the school will be limited to fifty, that is, to the fifty first brought to the school; all beyond this number will be refused, as the ladies cannot undertake a larger number.

"All rush-bearings must be on the churchyard wall not later than six o'clock on Saturday the 17th inst.—July 10, 1875."

Saturday evening was very warm and bright, and from half-past five to six o'clock groups of nicely dressed little children were wending their way towards the parish church, which is situated at a curve of the road in the little scattered town of Grasmere; some of the children came as spectators, but most of them carried very beautiful ornaments made of rushes and flowers, the rushes to give the form, and the flowers the decoration. The rush-bearings were from two to five feet in height; many of them were crosses of various designs, usually the cross with a circle, as the circle gives strength to the rush arms. Those which were not crosses were of a variety of forms, some of them like the iron finials which are seen on the roofs of buildings. They were all mounted on small squares of wood, like those on which stuffed birds are set. The wall of the churchyard has a broad coping, and is about four feet high next the road, and two to three feet high at the inside.

As the children arrived with their standards they ranged themselves along the inside of the wall, resting their rush crosses, &c., on the wall, and holding them so. When more than a hundred of these pretty emblems, each held by a little child, were arranged on the wall, a more pleasing sight could hardly be seen; then the elder sisters and brothers, and younger admirers, helped to make up a goodly crowd, which was swelled by a number of the more mature parishioners, as well as tourists, &c. The old grey church, with its green churchyard, where Wordsworth lies buried, made a suitable background. The church bells rang out a merry peal, and soon after six the children set off marching in procession two and two, headed by a band, through the village. The procession was very pretty, and before it started a local photographer got a picture of it, but with what result I know not. While the rush-bearers were

assembling, a plate was handed round among the spectators for the purpose of collecting a little money to pay the band, and to provide each of the children with twopence-worth of gingerbread. A jolly-looking tourist, when putting some white money on the plate, was heard to mutter, "May I be there to munch!" And the gentleman with the plate informed him that if he came to the gingerbread distribution he would not be left out. After marching through the village the children brought their rush standards back to the church, where they were fixed upright on the edges of the pews; a nail driven through the wooden square at the foot of the standard seemed to be the mode of attachment. At morning service on Sunday the effect was extremely pretty, and the old church was filled with a most delightful perfume of flowers, ferns, and rushes. The service commenced with the singing of the following hymn, which has been used for many years in Grasmere Church :—

"HYMN FOR THE RUSH-BEARERS.

Our fathers to the house of God,  
As yet a building rude,  
Bore offerings from the flowery sod,  
And fragrant rushes strew'd.  
May we, their children, ne'er forget  
The pious lesson given,  
But honour still, together met,  
The Lord of earth and heaven.  
Sing we the good Creator's praise,  
Who gives us sun and showers  
To cheer our hearts with fruitful days,  
And deck our world with flowers.  
These, of the great Redeemer's grace,  
Bright emblems here are seen;  
He makes to smile the desert place  
With flowers and rushes green.  
All glory to the Father be,  
All glory to the Son,  
All glory, Holy Ghost, to Thee,  
While endless ages run. Amen."

I should have said that on Saturday evening, when the rush-bearing was over, and the children had gone home to bed, the village athletes assembled in honour of the day, and had wrestling matches in a field close by. However, the wrestling was merely an impromptu affair, and might be regarded merely as preliminary to the grand wrestling matches to be held in the neighbourhood shortly.

The Grasmere rush-bearing was a very interesting and pretty ceremony, and one that might, with advantage in many ways, be introduced into those villages where it is unknown, if for no other reason than that it pleases the children, gives them something pleasant to look forward to, and something pleasant to do.

W. H. PATTERSON, M.R.I.A.

Belfast.

## ON THE ORIGIN OF THE DUTCH AND LOW GERMAN WORDS "KWANT" AND "QUANT."

If, as I lately maintained (see my note on "Ascance," 5<sup>th</sup> S. iii. 471), the Dutch *kwanswijs* and the Germ. *quantweise* really=our *chancewise*, then, since the second halves of the three words, viz., *wijs*, *weise*, and *weise*, are admittedly the same, it follows that the first halves of the three words, viz., *kwans*, *quants*, and *chance*, must also have the same meaning and origin, and that therefore *kwant* and *Quant* (as *kwans* and *quants*, when used substantively, are commonly written in Dutch and Low Germ.\*) must, like *chance*, be derived from the Low Lat. *cadentia*.

Now *kwant* and *Quant* have both of them, in a greater or less degree,† the meaning of our word *rogue*, in its double acceptance of *vag* or *mischievous* and *frivolous fellow*, and of *knave* or *cheat* (see Mr. WEDGWOOD, 4<sup>th</sup> S. xi. 346), whilst *Quant* in Low Germ. has also the meaning of *fun* or *amusement*; and how can these meanings be got out of the Low Lat. *cadentia* or our *chance*=*luck* or *accident*? I confess that there is a difficulty here, and that this difficulty made me think for a time that *kwanswijs* and *quantweise* could not, as far as the first halves of the words were concerned, be identical in origin with *chancewise*. It was not till I found out that the Dutch *kans*=our *chance* had also the meaning of *appearance* (Germ. *Schein*), and that I noticed that the words *kwanswijs* and *quantweise* were also defined *zum Scheine* or *in appearance*, and that the subst. *Quant* in Hilpert's Germ. Dict. was also assigned the meanings of

\* The dropping of the *s* is a mistake which has probably arisen from the fact that in German (and, doubtless, also in Dutch) it is common in the compounds with *Weise* (=our *wise*) to add an *s* to the substantive so compounded, whether masc. or fern. Thus *Auswitz* gives *auswitzweise*; *Bedingung*, *bedingungsweise*. See Sanders's Germ. Dict. s.v. "Weise." Hence it was no doubt thought that *quantweise* came from a subst. *Quant*, and so the original final *s* was dropped. If this view is correct, *quantweise* is older than *Quant*, and if the meanings of *quantweise* and *Quant* be compared, it will be seen that *quantweise* is almost certainly older than *Quant* as now used.

The presence of the *t* in *quantweise*, *Quant*, and *kwant* is easily explained. A Latin *t* before *i* (which in late Latin was written *c*) is still pronounced in German like *t*, and therefore *cadentia*, pronounced *cadentia*, would readily become *caentia*, *cantia*, *canta*, and *cans* or *kans* (the Dutch form). There is very little difference in pronunciation between *chance* and *chant*, and shop-keepers who do not know me frequently write my name *Chants* and even *Chant*.

About the introduction of the *u* and *w* in *Quant* and *kwant*, I said a few words in my note on *ascance*, and could say a great deal more if I thought it necessary. Compare, however, *guro*, which is found twice in Tennyson's *Queen Mary* (pp. 217, 218)=*go*, and *gwone* in Halliwell=*gone*. Tennyson also three times uses *prooap* (*ibid.*, pp. 215, 217, 218)=*Pope*, but what authority he has for it I don't know.

† The meaning of *deception* seems to be much more prominent in Low German than in Dutch.

"feint, false appearance, pretence," that I felt sure of my case, and sent my note on *ascance*, which I had begun to write months before, to "N. & Q." The transition from *appearance* to *false appearance* and *pretence* is so very easy, and from *pretence* to *cunning*, *deceit*, and *rogue* easier still; whilst *fun* and *amusement* so frequently depend upon *quizzing* and *pretending*, that once given *chance*=*appearance*, it was evident it might well also have the other meanings which I hesitated so long to ascribe to it.

The only real difficulty is to explain how *chance* came to have the meaning of *appearance*, and this difficulty I am really not called upon to explain, since it is an undoubted fact, as I have shown, that the word *chance* in its Dutch form did come to have, and still has, the meaning of *appearance* as well as that of *luck* or *accident*. I will content myself, therefore, with remarking that the operations or results of *chance* are so unexpected and so utterly uncertain, that, though perfectly real, a notion of unsubstantiality and unreality has come to be attached to them, and thus in Dutch *chance* has come to have the meaning of *appearance*. And, indeed, something similar has happened in the case of *appearance* itself; for, whilst strictly meaning *something actually seen*, it has also become invested with a notion of *unreality*, and has come to mean something which is not what it seems. *Chance* again sometimes *simulates* skill, as when a bad player at billiards by a happy fluke makes a seemingly magnificent stroke; and similarly what is really due to *chance* may be attributed to *prudence* and other sterling qualities. It is not surprising, therefore, that *chance* in Dutch and German has (under the form of *kwant* and *Quant*) come to include the notion of *deception*† and *pretence*, as I have shown above.

In conclusion, I may remark that this matter is of more importance than it seems. A great deal has been written, as Mr. WEDGWOOD (4<sup>th</sup> S. xi. 346) truly states, upon the origin of the words *kwant* and *Quant*, and German etymologists,§ the best in the world, have given up the matter in despair. I rejoice, therefore, that I have been able to solve the difficulty, and the more so because, curiously enough, I have discovered the origin of these words in my own name. F. CHANCE.

Sydenham Hill.

‡ What better word than *deceptive* could be applied to the operations or results of *chance*? Do they not utterly baffle and deceive all expectation and calculation? Are not *chance* and *deception* much the same thing?

§ Thus Schmitthenner, in his very excellent *Germ. Dict.*, s.v. "Quantweise," says nothing more than "Dunkler Herkunft" (of obscure origin), and does not even hazard a surmise. Sanders is less prudent, for he puts *Quant* and *quantweise* under *Quantität*, as if they came from the Lat. *quantus* (?). And all this difficulty has arisen from the introduction of the *u* at the beginning, and the *t* at the end. See note \*.



## POPULAR RHYMES: THE TERRIBLE PARISH.

Little Dunkeld is commonly held to be the terrible parish in Scotland referred to in the old rhyme, but I think there is an error in attributing it to that parish, and that the real locality is that of the parish of Kinkell, in Strathearn, the mistake in identity having arisen from the similarity of names. It has been maintained that, although there are variations of the rhyme, they all agree in making Dunkeld the parish in question. This is an error. I heard the lines repeated many years ago by an old man who belonged to the parish of Kinkell as follows:—

"Was there e'er sic a parish, a parish, a parish,  
Was there e'er sic a parish as that o' Kinkell?  
They've hangit the minister, drowned the precentor,  
Dang down the steeple, and drucken the bell."

The explanation given by him of the circumstances which gave rise to the rhyme was that the minister had been hanged, the precentor drowned in attempting to cross the Earn from the adjoining parish of Trinity Gask, the steeple had been taken down, and that the bell had been sold to the parish of Cockpen near Edinburgh.

The first part of the rhyme as to the hanging of the minister of Kinkell is historically true. Fountainhall gives the following account of it:—

"June 6, 1682. One Mr. Duncan, a minister in Perthshire, is condemned to death by the Earl of Perth, as Stewart of Crief, for murdering an infant begotten by him with his servant-maid, it being found buried under his own hearth-stone. He was convicted on very slender presumptions, which, however they might amount to degradation and banishment, yet it was hard to extend them to death."

Mr. Richard Duncan had his degree of A.M. from the University of Edinburgh, 2nd July, 1667; was licensed by Alexander, bishop of that diocese, 10th April, 1673; and ordained and admitted as minister of Kinkell between 16th September and 11th November, 1674, and deposed between 13th July, 1681, and 1st April, 1682.

It is said that a reprieve was obtained in his favour through the interest of the future Lord Chancellor, and the messenger was observed on the way by Pitkelton, near Muthill, about two miles distant. He arrived about twenty minutes too late, which caused a deep feeling of sympathy in his fate.

Tradition further says that Mr. Duncan, when led forth for execution on the "kind gallows" of Crief, avowed his innocence of the crime, and declared that after his being thrown off a white dove would alight on the gallows in token thereof, and that this accordingly took place.

Kinkell was long ago united with the parish of Trinity Gask, but to provide ordinances the minister had to officiate on alternate Sundays at Kinkell. On one of these occasions the precentor, in crossing the river from Trinity Gask, is said to have been drowned.

The present church at Kinkell, which appears to have been erected in the beginning of the eighteenth century, has no steeple, and the part of the rhyme in reference to the steeple may have arisen from the demolition of that of the previous edifice, when the new church was built. I cannot verify the tradition as to the sale of the bell.

Mr. Hill Burton, in his *History of Scotland*, alludes to the rhyme as having reference to the parish of Little Dunkeld, and I know this corresponds with the way in which it is generally, though not invariably, recited. But I presume the fact of the execution of the minister, even though the other circumstances cannot be now verified, shows pretty conclusively that Kinkell is the parish to which it is applicable. Nothing can be adduced to connect Dunkeld with such a tragedy. The turbulent relations between the bishop and the people of his diocese were in pre-Reformation times, and could not have given rise to the words of the rhyme, which refer to the modern Presbyterian Church and its officials of minister and precentor.

A. G. REID.

Auchtermadar.

## CURIOUS OLD ADVERTISEMENTS.

"CREATIO MUNDI."—The following is from the *True Protestant Mercury* for Oct. 22, 1681:—

"There is a new and most exact piece of Art, called *Creatio Mundi* or the World made in 6 days, lately set up over against the Red Cow in Cross Street in Hatton Garden, near the Globe Tavern; and will there be showed every Afternoon, precisely at the hours of 3 and again at 5 of the clock, for the most part of the winter following, beginning on Friday the 21st of this instant October between 2 and 3 of the clock in the afternoon: where Mankind, Beasts, Birds, Thunder, Rain, Sea, Sun, Moon, Stars, and abundance of other things, all seeming real, as if it were the same it represents, is performed by a new way, never before invented, and composed by John Norris, Gent."

EARLY DEALERS IN NATURAL HISTORY SPECIMENS.—The following advertisement\* from the *London Mercury*, Sept. 5, 1682, is worth noting:

"There are to be disposed of by Robert Whiting, a Barber against the Ship and Galley in Ratcliff, near London, many hundreds of Natural Rarities, as Alegators, Crocodiles, Goanes, Armedels, Dolphins, King-Crabs, Snakes, Vipers, Sloths, Pellicans, Sword-Fish, Cameleons, Sea-Horses, Bugelogs, all manner of Shells, Fish, and Sea-Eggs, besides several hundred more of other fancies not here mentioned, together with above 1100 Gazetts, containing the whole number from the first Publication thereof."

In connexion with the above I would ask what are "Goanes" and "Bugelogs"? [Mr. Jamrac now carries on the same business nearly on the same spot.]

The following refer to the famous London watch-makers of the period. From the *True Protestant Mercury*, Aug. 13, 1681:—

"Lost on the 12 inst., near St. Paul's School, a Watch with one motion, goes with a Chain 24 hours, with a

silver case, and upon that a rich studded Case, with a narrow gold coloured Ribond, with the key to it, made by *Johann Alward, London*. One guinea reward."

From the *Domestick Intelligence*, Dec. 23, 1679:

"Lost a pocket with a watch in a single studded case, made by *Richard Lyon*. 20s. reward."

From the *London Mercury* for Sept. 19, 1682:

"Lost on Wednesday the 20th of September at night, in or about St. James', a gold pendulum Watch of Mr. Tompion's making, having three motions, a shagreen case, and a cypher on the back side, with a gold chain and 3 seals, &c. 10l. reward."

This shows that Mr. Tompion was a well-known and celebrated watchmaker as early as 1682.

From the *Domestick Intelligence*, Oct. 24, 1789:

"Lost one large Silver watch and chain, having the day of the Month and the hour of the day, with a brass Cock, the head of the Hand being blunt, made by *William Herbert in Fenchurch Street*. One guinea reward."

J. P. E.

EXTIRPATION OF THE KELTS IN ENGLAND.—On this question, on which some late theorists have pushed their views to an absurd extreme, in defiance of all probability and common sense, perhaps the opinion of a practical Liverpool man may be of interest. Mr. Boulton, of Exchange Buildings, says:

"It is impossible for me to accept the doctrine of the 'extirpation' of the Celtic population of Britain until the difficulties of transport are surmounted. Dr. Freeman says they were as utterly exterminated as any people were; and Prof. Stubbs says the Saxons brought their cattle with them, as if the difficulties of human transport alone were not insuperable. Residents in Liverpool know something of the cost of conveying men and their sequels and impedimenta. I believe our first-class emigrant steamers require 3½ to 4 tons for every man, woman, or child. If you assume any number of invaders you please, and that the passage from the mouth of the Elbe to that of the Thames would average six or seven days, you can form your own calculation as to the size of the 'three keels,' or the number of the fleet, and how far it comes within the bounds of probability.

"I think, Caesar, in addition to his war galleys, required 800 transports for his second visit. Were the Saxons four centuries later better shipwrights and sailors than the Romans in Caesar's time!"

F. J. F.

THE LAND OF GREEN GINGER.—This name in Hull, which has puzzled, to account for its origin, the local historians and the readers of "N. & Q.," has at last been solved. Recently a number of ancient manuscripts came into the possession of Mr. W. A. Gunnell, which clear up many doubts connected with the history of the important town of Hull. In 1685 there was an election in this town, and Sir Willoughby Hickman and John Ramsden were returned. The Corporation invited Sir W. Hickman to be a candidate, and he complied with their desire. He resided near Gainsborough, and the manuscript states:—

"Sir W. Hickman, the Baronet of Gainsborough, was sent for by the Corporation in March. When the boat

was coming on the Humber from Gainsborough which had Hickman in it, one of Jonas Gould's coaches was taken to the water-side to meet him, and in he got, and the mob pulled it right away to the George Inn, at the corner of the *Land of Moses Greenhinger*, the boat-builder in White Friars Gate, and the piece of land was so crowded with people to the front of the inn, all anxious to hear what he had gotten to say."

From the foregoing it is quite clear that *Greenhinger* has been corrupted to *Green Ginger*. Mr. Gunnell is printing the manuscripts.

WILLIAM ANDREWS.

Caughey Street, Hull.

MR. W. S. GILBERT'S "EYES AND NO EYES."—The plot of Mr. W. S. Gilbert's *Eyes and no Eyes*; or, *the Art of Seeing*, lately played in Mr. and Mrs. German Reed's entertainment, is said to have been taken from a story by Hans Christian Andersen. I am not acquainted with Andersen's story, and do not know at what date it was produced; but the chief idea in its plot is to be found elsewhere. At p. 482 of *Bentley's Miscellany*, Nov., 1839, appeared Longfellow's poem, "The Reaper and the Flowers"; and, on the opposite page, is a story, "The Patron King, by Mrs. Trollope." This story occupies thirteen pages. The scene is laid in Spain, and the three French adventurers pretend to weave the mystical garment for King Alphonso. The king is at length induced to ride through the city in Lady Godiva's costume; and, in the tumult that ensues, the adventurers escape with the diamonds, pearls, and rubies, that had been given them for the manufacture of the garment. The condition on which the garment is to be visible is thus stated by one of the adventurers:—"Know, O king! that should a mother's frailty have in any way tarnished the purity of descent, the spurious issue shall look upon this mystic cloth, and shall behold a void." The tale is illustrated by a page etching by A. Hervieu, where the adventurers are exhibiting the imaginary garment to the king and his court, and the old lord chancellor is declaring, with rapture, that it is "exquisitely beautiful!"

CUTHBERT BREDK.

MISUSE OF WORDS: "APOCRYPHAL."—Such misuse exists in the word "apocryphal." It is rather a pet word with newspaper writers, and is constantly used by them as synonymous with "false." The French have long misapplied the word, but they commonly make havoc with words derived from the Greek, a language not much cultivated in France. Of course every fairly educated person—not to mention the typical "schoolboy"—ought to know that an apocryphal book is not one that is false, but one the authorship of which is hidden and unknown.

J. DIXON.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**CONSTRUCTION OF A RIGHT ANGLE.**—Having occasion, in superintending the putting up of some iron fencing by an intelligent smith, to set out a right angle, I measured with a tape multiples of three, four, and five feet to form the base, perpendicular, and hypothenuse of a right-angled triangle, on the principle demonstrated in the 47th Proposition of the First Book of Euclid. I was surprised to find that the process was new both to the smith and to my head gardener, an equally intelligent man in his own department, as I thought the rule, though of course not the reason for it, was familiar to men in their position; but I was more surprised at the former telling me that, in drawing a right angle on a smaller scale, for the purposes of his business, he was in the habit of measuring seventeen inches, and on opening the legs of his two-foot rule to that extent, they would stand at right angles to each other. This is, in effect, the process described by Isidorus (see article "Norma," in Smith's *Dict. of Antiq.*) of joining together the extremities of three flat rulers, measuring respectively 24, 24, and 34 inches, and is a very close approximation; for the square of 17 is 289, while twice the square of 12 is 288. Is the process of my friend the smith in common use? It is the readiest mode of constructing a right angle, sufficiently accurate for many purposes in drawing. J. F. M.

**NOTES: MOATS: MOTE HILLS.**—The name given to these conical, artificial, and, no doubt, very early hillocks, composed of earth and stones, but chiefly of the former, is *moat*, at least in the Galloway district of Scotland, comprehending the shires of Kirkcudbright and Wigton. They are to be distinguished from the *cairns* (of stone) as well as from the *duns* or *doons*, many of both of which are to be found in the same district, and are often *moated*, that is, have a single fosse around their bases of considerable depth and width, and also a low vallum on the brink of the fosse, outside. They are very numerous in all parts of Galloway, abounding there seemingly much more than in any other part of Scotland.

Some contend that all or most of these *moats* were sepulchral in their origin, and became legislative or judicial only by adoption at a later period. Is this view well founded? And will any contributor to "N. & Q." kindly say where the more reliable printed, and accessible, accounts of the history of these structures are, furnishing the names of the books and their authors? also, secondly, what that race was which at different

eras peopled Galloway, that most probably were the constructors? L.

"A RICH TREASURE AT AN EASIE RATE; or, the Ready Way to True Content," &c., by N. D. The last edition, with large additions. London, 1684. 12mo. pp. 93.—I can find no account of this quaint little book in Lowndes or elsewhere. At p. 76 are the following verses:—

"Here five in a Town divided we see;  
Three against two, two against three.  
Riches and Poverty cannot agree,  
Nor can Riches abide true Piety:  
Riches and Labour cannot accord:  
Content cannot stay where Riches is Lord.  
Proud Poverty, too, must needs disagree  
With Labour, Content, Piety, all three.  
But these Three last  
Together hold fast.  
Where they do meet,  
Green Herbs are sweet:  
A Treasure they bring  
'Bove that of a King.  
To Heaven they tend,  
There let me end.—N. D."

Following this is "A Dialogue between a Blind Man and Death," also in verse. Who was N. D., the author? J. P. E.

"GRINNE TO FRITE DOGGES."—The old churchwardens' accounts of the parish of Hentland, co. Hereford (properly Henllan, "the ancient church" of St. Dubricius, near his College of Llanfrother), contain some curious entries respecting the article entitled as above, of the nature of which I am unable to form any idea.

It first appears in 1636 in this form:—

"Item paid to Thomas Hopkin for a wooden thinge by him made to keepe dogges out of the church, viij<sup>d</sup>."

It is then entered among the church goods as "a grinne to feare dogges out of the church"; and it reappears in similar inventories in 1638, 1656, 1659, 1666. My father, to whose antiquarian diligence these remarks are due, has closed the subject with the following note:—

"The grinne to frite dogges' is not entered after 1668, but I find it after a long interval in 1681, and in 1684 it is called, '*Megrim* to feare dogs out of the church.' It is unnoticed after."

T. W. WEBB.

**DANGEROUS LUNATICS.**—Conversing with a friend on the subject of hydrophobia, he said that, about twenty years ago, a young man, member of a family he knew, was bitten by a dog, and soon afterwards was attacked by hydrophobia, under the paroxysms of which he became so violent and dangerous to all who had to attend upon him, that at last it was deemed necessary to put an end to his life; and he was accordingly smothered or suffocated. Whether this be true or not, I know it was commonly believed in my younger days that dangerous lunatics were sometimes put to

death, and, as was suggested, by being smothered between two feather beds. Can any reader of "N. & Q." tell me if such a practice ever prevailed, and if there be on record, or known on credible testimony, any instance of such homicide? It could scarcely be justifiable in law; and yet, in earlier times, legal authorities may have humanely forbore to take notice of it. J. J. P.

DR. SHERIDAN AND SWIFT.—They carried on a daily correspondence for one year, and by stipulation each letter was to be the unpremeditated effusion of five minutes' writing. Have these letters ever been published? Some are said to exist still in Swift's *Miscellaneous Works*. It would be amusing to see whether Dr. Thomas Sheridan, starting from a basis of such absurdity, would not do better than his far mightier colleague, though Swift himself was rather good at carving heads upon cherry-stones. This reminds me that in Joseph Kaine's *Last Words of Eminent Persons* there is no mention of the last words of this Dr. Thomas Sheridan. He was sitting in the house of a friend on September 10, 1738, and the conversation turned on the force of the wind and its direction. Sheridan said, "Let the wind blow east, west, north, or south, the immortal soul will take its flight to the destined point," leaned back in his chair, and expired. "Last words" are, when from famous speakers, ever curious and mostly tragical; and these, fitting, as they do, the instant circumstance, seem to me as pertinent as possible. In what work are they originally recorded? C. A. WARD.

MSS. OF THE NEW TESTAMENT, AND EPISTLE OF BARNABAS.—The very learned author of *Supernatural Religion* (who is he?) says, vol. i. p. 131 of the fourth edition, that the Codex Sinaiticus is the oldest extant MS. of the New Testament. Of course he means in the Greek, but are there no Latin MSS. or fragments of MSS. of a more ancient date? if so, what and where to be found? Is it quite certain that the epistle called "the Epistle of Barnabas" could not have been written, or amended into its existing form, later than A.D. 137? If not, what date may be relied on as the latest period of its original publication? and in what language was it first published? and where? I am aware that my old friend the late Dr. Donaldson puts it later than the first quarter of the second century, but before its end (*Hist. of Chr. Lit. and Doctr.*). About A.D. 160 seems to me to be approximately the real date, and Latin its original language. Is this thought to be right? F.

"QUICKEN."—This name is given to couch-grass in the North, but in John Wesley's *Primitive Physic* (ed. 1792, p. 8) it is stated that "the wild-ash is called in the North of England *round-tree*,

*quicken*, *quick-beam*, or *Wiggan-tree*." These words are not in Halliwell (ed. 1852), with the exception of *quicken*=couch-grass. Can any reader confirm Wesley's statement? It is to be hoped that the most welcome "List of Plant Names" promised by the English Dialect Society will include obsolete names as well as those in present use. SIGMA.

Oak Village, N.W.

"LOOK BEFORE YE LOUP; or, a Healin' Sa' for the Crackit Crowns of Country Politicians. By Tam Thrum, an Auld Weaver."—At the time of the excitement caused by the first French Revolution, a tract was published at Edinburgh, in 1793, with the above title, which had great effect in sobering down the delirium in Scotland caused by that event, and by the fanatical writings of Tom Paine. The dialogue is carried on in *braid Scots* with great humour and effect. Is the name of the writer known? J. MACRAT.

BOLLES OR BOLES FAMILY.—Can any of your readers inform me if Richard, Thomas, and William Boles, who first came to Ireland circa 1640, and afterwards settled in the co. Cork, were sons or grandsons of Sir William Boles, of St. James's, Clerkenwell, a Gentleman of the Chamber to Charles I., or give any other information on the subject connected with the immediate ancestor of the Irish branch? Dates of marriages, deaths, &c., will be especially valued. Richard Boles, being an officer, had a grant of the lands of Moyge, co. Cork; enrolled 12th Feb., 1666.

SPOTSWOOD BOWLES.

Springfield, Castlemartyr, co. Cork.

PICKERING (SIR WILLIAM).—This gentleman, who is stated to have been sent Ambassador to France in the reign of Queen Elizabeth, is recorded in the catalogue of the Lansdowne MSS. in the British Museum to have devised his land to found a free school, and to maintain students at Oxford, &c. In the same catalogue there is "A copy of the Indenture for Bargain and Sale of Sir Wm. Pickering's Lands and Possessions in the County of York (in 17 sheets)." Is there anything known respecting this free school and the students? J. MACRAT.

"THE LITTLE TOUR."—In Sir John Resesby's *Memoirs* (reprinted London, 1875), at p. 27 (year 1655), being then at Saumur, in France, he writes:—"In the month of April I began to make the little tour, or circuit of France, and returned to Saumur after some six weeks' absence." What was this "little tour"? It is mentioned evidently as a well-known thing, and probably in contradistinction to the "grand tour," which included Italy and Germany. Is any other contemporary mention of the "little tour" known? W. F. POLLOCK.

**SPANISH POETRY.**—I have a volume of Spanish poetry in manuscript, forming part of which is the following title-page :—

"Parte segunda de los versos del Melodino,  
Poeta Lyrico Español, a la serenísima  
Princesa Madama Clara Emilia de Bohemia.  
En Ilaye. Por. Guillermo Van Floris. Año. 1645."

Can any of your readers inform me if the above was really printed and published at the Hague in 1645 ? F. W. C.

**"BROTH OF A BOY."**—Would any Irish scholar tell me whether I am right in supposing that the expression, "He's a *broth* of a boy," may originate from the Irish *Broth*, passion, *Brotha*, passionate, spirited, its meaning being, "He's a lad of spirit" ?

A. L. MAYHEW.

Oxford.

**"ABARCA."**—I would be obliged to any correspondent of "N. & Q." for the etymology of this Spanish word, which is the name of a kind of shoes and gaiters made of a piece of ox-skin with the hair outside.

HENRI GAUSSERON.

Ayr Academy.

**DUEL.**—Was there a duel fought in Dublin, before the year 1759, by a John Pigott, and if so, where would I find a printed account of it ?

P.

**NUMISMATIC QUERY.**—On a bell, dated 1718, a coin or medal has been impressed, displaying a double-headed eagle, with the initials S. F. in Roman capitals below the wings. Size  $1\frac{1}{2}$  inches. I should be glad to be referred to any work where a description of this coin or medal is to be found.

NUMIS.

**OLD FONT.**—In the church of Youghreave, Derbyshire, is a very curious ancient font of red sandstone. The peculiarity of this font is that on the south side there is attached to it a stoup about 12 in. by 8 in., formed out of the same block of stone as the font. What was the object of this, and where is there any account of it ? I have searched in vain.

W. H. B.

Clayton Hall.

**ROBERT KNIGHT.**—Can any one supply me with the pedigree of Robert Knight, created Viscount Barreils and Earl of Luxborough ? Was he connected with Axminster, Devon, or implicated with John Law in the South Sea Bubble ?

E. F. W.

**MEAL TITHE.**—A claim has recently been made, by the owner of Rakefoot Farm, upon the owner of a small estate at Uflock for 10d. a year for meal tithe. I have sought in vain for any explanation of the origin of this claim. But on reference to Bailey's *Dictionary*, I find, under "Meal Rents," the following :—"Rents heretofore paid in

meal, for food for the Lord's Hounds, by Tenants in the Honour of *Clun*." Can any of your readers throw any light upon this ?

J. F. CROTHWAITE.

Bank, Keswick.

**"FROM PILLAR TO POST."**—What is the origin of this common English saying ? H. W.

**A BOOK ON DYING.**—Could you recommend to me a book which shows the chemicals used in the certain dyes, &c. ? F. W. DOBSON.

**VALUE OF MONEY.**—What is the readiest and best method of finding the value of money at different periods in England ? Reference to trustworthy information in books will oblige.

J. T. F.

Winterton, Brigg.

**BOSWELL.**—What was the number of the house in Queen Anne Street where Boswell lived ?

F. G.

**CORNER HOUSES.**—In the end of chapter iii. of *Dombey and Son*, when the servants discuss the failure, Mr. Towlinson, we are told, "frequently begs to know whether he didn't say that no good would ever come of living in a corner house." Is this a common superstition ?

NEOMAGUS.

**VARLEY'S "TREATISE ON ZODIACAL PHYSIOGNOMY."**—Was this ever published in a complete form ? I have seen the first part, but cannot find out whether the other three were ever published. "To be published in Four Parts, 1830, by the author."

J. B. E.

**"TRAGICUM Theatrum Actorum & Casuum Tragicorum Londini publice celebratorum. Quibus Hiberniæ Proregi. Episcopo Cantuariensi, ac tandem Regi ipsi, Aliisque vita adempta, & ad Anglicanam Metamorphosin via est aperta. Amstelodami. Apud Jodocum Janssonium, Anno 1649."**

Is anything known of this book ? I presume the circumstances of the times prevented the publication of it in England. It is entirely in Latin, 12mo., pp. 320. Who was the zealous Royalist who penned it ?

J. P. E.

## Replies.

### THE OLIVETAN BIBLE.

(5th S. iii. 187, 432, 458.)

The page of the *Curiosities of Literature* which Mr. D'Israeli (ed. 1867) devoted to the Olivetan Bible contains four errors, one of which appears to be his own ; the other three have been propagated by the old bibliographers. Mr. D'Israeli would certainly have avoided them if he had consulted contemporaneous French writers who have examined that most precious book—namely,

M. H. Lutteroth, in the *Bulletin de l'Histoire du Protestantisme* (Paris, 1853, 8vo.), p. 76; M. M. Haag (vol. vii. p. 144), in *La France Protestante* (Paris, 1838, 8vo.); M. Pétavel, *La Bible en France* (Paris, 1866, 8vo.); and, above all, M. le Professeur Reuss, who has made a profound "study" of that work, in the third series of the *Revue de Théologie* (Strasburg, 1866, 8vo.), iii. p. 217.

First: Since the year 1710, when it was discovered that M. Lefèvre d'Étaples was the editor of the Bible published at Antwerp in 1538, and whose New Testament, spread over the whole of France by the Reformers of Meaux, had appeared in 1533, it has not been allowable to repeat, as Brunet continues to do, that the Bible of Olivetan was the first Bible published by the Protestants.

Thanks to his Biblical labours, Lefèvre may be considered as the father of French Reform; and it would be by far too absurd to attribute to Catholicism the honour of producing a translation which it burnt as soon as it appeared, and the author of which translation it would also have burnt, but for the efficacious protection of the Court of Francis I.

Secondly: It is absolutely incorrect that Calvin may have been the principal, if not the only, translator of the Bible printed at Neuchâtel (Switzerland) by Pierre do Wingle, *alias* Perot Picard. This translation is incontestably the work of his kinsman and fellow-citizen, Pierre Robert Olivetan, who has only slightly modified the Apocryphal books and the New Testament of his predecessor Lefèvre; while he has devoted himself to original work on the Hebrew books of the Old Testament, which work, taking the age in which it was done into consideration, is a masterpiece. Calvin confined himself to recommending the reading of this work in two prefaces—one, in French, before the New Testament, and another, in Latin, introductory to the Old.

Thirdly: I do not believe that the Latin preface (which is wanting in the copy of the Olivetan Bible now before me, but is to be found, col. 787, vol. iv., of the *Opera Calvini*, Brunswick, 1870, 4to.) expounds any theses very far away from the absolute predestination which Calvin maintained at a later period; in my opinion, it has no connexion at all with the subject of predestination. Calvin proudly tells princes, kings, and emperors that the Bible has nothing to do with their permission to print it; that the eternal truth of the King of kings, sovereign master of heaven and earth, is the only *privilege* which concerns him. He there combats those impious voices which express indignation at the idea of divulging sacred mysteries to common folk. He demands that a faithful people may hear the outspeaking of a God "who wishes to be known (to all) from the lowest to the highest, and who promises that all shall be

taught by Him; who complains to His own of always having to form those whom He styles sucklings deprived of nurture, and torn from the maternal bosom; who gives wisdom to the lowly, and orders that the Gospel be proclaimed to the poor. When, therefore," he continues, "we see people of every rank profiting by the school of God, we acknowledge the truthfulness of Him who has promised to spread His Spirit over all flesh."

The fiercest upholder of predestination might subscribe to this passage, because there is in it no question as to realizing salvation, but of the offer of salvation made to all. And if it were absolutely necessary to find there a trace of "predestinating pre-occupations," we might see in the words "to His own," almost synonymous with "to His elect," an indication rather favourable than otherwise to predestination. But, I repeat, it appears to me that, in writing those lines, Calvin thought neither of combating nor favouring the dogma towards which his theology ultimately drifted.

It is not, therefore, through this preface that we can learn if Calvin's ideas on this subject modified themselves, as his liturgical ideas did in 1542.

Fourthly: If the translation of the article in "N. & Q.," which has been made and forwarded to me, be correct, Mr. D'Israeli made an unlucky find when he discovered that the ten lines placed at the end of the volume attested the authenticity of the translation, for the sole object of those lines is to indicate in a veiled manner that the printing of the work is due to the generosity of the Vaudois ("N. & Q." 5th S. iii. 432). But I have to reply to a question which is more easily put than answered:—How many editions have there been of the Bible printed by the Picard, Pierre Robert? No one is ignorant that it has served for the basis of a perpetual revision down to 1588—indeed, down to 1707, Martin; 1736, Royne; 1744, Osterwald—but no list anything like complete has been given of the multitude of Bibles of this class. See, however, my *Catalogue Raisonné de la Bibliothèque de la Société Biblique*, Paris, 1868, 8vo.

Olivetan himself set the example of this revision. His New Testament of 1536 has been corrected, as well as the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, published apart in 1538. The excessive rarity of the New Testaments of 1538, 1539, 1540, and of the Bible of 1540 (the "Sword Bible"), has prevented the study of them hitherto. We only know that the title of the New Testament printed at Geneva in 1542 by J. Gerard (24mo.) has the words, "revised by M. Jehan Calvin." But had not the reformer lightly touched, or caused to be retouched, some previous edition? Probably he had, for the catalogue of the Geneva Library adds to the title of the New Testament of 1539 the words, "traduit par des Gallars" (words which are not repeated, however, in the Stuttgart

catalogue, nor in the *Bulletin de l'Histoire du Protestantisme*, xii. 113, which mentions the sale of a copy of that date), and to the title of the New Testament of Lyons, 1540, the words, "newly revised and corrected." The title-page of the Bible of 1540 states that it has been "diligently collated not only with the old and faithful copies, but with the original and especially the canonical copies."

One may see that this chapter in the history, so interesting, of the French Bible remains blank. Could a better proof be found of the necessity of bringing together all the editions into a single library, and of helping the Protestant Biblical Society of Paris, which, notwithstanding the insufficiency of its resources, is bravely pursuing the accomplishment of this difficult task? "Olivetian" seems to be merely a fanciful pseudonym or nickname, the mystery of which has not been penetrated. May it be derived from *Oliveta*, abundance of oil, and imply a great burner of oil, that is to say, "a great worker," as the "bos suetus aratro" was applied to the Eagle of Meaux?

Paris.

O. DOUEN.

DOUBLE DIMINUTIVES (5<sup>th</sup> S. iv. 5).—The gist of what MR. BARDSLEY says is (1) that Huguenot is "a double diminutive from 'Hugue' or 'Hugues' (Hugb)"; (2) that Huguenot was a Christian (or, as he calls it, "personal") name before it was a surname; and (3) that Huguenot was "a term derived from a man of that name."

Now, all that he says on points 2 and 3, and very much more, and I flatter myself very much better, because more definitely, put, he will find in my long and, as I thought, exhaustive note on "Huguenots" in "N. & Q." 5<sup>th</sup> S. iii. 130. And curiously enough there can be no doubt that MR. BARDSLEY had read my note, for he quotes DR. CHARNOCK'S note on the same subject, which appears on the very same page (131) with part of mine. And what he there read he now reproduces (unconsciously, I sincerely believe) as if he were the first to suggest it, when it had really all appeared in "N. & Q." five months before, and in *Mahn's Untersuchungen* years previously. All this will be very annoying, no doubt, to MR. BARDSLEY as it has been to me, though my annoyance has been mingled with amusement; but I trust that MR. BARDSLEY will take it well to heart, and learn a lesson from it.

The remainder of MR. BARDSLEY'S note, however—I mean what he says about "double diminutives"—is interesting, though I am afraid he cannot prove that Huguenot is a double diminutive from "Hugue" or Hugues. Indeed, I am pretty sure that it is not. He begins by assuming that "Hugon" is a diminutive of "Hugues"; but he has evidently no right to assume this until he has shown at least that "Hugues" is older than

"Hugon." Now in my note I have stated that "Hugon" is, on the contrary, an older form than "Hugues," and this I believe to be the case. "Hugo" is universally allowed to be of Old German or Scandinavian origin; Pott (*Personennamen*, p. 81) says *Altgermanisch*. "Hugi" or "Hugu" in Old High Germ. is given by Graff (iv. 782) the meanings of "Verstand, Sinn, Geist, intellectus, sensus, animus";\* and "Hugo" seems to have been the original form which this word took when it became a proper name. See Pott, *op. cit.*, p. 85, where he expressly says that in later times the final vowel of Old German names in o became weakened into e, or dropped off altogether, and he gives "Hug" as a later form of "Hugo." Now the Fr. "Hugues" represents this later form "Hug," and "Hugon" the earlier "Hugo." The on in "Hugon," therefore, is not, as MR. BARDSLEY assumes, the diminutive termination on, but probably the onem of the accusative "Hugonem," from "Hugo" declined as a Latin word. This is supported by the Ital. form "ugone," which exists by the side of the more common "ugo," for there is no reason to suppose that the Ital. "ugone"† was borrowed from the Fr. "Hugon."

MR. BARDSLEY will see, at least, from this that it will not do to assume off-hand that "Hugon" is a diminutive form, and if it is not, then Huguenot is only a single diminutive (as it is stated to be in my note), and not a double diminutive, as he would make it out. "Hugon," however, would produce the diminutive "Hugonot," which corresponds, as I pointed out, with the Italian "Ugonotto," and I therefore gave it as my opinion that Huguenot had probably borrowed its "ue" from the form "Hugues."

F. CHANCE.

Sydenham Hill.

"CANNIBAL" (5<sup>th</sup> S. iv. 14).—BIBLIOTHECAR. CHETHAM quotes from the second edition of GYMNÆUS a reference by Maximilian of Transylvania to the "Anthrophagis quos Indi *Canibales* vocant." There is earlier and better authority for the American origin of the name "cannibal," though there is none for making it "a Latin corruption of *Caribales*" (Trench, *Study of Words*, p. 172, n.). The derivation from *canis*, "propter

\* In modern Icelandic we still find *hugr* (the r is merely an ending) with the meaning of "mind," with the notion of thought" (Cleasby), whilst in modern Dutch *heugen* means to remember (cf. our to mind), and *Heugenis*, remembrance. Littré explains *Hugon* as meaning *homme d'esprit*.

† The Ital. termination "one" has (when it has a meaning) always an augmentative force, and, therefore, if the Fr. "Hugon" were a diminutive form, the Ital. "ugone" could not possibly be borrowed from it. But, of course, it is clear from what I have said above that I do not regard the "one" in "ugone" as having any particular force. It is merely a termination which has lost whatever meaning it originally may have had.

rabiem caninam anthropophagorum gentis," seems to have been the invention of Geraldini (Bishop of St. Domingo, 1521-25), whose *Itinerarium* was first printed in 1631 at Rome. "According to the tendency of that age," says Humboldt (*Personal Narrat.*, translated by Ross, iii. 214), "Geraldini, who sought, like Cardinal Bembo, to Latinize all barbarous denominations, recognized in the *Cannibals* the manners of dogs (*canes*), just as St. Louis desired to send the Tartars 'ad suas tartareas sedes.'"

Such quibbles passed for etymology in the sixteenth century, but they scarcely deserve recognition by scholars in the nineteenth, or to retain a place in the dictionaries. Yet Richardson finds in "cannibal" the suggestion of "perhaps a canine appetite," and Dr. Mahn repeats the old story in the latest revision of Webster. Even Von Martius, who should have known better, introduces it (with a "wahrscheinlich") in his *Ethnographic Amerika's* (i. 754, n.). The fact is that *Cambales*, not *Caribales*, was the name first heard by Columbus.

The liquids *l*, *n*, and *r*, are permutable in all American languages. The Indians of Cuba pronounced the *n*, those of Hayti the *r*, and some related tribes on the mainland substituted *l*. Thus we have, as forms of the same name, *Caniba*, *Carib*, and *Galibi*. When, on his first voyage, Columbus shaped his course from the northern coast of Cuba eastward, towards Bohio (Hayti), the Cuban Indians whom he had on board were afraid, and told him that that island was occupied by—

"Gente que tenia un ojo en la frente y otros que se llamaban *Cambales*, á quien mostraban tener gran miedo."—Navarette, *Colección*, 2nd edit., i. 214.

A few days afterwards he mentions these "Cambales" again as "*los de Caniba ó Canima*," and he evidently associated the name not with *canis*, but with the Grand *Khan*, whose dominions he believed to be not far distant. He says, "Que *Caniba* no es otra cosa sino la gente del Gran Can" (*id.* 235, and so on p. 218). When he landed in Bohio he heard the name of this people pronounced *Caribes*, and that of their country as *Cariba*: "*los de Caniba, aquellos llaman Caribes*" (Nav. i. 263), and at the east end of the island, in Samana Bay, he was told that the Caribes lived on an island lying to the east at no great distance. This was Puerto Rico, which the Spaniards at first named "*Isla de Carib*." Here Columbus repeats:—

"Que en las islas passadas estaban con gran temor de *Carib*, y en algunas le llamaban *Caniba*, pero en la Española [*Hayti*] *Carib*."—*Id.* 282.

Shakespeare had good authority—though he did not know it, perhaps—for the permutation of *n* with *l* in the name of Caliban, for *Canib* = *Calib*, and *al* = *an*.

As to the meaning of the name, Oviedo (*Hist. Gen.*, l. ii. c. viii.) says it signifies "brave and

daring" (*bravos é osados*). The author of the *Histoire des Iles Antilles*, which is called Rochfort's, confirms this: the Indians of the islands and the main, he says, "*par ee mot signifiant un belliqueux, un vaillant homme*" (p. 400). It is perhaps—and probably—related to *carya* in the Tupi or *Lingua geral* of Brazil, meaning "a superior man," "hero," *vir*. The same root seems to be preserved in Galibi *oukili*, "man," and *calina*, "an Indian," i. e. a Galibi.

J. H. TRUMBULL  
Hartford, Conn., U.S.

THE ARITHMETIC OF THE APOCALYPSE (5th S. iii. 26, 153.)—First, the *crux* of Apocalyptic interpreters is the great period of 1260 days, otherwise expressed as 42 months and  $3\frac{1}{2}$  "times" (*Kairos*). As to this difficulty, Alford freely admits that every attempt to point out definitely any period in the Church's history corresponding to these 1260 days, or any period in the history of this world's civil power corresponding to the 42 months, has failed; and he gives up the problem as insoluble. Now, the number 1260 includes exactly 180 units in the scale of 7, which is the divine or perfect number; and 180 units in the decimal (or mundane) scale is 1800. Well, Christianity witnessed, and survived, the downfall of one opposing world-power in A.D. 70. And in 1870 the world-events were many and remarkable; including, for example, the final extinction of the temporal power, after a duration of more than a thousand years; the eclipse of France, the last remaining power that supported the temporal sovereignty; and the complete reversal of the relations of the various political forces in Europe. Undeniably, the two dates, A.D. 70 and 1870, mark cardinal epochs in the chronology of the eighteen Christian centuries. The coincidence is manifest, and silences further discussion.

Secondly, the number 666 (= 600 + 60 + 6) is emphatically stated by the Apocalyptic seer to be "the number of a man," and consequently not a chronological period. It mystically expresses a world-power, embodied in an individual man, which claims to be divine, but is not, and which, in its rise, reign, and downfall, passes through three distinct stages of varying authority. If it were a divine power, its number would be expressed in the scale of 7. As Auberlen says, "it hovers round the divine, touches it, but never reaches it." Further, 666, in mystical relation to the scale of 7, is represented by 999 in the decimal scale; or it is only two-thirds of 1000, dropping fractions. This mystically indicates the distinction between the true and false millennium.

Thirdly, there is a period of "five months" twice mentioned in the ninth chapter of the book. Now, 5 months = 150 days; and 150 in the septenary scale of the Apocalypse is 214½ in the



decimal scale. It is a sum in simple proportion. The duration of the Saracenic "torment," according to Gibbon's most carefully-fixed chronology, was from A.D. 632-6 to A.D. 846-9. On the 16th June, 632, Yezdegerd, the last King of Persia, mounted the throne; in 636 the fate of the Persian monarchy was virtually decided by the battle of Cadesia. The Saracens conquered in succession Persia, Syria, Egypt, Africa, Spain, Crete, Sicily, invaded France, and (in 846) Rome. In 849 they invaded Rome a second time, and by the valour and strategy of Leo IV., aided (says Gibbon) by a remarkable tempest, "the Africans were scattered, and dashed in pieces among the rocks and islands of a hostile shore." The game of Saracenic invasion in the West was played out exactly 214 years after their first appearance on the scene as a world-power. If MR. C. A. WARD does not accept my arithmetical interpretations of Apocryphical events, he will at least allow that the foregoing are well entitled to be ranked amongst the "curious coincidences" of the newspapers.

D. ELAÏR.

Melbourne.

BAB-UL-MANDAB (5<sup>th</sup> S. iv. 7.)—Bruce the traveller, after noticing the names given to the marts in the course of the dangerous navigation to and from the Red Sea,—viz., the Prison, the Straits of Burial, the Port of Death,—observes that *Babel-mandel* is an inaccuracy of the Portuguese; among the natives it is called *Babelmandeb*, "The Gate of Affliction"; an observation which the subjoined citations from Arabian and other authors fully confirm (Edinburgh ed., in 8 vols.; cf. vol. ii. p. 369).

Abû-l-fedâ, in his *Takwimu-l-holdân* ("The Description of Countries"),—which is a masterly compilation from the works of Ibn Khordadbeh, Al-istakharî, Ibn Haukal, Al-belâdhori, Albekrî, Edrisî, and other Arabian geographers of note, with occasional remarks and additions by the author,—declares that, "*La Montagne de Mandeb et le pays d'Aden sont très-rapprochés d'une rive à l'autre. C'est le détroit appelé Bab-el-mandeb* (Porte du Mandeb)," p. 24 du texte Arabe publié par M. Reinaud et M. le Baron Mac Guckin de Slane, MCCCXL.; *Géographie d'Aboulféda*, traduite de l'Arabe en Français, par M. Reinaud, Paris, MCCCXLVII., p. 29.

Bochart (*Phaleg*, lib. ii. cap. xxiii.) alludes to its twofold name in Hebrew characters. *Almandab*, מַלְמַדָּב, vocant Arabes, i. e., funestum, et freti ostium, בַּבְּאֶלְמַדָּב, *Bab-el-mandab*, propter breviam et syrtis in mari latentes. A recentioribus scribitur *Bab-el-mandel*.

"Le fond de cette mer (Colzom, ou la mer rouge)," writes Edrisî, "est rempli d'écueils jusqu'à *Bab-el-mandab*" (p. 39, cf. et pp. 4, 5, *Géographie d'Edrisî*, traduite par P. A. Jaubert, Paris, 1836 et 1840, 2 tom. 4to., avec des cartes).

De Sacy, in a note (*Chrest. Arabe*, tom. ii. p. 55), quotes from a MS. copy of the historian Makrizi to this effect: "En l'année 725 A.H. (A.D. 1324) un capitaine de navire sorti de Calicut ayant passé *Bab-al-mandab* cingla vers Djidda."

From a long extract, translated from the cosmographical work of Ibn Al Wardi by Ouseley, in vol. i. pp. 22, 23 of his *Travels in the East*, this sentence is selected: "The Indian Ocean, from its commencement at the main ocean eastward, to *Bab-al-mandab* on the west, is equal in length to 4,000 farsangs."

Mandal, or Mandel, is synonymous in Arabic with Sabr and Aood, i. e., "The wood of aloes."

It is likewise the name of a city and island off the eastern coast of Sumatra, in the Asiatic Archipelago, about seventy miles to the south-west of Singapore. "Lignum agallochum seu prastantior ejus species (Kam) quæ ex oppido Indie sic appellato afferri solet" (Freitag, *lcc.*).

At one period it was as famous for its wood of aloes as Socotra, and its name still remains enshrined in a verse of the Arabian poet, Hassan Ibn Thâbit.

"Si c'était en hiver l'alois de Mandal brûlait autour de lui" (le Roi de Ghassan) "dans des réchauds" (Caussin de Perceval, *Essai sur l'Histoire des Arabes*, tom. ii. p. 256).

WILLIAM PLATT.

Conservative Club.

FAREWELL FAMILY (5<sup>th</sup> S. iv. 68.)—In the *Proceedings of the Somerset Archaeological Society* for 1870, the following particulars are given. Simon Farewell, of Hills Bishop, near Taunton, co. Somerset, and the second of that name of that place, married Dorothy, daughter of Richard Dyer of Roundhill, one of the sisters of Lord Chief Justice Sir James Dyer, who died March 24, 1582. John, the eldest son of Simon and Dorothy Farewell, on the death of his father sold the family mansion and estate, as Bishops Hull, to his second brother, George, and settled at Holbrook, probably to be near his cousins the Dyers at Roundhill. This John Farewell, the first of Holbrook, had married the daughter of Thomas Phelps of Montacute, and three of his sons married the three daughters of Brome Johnson of Bridge, South Pemberton. George, the second son of Simon and Dorothy, married Anne, daughter of John Frie of Varty, co. Devon. His brother Richard, fourth son, conjointly with his cousin James, son of John Dyer of Roundhill, undertook the publication of the careful reports of law cases which their uncle had compiled. Both George and Richard embraced the profession of the law.

In the series of shields with armorial bearings (about fifty in number) removed from the old mansion of the Farewells at Hills Bishop, there are several which note the alliance of the Dyers, and

among other families may be mentioned Ewerne, Hannam, Stowell, of Cothelstone, and Rodney of Rodney Stoke. Some of these arms are:—Those of Richard Dyer (father of the Chief Justice), who married — Walton,—Or, a chief indented gules; impaling, argent a fleur-de-lis. Those of Simon Farewell,—Sable, a chevron between three escallops argent, impaling Dyer. Those of Chief Justice Dyer,—Impaling, sable, two swords in saltire argent,—between four fleur-de-lis or, for his wife Margaret A'Barrow. Those of Richard Farewell,—Impaling Frie, argent, three hobbies courant in pale gules. The crest of Farewell was,—A tiger sable, ducally gorged, tufted, and armed or.

G. W. W.

Cheltenham.

LADY MARY WALKER (5th S. iv. 108).—MR. SOLLY will find three notes on this lady (afterwards Lady Mary Hamilton) in "N. & Q.," 4th S. xii. 133, 216, and 334. Since writing the first of those notes (the second and third are by OLPHAR HAMST) I have been fortunate enough to meet with a copy of *La Famille de Popoli: Mémoires de M. de Cantelmo, son frère, publiés par Lady Mary Hamilton*. The book (really written, or re-written, by Charles Nodier) is dedicated to Sir Herbert Croft, with whom Lady Mary was then (1811) living at Amiens. It contains the following biographical notice of the *soi-disant* authoress, signed C. N., which, as it probably contains the only biographical details existing concerning a writer in whom OLPHAR HAMST and MR. SOLLY feel interest, is perhaps worth preserving in "N. & Q."—

"Lady Mary Hamilton, née Leslie, fille du comte de Leven et Melville, tante du comte actuel et des comtes de Northesk et de Hopetoun, est née à Edimbourg en 1739. Elle épousa en premières noces M. Walker; en secondes noces M. Hamilton, descendant des ducs d'Hamilton, et de l'écrivain ingénieux dont l'esprit n'a pas moins honoré sa famille que les grands titres qu'elle a possédés, l'auteur des *Mémoires du Comte de Grammont*.

"Lady Mary Hamilton, venue en France avant la Révolution, avec son dernier mari, qui lui a laissé une fortune considérable, a eu le malheur de l'y perdre après un séjour de quelques années. Elle a continué d'y résider et a marié deux de ses filles avec des Français, l'une avec le général Thiebaut actuellement commandant de Burgos; l'autre avec M. de Jouy, connu dans la littérature par l'opéra de *la Vesta* et par celui de *Fernand Cortes*.

"Voici les titres des principaux ouvrages anglais de Lady Mary avec les dates de leur première édition:—

"1°. *Letters from the Dutchess de Crouy and others*. London, Robson, 1775. 5 volumes in-12, dédiées à la reine.

"2°. *Memoirs of the Marchioness de Louvois*. London, Robson, 1777. 3 vol. in-12.

"3°. *Munster's Village*. London, Robson, 1778. 2 vol. in-12.

"4°. *The Life of Mrs. Justman*. London, Beckett, 1782. in-12.

"On a imprimé en Hollande une assez mauvaise traduction de '*Munster's Village*.'"

Two long and interesting articles, entitled "Charles Nodier chez Lady Hamilton," by Le Bibliophile Jacob (Paul Lacroix), will be found in the fourth volume of *Le Bibliophile Français*, 1870, pp. 204 and 277. They contain the above biographical notice, and many other interesting details respecting Lady Mary, Sir Herbert Croft, M. de Jouy, and Charles Nodier. Unfortunately, like some other writings of their lively and *spirituel* author, it is not always easy to say what parts of these articles are history and what parts romance. Lady Mary Hamilton died in 1816. She was (as MR. SOLLY suggests) the daughter of Alexander, fifth Earl of Leven, by his second wife, Elizabeth, daughter of David Monnypenny, Esq., and, according to Wood's edition of *Douglas*, she married, on the 5th January, 1762, James Walker of Inverdoan, in Fife.

RICHARD C. CHRISTIE.

Manchester.

THE ELIZABETHAN GRAND LOTTERY (5th S. iv. 127).—Henry Byneman, the printer, issued a broadside thus entered in Herbert's *Typographical Antiquities* (367):—

"A very rich Lotterie general, without any Blankes, containing a great number of good Prizes, as well of redy money as of Plate, and certain sortes of Merchandizes, having been valued and priced, by the commandment of the Queenes most excellent Majestie, by men expert and skilful: and the same Lotterie is erected by Her Majesties order, to the intent that such comodities as may chance to arise thereof, after the charges borne, may be converted towards the reparation of the Havens and strength of the Realm, and towards such other good works. The number of Lotts shall be foure hundredth thousand, and no more: and every Lott shall be the summe of Tenne shillings sterling onely and no more. To be ready the fest of St. Bartholomew, 1567. The shew of the Prizes, &c., to be seen in Chesapeake, at the signe of the Queenes armes, the house of Mr. Dericke, Goldsmith, servant of the Queen." Another order 3 Jan. 1567; another 9 Jan. 1568; and another 13 July, 1568, to finish the affair of the Lotterie."

This, the first lottery on record in England, was projected at the end of the year 1566, but did not take place till the beginning of 1569. Stow (or his continuator) in his *Annales* (edit. 1631, p. 663), under the last-named year, tells us:—

"A great Lotterie being holden at London in Paules Churchyard, at the West doore, was begun to be drawne the 11 of January, and continued day and night till the first of May, wherein the sayd drawing was fully ended."

It was at first intended that the drawing should take place at the house of Mr. Dericke, the Queen's jeweller, which idea was afterwards abandoned for St. Paul's, then, strange as it seems to us, the centre of all commercial transactions.

Maitland says, in his *London*:—

"Whether this lottery was on account of the public, or the selfish views of private persons, my author (Stow) does not mention; but 'tis evident, by the time it took up in drawing, it must have been of great concern."

Byneman's broadside, however, expressly states

that the "commodities," or profits, arising therefrom were to be appropriated to the "reparation of the havens and strength of the realm," which clears up all doubt on the subject.

EDWARD F. RIMBAULT.

"CONVERSATION" SHARPE (5th S. iii. 488; iv. 16).—"Les grandes pensées viennent du cœur" has been said by Vauvenargues. Luc de Classiers, Marquis de Vauvenargues, was born at Aix, in Provence, in 1715. At the age of eighteen he entered the army; his health, shattered by the hardships he underwent during the campaign in Germany in 1741-42, compelled him to retire from military service in 1743. His fortune, which was but small, had been almost entirely absorbed by the heavy expenses he was obliged to incur during that war. He now tried to enter the diplomacy, but a severe attack of small-pox, which left him a confirmed invalid, obliged him to renounce public life altogether. Surrounded by a few select friends he lived in great retirement, devoting himself to the philosophical studies which had been the great attraction of his life. He examined and co-ordinated all the notes he had hastily written down in his spare moments during his military life, and in 1746 published anonymously his first and remarkable work, *Introduction à la Connaissance de l'Esprit Humain*. He wrote several other works. "Les grandes pensées viennent du cœur" is to be found in *Reflexions et Maximes*, No. cxxvii. Vauvenargues died in 1747 at the early age of thirty-two, deeply regretted by all those who had been fortunate enough to enjoy his friendship.

There are several editions of Vauvenargues' works, among others, (*Œuvres de Vauvenargues, avec Notes et Commentaires par D. L. Gilbert*, Paris, 1857.

MATHILDE VAN EYS.

The "most discerning, self-taught man of the world" was Vauvenargues, the eighty-seventh of whose *Reflexions et Maximes* is, "Les grandes pensées viennent du cœur." But before him Quintilian had said, "Pectus est enim, quod disertus facit, et vis mentis" (*Institut. Orat.*, x. vii. 15).

T. W. C.

ARMUSSES, ALMUCLE (5th S. iv. 89).—Not unlikely, as Du Cange says under this word:—

"Sacerdotibus mos erat defendendi *Almutium* nigri coloris, latum quatuor circiter digitos; more stolæ e collo pendentes cingulo tenus; ut hoc levi indicio de præge monachorum se esse profiterentur."

It was customary with ecclesiastics to wear an *Almutium* of a dark colour, about the breadth of four fingers, hanging from the neck in the manner of a stole, and reaching to the girdle. This was to show that they belonged to some monastic order.

EDMUND TEW, M.A.

BYRON'S BOOKS (5th S. iv. 109).—A portion of a letter, with its foot-note, in Moore's *Life of Lord Byron*, addressed by his lordship to Mr. Murray, his publisher, must settle this question without a shadow of doubt:—

"To Mr. Murray.

"March 6, 1816.

"I sent to you to-day for this reason—the books you purchased are again seized, and, as matters stand, had much better be sold at once by public auction." . . . . . This is about the tenth execution in as many months. . . . . Ever, &c.

"P.S. I need hardly say that I knew nothing till this day of the new seizure. I had released the former ones, and thought, when you took them, they were yours. You shall have your bill to-morrow.

"The sale of these books took place the following month, and they were described in the Catalogue as the property of 'A nobleman about to leave England on a tour.'—*The Works of Lord Byron, with his Letters and Journals, and his Life*, by Thomas Moore, in 17 vols., London, Murray, 1833, vol. iii. 225, 226.

To understand this more clearly, it should be stated that, in the previous year, his lordship, to meet the long arrears of early pecuniary obligations as well as claims accumulated since his marriage, "had been driven by the necessity of encountering such demands to the trying expedient of parting with his books; which circumstance coming to Mr. Murray's ears, that gentleman instantly forwarded to him 1,500*l*, with an assurance that another sum of the same amount should be at his service in a few weeks, and that, if such assistance should not be sufficient, Mr. Murray was most ready to dispose of the copyrights of all his past works for his use."

Lord Byron, in acknowledging this very liberal offer, returned the bills, and remarked they were "not accepted, but certainly not unhonoured" (pp. 191, 192). And at page 229 we read:—

"It was about the middle of April that his two celebrated copies of verses, 'Fare thee well' and 'A Sketch,' made their appearance in the newspapers."

WILLIAM PLATT.

115, Piccadilly.

PHILOLOGICAL: JANAKA (5th S. iii. 407, 514; iv. 52).—The date of the Mahā-Bharata being fixed at A.D. 1521 by the astronomical and mathematical conditions of the almost total solar eclipse, April 6-7, 1521, recorded in the Gauja Agrabhāra grant by Janamē-jāya, the son of Pārikshita.\* I beg, in reply to Mr. J. A. PICTON's call for further explanation, to submit my belief that the Aryan or Sanskrit stock of languages must be derived from the Teutonic, and not *vice versâ*, the Teutonic from the Sanskrit, as is generally supposed to be the case.

R. R. W. ELLIS.

Star Cross, near Exeter.

\* "Perkna," Scott's translation of *Firishka*, p. 160, but "Pāriketh," *Tārīk-i-Firishka*, vol. i. pp. 681-82, edited by Major-General John Briggs.

The letter of Mr. PICTON (for which I beg to thank him) has re-assured me; "Janaka," meaning "father," is thoroughly consistent with the Hindoo notion of "chief," "king." But can he tell me any more? I have collected the following words used for king, which seem to have different derivations; and I am anxious to receive any information as to the root from whence they are derived:—

English, *Cyning*; Welsh, *Brennin*; O. H. G., *Chuninc*; Greek, *Anax*, a home, *Basileus*, a foreign king; Latin, *Rex* (the Sabine king was called "tata," father); Sanskrit, *Janaka*; Hindu, *Rajah* (*patel*=hereditary village chief); Hebrew, *Melek*; Cuneiform inscription, *Ungal* (=great man); Chaldee, *Sar*; Persian, *Sâhira*; Egypt, *Akâk*; Chinese, *Wang*.

G. LAURENCE GOMME, F.R.Hist.Soc.

LOCAL SAINTS (5<sup>th</sup> S. iv. 129).—I do not know any work in which the saints of the various counties are classified. But Ecton's *Thesaurus Rer. Eccles.*, Lond., 1742, and Bacon's *Liber Regis Hen. VIII.*, Lond., 1786, add the names of the saints to whom the churches are dedicated, and these are described under the several deaneries, so that with a little care any one may find the saints venerated in a neighbourhood, so far as may be determined from the dedications. Bacon is better for this purpose than Ecton as some are added. These are for England and Wales.

Wilson, Rev. John, *The English Martyrologe*, c. 1605.—*Britannia Sancta*; or, *Lives of British, English, Scottish, and Irish Saints*, 2 pts., Lond., 1745, by Bp. Challoner. Both these works are noticed in Dr. Hussenbeth's *Life of St. Walstan*, pp. 2, 3, Lond., 1859. ED. MARSHALL.

Sandford St. Martin.

ESTHER VAN HOMRIGH (5<sup>th</sup> S. iv. 49).—Her will is printed in *The Life and Letters of Berkeley*, by Prof. Fraser, p. 97 (Oxf., 1871). She died at her residence of Marlay, Celbridge, and was probably buried in the parish church of Kildrought. Her father and (I believe) her brother were buried in St. Andrew's, Dublin, and perhaps there was a family vault. The pet name for Esther was "Essy," and the prefix "Van" placed before it, with a classical termination, made Swift's "Vaneassa"; but this is only a conjecture. B. E. N.

THE WOODS OF YORKSHIRE AND DERRYSHIRE (5<sup>th</sup> S. iv. 89).—For the pedigree of the Woods of Hollin Hall, Yorkshire, ANXIOUS is referred to Foster's *Pedigrees of the County Families of Yorkshire*, vol. ii. I am unable to trace any relationship between the families mentioned. The name of Boyne does not occur in the pedigree, but John Wood, of Copmanthorpe, and Hollin Hall, Ripon, Yorkshire, assumed the name of Boynton. He died Nov. 15, 1778, and was buried at Copmanthorpe. JAMES YATES, Public Librarian. Leeds.

"LEADING ARTICLE" AND "LEADER" (5<sup>th</sup> S. iv. 108).—As a member of the Fourth Estate I must decidedly agree with the opinion of Mr. HAROLD LEWIS respecting the origin of the term "leader," the commonly used equivalent for "leading article." I cannot see how, by any possibility, the word "leader" could be derived from the printer's technical term "leaded," for in a very large number of newspapers the editorial, or leading article, is not, and never has been, set with "leads" between each line, but is set only in a larger size of type than the remaining contents of the paper. It is almost superfluous for me to add that, in accordance with a custom dating, I suppose, from the earliest days of the editorial article, the latter is always placed immediately after the advertisements, and before all the other reading matter in a newspaper. Hence, being considered the most important matter, and therefore placed in the most prominent position, the editorial article takes the lead, and is thus the leading article, or, in other words, the leader. I think it thus self-evident that "leader" is simply a contraction of "leading article" which custom has established, and I can assure Mr. LEWIS there are no two opinions on the matter amongst practical printers themselves. Those who hold that "leader" is derived from "leaded" should bear in mind that all kinds of articles besides editorials are leaded, and are known in the trade not as "leaders," but as "leaded articles." W. B. WILLIAMS.

Sunderland.

PETTUS FAMILY (5<sup>th</sup> S. iv. 88).—Three portraits of Sir John Pettus, Knt., of Cheston Hall, Suffolk, are mentioned by Granger in his *Bio. Hist.*:—an engraving by Sherwin, et. 57; a second by White, et. 70, and a portrait at Lord Sandes', Ombersley, Worcestershire.

Sir John left an only daughter, Elizabeth, who married Samuel Sandes, jun., Esq., M.P. for Droitwich, 1661-88. She died at the age of seventy-four, leaving seven children. An account of her family may be found in Collins's *Peerage* (ed. 1768), vol. vii. p. 322.

Most biographical notices of Sir John Pettus, Knt., are short and imperfect, and he is often confounded with Sir John Pettus, the third bart., who was cup-bearer to the king, and died in 1698. A Sir John Pettus was elected a Fellow of the Royal Society in 1663, and he is usually stated to have been the baronet. I believe this is a mistake; the person elected was probably the knight, though he did not attend the meetings, and does not appear ever to have been "admitted" to the society. EDWARD SOLLY.

SHIG-SHAG DAY (5<sup>th</sup> S. iv. 129).—When I was at the College School, Gloucester, some twenty years ago, almost every boy wore an oak-apple (some of which were even gilded) in his button-

hole on the 29th of May. Those who had not this decoration were called *sotto voce* in the schoolroom, and yelled after in the grove, "Shig-shag!" this opprobrious epithet, when uttered at close quarters, being generally accompanied by three pinches. No boy who cared for his peace of mind and wished to save himself some "nips and tweaks" would appear in school without at least an oak-leaf in honour of the day. What the etymology of "Shig-shag" is I do not know, but, doubtless, the term originated in the seventeenth century, and was then applied by Church and King men to those who would have died rather than wear an emblem of restored royalty, and were yeclipt "Cropped knaves," "Roundheads," and "Whigs."

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

SKATING LITERATURE (5<sup>th</sup> S. ii. 107, 156, 318, 379).—The following additions I take from Kaiser's *Index Librorum*, vols. i.-vi. :—

"Anweisung Schlittschuh zu laufen, mit Holzschon. Gr. 8vo. Leipzig, Steinacker. 4 gr." (Vol. i. p. 89 a).  
 "Yieth (Gerhard Ulrich Anton) über das Schlittschuhlaufen. 8vo. Leipzig, 1790. Reinicke in Halle. 8 gr." (Vol. vi. p. 80 b).

Another edition or (?) the same. "8vo. Wien, 1790. Hurling. 8 gr." (Vol. v. p. 150 a).

"Maier (auch Mayr), Aloys, das Schlittschuhlaufen. Ein Taschenbuch f. Freunde d. edlen Vergnügens. 8vo. Salzburg, 1814. Mahr. 6 gr." (Vol. iv. p. 13 b).

"Zindel (Chr. G.) der Eislauf oder d. Schlittschuhfahren, ein Taschenbuch für Jung u. Alt. Mit Gedichten von Klopstock, Göthe, Herder, Cramer, Krummacker, &c. u. 6 Kpf. 8vo. Nürnberg, 1824. Campe. 1 s. 12 gr." (Vol. vi. p. 339 b).

"Pergar (F. E. [Frz. Griffer]) das Schlittschuhfahren. Eine prakt. Anleitung zum schnellen u. richtigen Selbstlernen der Kunst. Mit Kpf. 8vo. Wien, 1827. Haas. 6 gr." (Vol. ii. p. 204 b, and vol. v. p. 97 a).

At the British Museum I find the following :—

"Der Eislauf oder das Schlittschuhfahren ein Taschenbuch für Jung und Alt. Mit Gedichten von Klopstock, Göthe, Herder, Cramer, Krummacker, &c., und Kupfern von J. A. Klein. Herausgegeben von Christ[ian] Zieg[er] und Zindel. Nürnberg, 1825. Bei Friedrich Campe." 8vo. Pp. iv-180; 6 plates.

F. W. F.

THE ROOT "MIN-" (5<sup>th</sup> S. iii. 321, 371, 413, 449; iv. 32, 92).—MR. SKEAT (p. 92) speaks of "the root *min-*, small, which appears in the Latin-English *minim* and in the native English *minnow*." But I cannot think that he means that *minnow* is a real English word, though some persons might judge so from his words. It seems to me that the dictionaries are right in tracing the word to French. The derivation would thus be Lat. *minutus*, small; hence Fr. *menu*, hence *menuise* = small fish, or small fry (Cotgrave).—(cf. *menuiser*, to cut small, and modern *menuaille*, "une quantité de petits poisons")—hence late Latin *menusia*, *menusa* (Promptorium); hence English *menuse*, *menuce*, *mennois*, *menys*. Then the final

s, seeming to be a mark of the plural, was, by false analogy, dropped, and a new singular *mennois*, latterly *minnow*, was formed, as the false singulars *eave*, *pen*, *cherry*, *shay*, *Yankee*, and "that heathen Chinese." O. W. T.

THE SUFFIX "-STER" (5<sup>th</sup> S. iii. 321, 371, 413, 449; iv. 32, 92, 137).—As MR. SKEAT says "I intend not to say more on this subject," I, perhaps the oldest correspondent of "N. & Q." on the suffix—see 1<sup>st</sup> S. vi. 409, which I thank MR. SKEAT for especially referring to—ask room for a very few words on 3 and 2 (my order) of DR. BREWER'S "conclusions."

3. DR. BREWER distinctly said in his first note, "*-ster* is not a female suffix at all, and never was." He now ceases to be the deaf adder, though grudgingly and hardly graciously. "Probably it was at one time more freely used with feminine nouns, but this requires more proof." Will he, as my original note asked readers of "N. & Q." to do, consult Dutch dictionaries and grammars, and Anglo-Saxon and Scottish dictionaries?

2. Nothing pleases me more than DR. BREWER'S occupation of Irish provinces, because some weeks ago I whispered to my friend MR. SKEAT, "Give him his tether. He will soon get into Lein-ster, Mun-ster, Ul-ster, and we will then shut him up in Con-naught." CHARLES THIRIOLD.

Cambridge.

"SELVAGE": "SAMITE": "SAUNTER" (5<sup>th</sup> S. iii. 408, 469; iv. 76).—E. F. says he is "no longer quite in the dark" about the word *saunter*, and that he is "watching to see it turn up in some old provincial glossary." Of course, the etymology of Johnson—from *sainte terre*, or *aller à la sainte terre*, on a pilgrimage—is erroneous, though adopted by Worcester, Webster, Latham, and others. Nor is that of Mr. Wedgwood, from the German *schlen-tern*, to wander idly about, entirely satisfactory. I venture to think that the word is Celtic. Armstrong's *Gaelic Dictionary* has *sanntair*, a stroller, a lounge—derived from *sannt*, lust or carnal inclination—and *sanntach*, lustful; whence to *saunter*—to prowl about and follow women with a lustful desire. There is a little French farce called *Un Monsieur qui suit les Dames*, in which the principal personage represented employs his time in *sauntering* after women.

CHARLES MACKAY.

Fern Dell, Mickleham.

DR. MARTIN LISTER (5<sup>th</sup> S. iii. 208, 433; iv. 16).—There is one "crumb of information" respecting this great naturalist that has not been mentioned by any of your correspondents, which I think should be placed on record. The genus *Listera*, in the British Flora, formerly included in the genus *Ophrys*, was named in his honour.

H. E. WILKINSON.

In my note (p. 16) on *Cardinia Listeri*, which takes its name, as to species, from Dr. Lister, for the word "makes," at line 9, should be read "marks," since the *C. Listeri* marks the particular rocks spoken of, and the presence of this fossil therein enables the geologist to trace them.

CHURCHDOWN.

THE STREATFEILD AND LARKING MSS. (5th S. iii. 447, 492).—There are few things so much wanted, in the way of county history, as this one of Kent, and it is much to be regretted that Mr. Godfrey-Faussett is obliged to relinquish his task. But what was to be expected if the county is to have full justice done to it?

There is but one remedy, the modern plan of co-operation; and I have long been convinced that the histories of the future will be compiled in no other way. And why not this one? It surely would be possible for fifty or sixty gentlemen, with just sufficient leisure and quite sufficient ability, to complete the work between them, under the guidance of Mr. Godfrey-Faussett as editor-in-chief. I don't think anything would please me better than to be a member of a Kentish History Club for arranging the existing materials; and I shall be very much surprised if I don't hear through "N. & Q." that the idea has struck other people.

WALTHEROF.

ELIZABETH HAMILTON (4th S. xi. 522; xii. 55, 133, 216).—There is a short notice of Miss Hamilton in the *Record of Unitarian Worthies*, now being published as a monthly supplement to *The Christian Freeman*. The notice occurs in the number for this month (August), and in it mention is made of a work not included in my list, *Education; or, a Journal of Errors*, a "pretty and engaging story . . . doubtless printed from the life, in a recollection of her time spent with her scholars." Benger's *Life of Elizabeth Hamilton* and the *Monthly Magazine*, 1816, are referred to as authorities.

F. A. EDWARDS.

DIGHTON'S LONDON CHARACTERS (5th S. iii. 387, 452).—With reference to these caricatures, I beg to say I possess a copy (probably reprints from the original plates) in 2 vols.; one contains forty plates, the other forty-six. A great many of them are named either in pencil or ink. The names in my copy agree with the lists already given, except in the case of Nos. 14 and 18, No. 14 being in my copy named "Richard Thornton," a well-known rich but eccentric merchant; No. 18, Mr. J. Curtis (not Mr. Tim. Curtis)—both these were brothers of Sir W. Curtis. My portrait does not agree with the description I have had of Mr. Timothy, and therefore it is more likely to be J. Curtis. My copy, although containing so many of the characters, is evidently not perfect, as I cannot find among them two already in the list of

A. J., numbered by him 15 and 20. I am willing to give a list of mine if desired. E. S. W.  
Eliot Bank, Forest Hill.

SIR WALTER SCOTT AND THE SEPTUAGINT (5th S. iii. 305, 354, 436, 498).—I cannot see that Mr. WARREN has answered me. It is true he did not state, *totidem verbis*, that Prior Aymer (I beg pardon for Aylmer) and Friar Tuck spoke defective Latin, but I think he said what was equivalent, viz, that Scott made "queer mistakes in his Greek and Latin," and that it was "a shame to show him up"; the sole instances of the "queer mistakes" brought forward being words used by the two disputants, *lapides pro pane condonantes* *is*, and *ossa ejus perfringam*. With respect to the learning of the priests of the Middle Ages, there always existed, no doubt, a body of educated monks, who, in the seclusion of the monasteries, cultivated letters, and did the intellectual work of their time; but there was also a class of inferior priests, having a mere smattering of knowledge, of whom the deboshed Tuck was, perhaps, an extreme specimen; the sensual Prior, who denounces him as "a hedge priest," being little better than himself on the score of erudition. Mr. WARREN and I must "agree to differ" regarding my quotation from *The Talisman*. He thinks that "Lord have mercy on us" is no more to the purpose than "Thank God." In my opinion it is infinitely more to the purpose, inasmuch as it is the English of *Kyrie Eleison*, which the other is not. And why should we do a great genius like Scott the injustice to suppose that, when he introduces two Greek words into a sentence, to the tenor of which they perfectly apply, he does it in ignorance of their meaning?

H. A. KENNEDY.

Junior United Service Club.

"THAT GREAT HOUSE IN LINCOLN'S INN FIELDS" (5th S. iv. 68, 133).—I think the person referred to was Mr. Thomas Bradshaw, who had made a considerable fortune by forage contracts, and, being very useful to the Minister, was made Secretary of the Treasury in 1766, and *gratified* with a pension of 1,500*l.* for his own life and that of his sons. He then took the house in Lincoln's Inn Fields which Henley, Lord Northampton, had previously resided in, and which he gave up on ceasing to be Lord Chancellor in 1766. There were then four members of the House of Lords residing in Lincoln's Inn Fields—the Duke of Newcastle, Baron Camden, Viscount Montague, and the Earl of Northampton. A brief account of Mr. Bradshaw will be found in the *Royal Register*, 1782, vol. vii. p. 4.

EDWARD SOLLY.

THE LONDON DIALECT (5th S. iii. 469, 515).—A large proportion of your readers will object, I think, to Jerry Sneak as the typical Cockney. What I desire to discover is the first exemplar of

the smart slangy humour and south-eastern dialect which culminated in Sam Weller. That immortal worthy, like other great characters of fiction, was developed from humbler prototypes, as any one may see who has an opportunity of looking through a collection of the caricatures of the first quarter of the present century. How far back in the preceding century can the same ideal be traced? With the "fat and greasy citizens" of the earlier dramatists my query has nothing to do.

SPEREND.

BISHOP HALL'S "SATIRES" (5th S. iii. 505; iv. 16).—May not the word "Inland," in "th' Inland congee," be inland? In *As You Like It*, Orlando says to Rosalind, when she is dwelling in disguise in the forest, "Your accent is something finer than you could purchase in so removed a dwelling," and Rosalind replies, "... An old religious uncle of mine taught me to speak, who was in his youth an in-land man," &c. "Inland" would thus be equivalent to "polite."

ARTHUR BATEMAN.

"Or some more straight-laced juror of the rest  
Impanel'd of an Holyfax inquest."

Bk. iv. Sat. i.

Can the allusion be here to the Halifax law, which condemned thieves to decapitation in such a summary manner after a jury had been summoned, and hence, I suppose, the wishing a foe at Halifax? There is also the alliterative line in the Thieves' Litany:—

"From Hell, Hall, and Halifax,  
Good Lord, deliver us."

The last execution took place in 1650. Bishop Hall died in 1656. JOHN PICKFORD, M.A.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Ancient Stone Crosses of England.* By Alfred Rimmer. (Virtue, Spalding & Co.)

THESE chapters on crosses, originally issued in another form, the writer has collected together in one volume, and illustrated them admirably with engravings on wood. We are disposed, however, to think that a third revision of the letter-press will find a considerable accession of emendations. For example, although Mr. Rimmer states, in his chapter on Eleanor Crosses, that Waltham Cross "has been excellently imitated on a much larger scale in the Westminster Crimean Cross, near the Abbey," we confess to seeing no resemblance whatever between the two structures. Again, we had thought that the idea that "the Cross" (at Charing) "gave the name to the locality, having been erected for the 'beloved queen' (chère reine)," had long since been exploded.

*Earth to Earth: a Plea for a Change in the System of the Burial of our Dead.* By Francis Seymour Haden, F.R.C.S. (Macmillan & Co.)

*Fire-Burial among our German Forefathers.* By Karl Blind. (Longmans & Co.)

MR. HADEN'S three letters, now published together, must tend to the accomplishment of the wholesome change which he advocates with energy and common sense. Mr. Karl Blind's work is an historical chapter

which really exhausts the subject, and is full of interest. With both should be bound up Sir Henry Thompson's *Cremation*, published some time since by H. S. King & Co.

*Prehistoric Traditions and Customs in connexion with Sun and Serpent Worship.* By John H. Phené, LL.D., &c. (Hardwick.)

*The Serpent Myths of Ancient Egypt.* By W. R. Cooper, F.R.S.L. (Same publisher.)

DR. PHENÉ'S book is a reprint from the *Journal of the Transactions of the Victoria Institute*. It is profusely illustrated, as the subject required, and it abounds with matter which will be new to most readers, and will attract all. Mr. Cooper's *Serpent Myths* is a "comparative history of those myths, compiled from the 'Ritual of the Dead,' Egyptian Inscriptions, Papyri, and Monuments in the British and Continental Museums." It was originally read before the same Institute as Dr. Phené's paper, and, like the latter, it contains the discussion which followed the reading, and, in Mr. Cooper's case, notes and remarks by some of the most learned Egyptologists. The subject recommends itself, and in each case it is competently treated.

*Polybiblion.* Août. (Paris, aux Bureaux.)

THERE is a good article in this number on "Recent Works on Hagiology," but the most remarkable passage in a periodical which assumes to be more orthodox-Christian than most others, is the following:—"La haine de l'étranger est la seule meilleure sauvegarde d'une nation, dans la guerre et dans la paix!" We thought the command had been, "Love one another," foreigners included. The above melancholy maxim is signed "J. Gonthal." He is much to be pitied.

THE Rev. Mackenzie E. C. Walcott, by permission of Mr. Luttrell, of Dunster Castle, has been enabled to lay bare the ground-plot of the Cistercian Abbey of St. Mary-le-Cliff, Old Cleve. Mr. Walcott has found the relics of a cruciform minster of a severe type, dating from the thirteenth century, 161 ft. in length, with a short eastern arm; two chapels in each wing of the transept, and a nave of five bays, with traces of the rood-loft, the substructure of the ritual choir-stalls, and portions of encaustic pavement still in place. The whole site will be fenced in, and has been placed under regular supervision. Visitors are now admitted, as at Fountain's Abbey, under proper restrictions.

WE record here, for all future time, that "the second attempt of Captain Webb to swim across the Channel has been crowned with success, after a display of indomitable courage and extraordinary powers of endurance. At four minutes to 1 o'clock on Tuesday afternoon Captain Webb dived from the steps at the head of the Admiralty Pier, Dover, and at 41 minutes past 10 o'clock yesterday morning he touched the sands on the French coast, about a couple of hundred yards to the west of the pier at Calais, having remained in the water, without even touching a boat on his way, no less than 21½ hours."—*Times* of Thursday, Aug. 26, 1875.

QUEEN ANNE'S STATUE.—There is great dispute as to the ownership, but in this instance it is a case of repudiation on the part of those, whether Government or Dean and Chapter, to whom its care may generally be supposed to be confided. It seems to be forgotten that, so recently as in Dean Milman's time, one arm of the Queen was replaced. Dr. Simpson can perhaps say who paid the cost of this operation.

ST. SEPULCHRE'S CHURCH.—The restoration of the tower of this church has just been completed from the designs of Mr. W. P. Griffith. It is much to be regretted

that Mr. Griffith's counsel did not prevail that the niche, containing a statue of Sir John Popham, should be reinstated in the porch. We yet hope that the authorities will see fit to revert to the original design, and that the oriel window, which has been substituted, will be removed.

THE Archbishop's Library, Lambeth Palace, will be closed for the recess for six weeks from the 30th of August.

MESSRS. FREDERICK WARNE & Co. announce for immediate publication, in one volume, *Historical Sketches: Lincoln, Stanton, and Grant*. By Major E. R. Jones, American Consul, Newcastle-on-Tyne. Also a new edition of Walsh's *Domestic Medicine and Surgery*.

#### AUTHORS AND QUOTATIONS WANTED.—

"When one by one our ties are torn,  
And friend from friend is snatched forlorn;  
When man is left alone to mourn,  
Oh! then how sweet it is to die!  
When trembling limbs refuse their weight,  
And films slow gathering dim the sight;  
When clouds obscure the mental light,  
'Tis nature's kindest boon to die!"

The above appeared in a letter written in the year 1822 by Thomas Jefferson, then seventy-nine years of age, to John Adams, then eighty-seven years old. Who was the author of them?  
BAR-POINT.

"Could we but crush that ever-craving Lust  
For Bliss, which kills all Bliss, and lose our Life,  
Our barren unit Life, to find again  
A thousand Lives in those for whom we die," &c.  
Quoted in Charles Kingsley's *Westminster Sermons*, p. 24.  
G. J. COOPER.

"And when with envy Time transported  
Shall think to rob us of our joys,  
You'll in your girls again be courted,  
While I go wooing with my boys."

H. A. B.

Information is requested respecting a piece of poetry styled *The Lost Brook*.

A. J. W.

"The roses fearfully on thorns did stand,  
One blushing shame,  
Another white despair."

H. J.

"Don't you remember the first time I met you?"

CLARISSA C. LAMANT.

#### Notes to Correspondents.

E. B. O.—The passage is, no doubt, that in *Mr. Cobbett's Taking Leave of his Countrymen* (1817), which runs thus:—"They" (the labouring classes) "are called now-a-days by them" (the country gentlemen) "the peasantry." This is a new term so applied to Englishmen. It is a French word, which, in its literal sense, means country folk. But, in the sense in which it is used in France, and Flanders, and Germany, it means not only country people or country folks, but also a distinct and degraded class of persons, who have no pretensions to look upon themselves, in any case, as belonging to the same society or community as the gentry." A word used by Shakespeare, Milton, Goldsmith, and others, could not be justly called a new term in Cobbett's time, even with the application he gives it.

B. K.—"A fellow-feeling makes one wondrous kind" is a line in the prologue which Garrick wrote and spoke, on behalf of the Drury Lane Theatrical Fund, before the play *The Wonder* was acted, in which he appeared, for the last time on the stage, Monday, June 10, 1776. In the last edition of Bartlett's *Familiar Quotations* the

line is said to be from Garrick's "prologue on quitting the stage," but this is not quite correct; the farewell address with reference to that event was in prose, and was spoken after the play.

G. R.—In an article on St. Alban's Abbey last week, speaking of the paintings on the western faces of the five Norman piers west of the screen, the *Saturday Review* states that the dedications of the altars, which these paintings indicate, "have been unravelled by the patient labour" of our correspondent, Mr. Ridgway Lloyd. Perhaps Mr. Lloyd will kindly favour us with a note on the subject.

MR. F. RULE writes, with reference to Sir Richard Phillips (5th S. iv. 95, 136):—"My authority for the words in parentheses was Francis Espinasse, Esq., of Shooter's Hill, Woolwich, to whom I must refer your correspondent OLPHAR HAMST."

P. S. recommends the correspondent who asks for a list of works which treat of German influence on English literature to consult Buckle's *Common-place Book*, the index will show where. Also Crabb Robinson's *Diary*, which contains a good deal on the subject.

ST. STEPHEN'S, BRISTOL.—A correspondent asks whether there is any proof that the beautiful and elaborate Corinthian reredos, carved in solid Spanish mahogany, and now standing in St. Stephen's Church, Bristol, is the work of Grinling Gibbons. The reredos is now offered for sale.

MISS BROUGHAM.—"What will Mrs. Grundy say?" is a question frequently asked by Farmer Ashfield's wife in Morton's comedy of *Speed the Plough*. It passed from the stage into popular phraseology.

A. J. W. asks:—"Are any journals extant respecting Sir James Ross's expedition to the South Pole? His explorations in the Antarctic regions took place between the years 1839 and 1843."

A. B. L. writes:—"Herne Hill has a road named after Shakespeare, and not only that, but three other roads running parallel are honoured by the names of Milton, Spenser, and Chaucer."

S. RATNER.—The statute which allowed appeal or assize, or, in other words, Wager of Battle, on the part of one charged with murder against the accuser, was abolished by the 59th Geo. III. c. 10, 1819.

X. X.—The legend of St. Sabas, the Gothic martyr of the Herzegovina, is in Butler's *Lives of the Saints*, under the date April 12.

L. P. AND OTHER CORRESPONDENTS.—It is only necessary to write name and address at the corner or back of your communications.

S. B.—All information will be given at the British Museum.

C. H. STEPHENSON.—For an account of the Caister gad or whip custom, see "N. & Q." 3rd S. vii. 354, 388.

GEORGES.—The Stuart Era" of course.

H. A. B.—Send "Will-o'-the-Wisp."

D. W.—Proof not returned.

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LONDON, SATURDAY, SEPTEMBER 4, 1875.

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## Notes.

## SHAKSPEARIANA.

"TEMPEST," iii. 1, 15:—

"But these sweet thoughts, do even refresh my labours,  
Most busy lest [2nd fol. *least*], when I do it."

All the commentators seem agreed that these words do not make sense as they stand, and ought to be altered somehow; but on no alteration are the commentators agreed. May we not, then, ask whether, as in so many other cases, the critics have not been too hasty in saying that the words as printed do not make sense as they stand? I contend that they do make sense, and a very good one too. Shift the comma from after *lest* to before it, and you then have exactly the sense wanted:—"These sweet thoughts do even refresh my labours, which are most busy (most toilsome), except when I think on Miranda." Or if the reading of the Second Folio, *least*, is preferred, the version will be, "My labours, which are most toilsome, though *least* so when I think on Miranda." To those who object to the line as it stands on account of the scanning, I suggest a strong stress on *most* and *lest*,—

"Most busy | lest when I | do it."

Mr. Ellis has proved that you may have three syllables in any of the five measures of Shakspeare's

verse; and a line in *Hen. V.*, Act iv. sc. 3, l. 33, has somewhat the run of this *Tempest* line,—

"I would not lose so great an honour  
For the best hope I have. | O do not wish one more,"

—though both lines can be scanned as six-measure ones. For one representative of a dactyl in the first line, see *Tempest*, i. 2, l. 109:—

"Absolute | Milan | [pause] Me, | poor man, | my library."

F. J. FURNIVALL.

"THE TEMPEST," iv. 1.—In a play, by the Earl of Sterline, entitled *Darius*, first printed in 1603, in act iii., these lines occur:—

"Let greatness of her glassy sceptres vaunt,  
Not sceptres, no, but reeds, soon bruis'd, soon broken,  
And let this wordly pomp our wits enchant,  
All fades, and scarcely leaves behind a token.  
Those golden palaces, those gorgeous halls,  
With furniture superfluously fair,  
Those stately courts, those sky-enount'ring walls,  
Evenish all like vapours in the air."

Shakspeare, in that celebrated passage in the *Tempest*, iv. 1, has:—

"These our actors,  
As I foretold you, were all spirits, and  
Are melted into air, into thin air;  
And, like the baseless fabric of this vision,  
The cloud-capt towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like this insubstantial pageant faded,  
Leave not a rack behind."

In Malone's chronology of Shakspeare's plays, 1612 is assigned as the probable year in which the *Tempest* was written (and a plausible reason is given for the conjecture), and if that date be correct, then, writes Malone, "Shakspeare, I imagine, borrowed from Lord Sterline." The *Tempest* was not printed till 1623.

FREDK. RULE.

[See "N. &amp; Q." 4th S. xi. 234.]

"HAMLET" (5th S. iii. 444).—His recognition of Horatio and of Marcellus is dignified; but of the one it is cordial, of the other it is courteous. Horatio announces himself the prince's "poor servant ever," which his Highness royally and readily "changes" with him for "my good friend," and inquires what brought him to Wittenberg. Seeing Marcellus, a *notus nomine tantum*, he merely utters his name; and cutting short the Quidam's reply—"My good lord"—with "I am very glad to see you; good even, sir," reiterates his question to Horatio.

Characteristic as is Hamlet's play upon words it carries a meaning and purpose more significant than the sneer of Marcellus being "good even" as himself. The three idioms of "even," substantive, adjectival, and adverbial, have in the context no reciprocation; "good even, sir," being the prince's civil dismissal of Marcellus, who, though during

the rest of the scene he five times joins in the dialogue, obtains no further notice.

Mr. Irving's intuitive perception of Hamlet, in all his moods, presents, I doubt not, his different consideration of Horatio and of Marcellus.

EDMUND LENTHALL SWIFE.

It seems to me clear that Hamlet's "good even, sir," in this passage, is spoken, not to Marcellus, as your correspondent supposes, but to Bernardo, who, it must be borne in mind, is also present on the scene. Hamlet is conversing with Horatio, and interrupts himself to severally greet these two gentlemen:—

*Ham.* "And what make you from Wittenberg, Horatio? Marcellus?"

To which Marcellus replies, "My good lord." The prince says kindly to him, "I am very glad to see you"; then turning to Bernardo salutes him with "good even, sir," and, resuming the thread of his talk with Horatio, immediately reiterates the inquiry,—

"But what, in faith, make you from Wittenberg?"

I think the reading as it stands is perfectly intelligible and satisfactory. H. A. KENNEDY.

"HAMLET," Act i. sc. 3. In keeping with my former suggested "chief-like" (4th S. x. 516), I now suggest the plural "chiefs" as the true, natural, and grammatical reading,—

"For the apparel oft proclaims the man;  
And they in France of the best rank and station  
Are most select and generous chiefs in that,"

—the French being now, as then, leaders of the fashions, and the italicized words being strictly grammatical. J. BEALE.

"MEASURE FOR MEASURE."—I send you a conjectural emendation of the much-vexed passage in the opening of Shakspeare's *Measure for Measure*, an emendation which, simple as it is, I do not find to have been proposed before. The passage runs as follows in the folios:—

"Of government the properties to unfold,  
Would seem in me to affect speech and discourse,  
Since I am put to know that your own science  
Exceeds in that the lists of all advice  
My strength can give you: Then no more remains,  
But that to your sufficiency, as your worth is able,  
And let them work."

I propose merely to transpose the first and third words of the last line but one, thus:—

"To that, but your sufficiency as your worth is able,  
And let them work";

which I would interpret,—No more remains besides that, or besides, but your sufficiency (i. e., only that you receive power) as your worth is able (up to the capacity of your merit), and [to] let them (your sufficiency and worth) work. "To that," in the sense of *besides that*, occurs *Macbeth*, i. 2, 6:—

"The merciless Macdowell  
(Worthy to be a rebel, for to that,  
The multiplying villanies of nature  
Do swarm upon him)."

And in *Rule a Wife and Have a Wife*, iii. 2, 9:—

"And to that so thick, they cut like marmalade."

In German, *dazu* is used in much the same sense. J. POWER HICKS.

#### A MEDICAL CRITICISM.—

"And thus I cured him; and this way will I take upon me to wash your liver as clean as a sound sheep's heart, that there shall not be one spot of love in it."—*As You Like It*, iii. 2.

Upon this Dr. Bucknill, in his *Medical Knowledge of Shakspeare*, Lond., 1860, remarks:—

"In this last passage surely the words heart and liver should be transposed, since the text is evidently an inversion of the true meaning. Love is generally said to dwell in the heart, while, on the other hand, unsound sheep are not known by the condition of this organ, but by that of the liver, the well-known peculiarity of sheep disease being flakes or hydatids of the liver, which give that organ the spotted appearance to which Rosalind refers."

The critic surely ought to have known from a dozen passages in his Shakspeare that, following the example of the ancients, the poet looked upon the liver as the seat of love. Prior has some lines which define the relationship between the heart and the liver in this matter:—

"If Cupid throws a single dart,  
We make him wound the lover's heart;  
But if he takes his bow and quiver,  
'Tis sure he must transfix the liver."

SFERIEND.

"2 HEN. VI." Act iv. sc. 2.—Shakspeare, in his humourful caricature of Cade—the man who was "right discreet in his answers," Stowe's *Annales*, p. 644—makes him complain of the evils of wax:—

"Some say the bee stings: but I say, 'tis the bee's wax; for I did but seal once to a thing, and I was never mine own man since."

And it may be of interest to note that in the Demands of the real Cade, "The Captaine of the Commons," on Henry VI., the evils of wax—"the greene waxe," that is, extortionate levies under estreats out of the Court of Exchequer, under seal of the Court—are also complained of:—

"5. Item, desireth the said Captaine and commons, that all the extortions vased daily among the common people, might be laid downe, that is to say the greene Ware, the which is falsely vased, to the perpetual destruction of the kings true commons of Kent."

F. J. FURNIVALL.

[There may be added to the above, the phrase "stand in wax," = to be security for one. "He has consum'd all, pawn'd his lands, and made his University Brother stand in wax for him," is Sam's remark in *A Yorkshire Tragedy*. Again, "wax" belonged to old University slang in another way. "Wax Doctors," *Doctors Cerici*, signified men who obtained their degrees (in the fourteenth century, at Oxford) through the recommendatory

letters of nobles, which were sealed with wax. These students, it is said, had generally been lured away by the Mendicant Friars, *pomis et potu*, and thus their studies had been interrupted. Another interpretation of "Wax Doctors" was that they could no more bear examination than the wax could stand fire.]

SHAKESPEARE'S ALLUSIONS TO CONTEMPORARY POEMS.—I am not at all sure that the two allusions recorded in this note are all that occur in the "Booke":—

1. Among the pieces rejected by Theseus as unfitted to "beguile the lazine time" is

"The thrice three Muses, mourning for the death of learning, late decessat in beggerie."—*A Midsummer Night's Dream*, v. 1.

This is supposed to allude to Spenser's *Tears of the Muses*, 1591.

2. On the departure of Rosalind attired as a swain, whom she had never seen before, Phoebe exclaims:—

"Dead Shepheard, now I find thy saw of might,  
Who ever lov'd, that lov'd not at first sight!"

Unquestionably the "dead shepheard" is Christopher Marlowe, who died in 1593, for the second line (containing the "saw of might") is quoted from his unfinished version of Musæus's *Hero and Leander*, where we read:—

"Where both deliberate the love is slight:  
Who ever lov'd, that lov'd not at first sight!"

First Sestiad.

Are there any more? I am not here considering those in the *Sonnets* and the *Passionate Pilgrim*. JABEZ.

Athenæum Club.

PARACELSUS AND LAUDANUM (5th S. iii. 303).—Without presuming to offer any opinion as to whether the *land-damn* of Shakspeare signifies *laudanum*, I may say that its possibility would depend on whether the *laudanum* of that period was a poison. This may be safely answered in the affirmative.

DR. CHARNOCK, in his Shakspearian note (p. 303), observes that "the *laudanum nostrum* of Paracelsus was a different medicine from that of the present day." Indeed it was so; and it illustrates one of the many remarkable instances of how a name remains whilst the thing itself becomes almost totally altered. The *laudanum* of Paracelsus was solid,\* and the *laudanum* (probably an imitation of that of Paracelsus) of the first English Pharmacopœia (1618), as well as of many succeeding ones, was solid; whereas every one knows that the *laudanum* of modern times is liquid. Still they are alike in one thing,—they both contain

\* "Having first discovered the qualities of *laudanum*, this illustrious quack made use of it as an universal remedy, and distributed it in the form of pills, which he carried in the basket-belt of his sword; the operations he performed were as rapid as they seemed magical."—*Dreams at the Dawn of Philosophy*.

opium. But whereas the *laudanum* of the present period contains nothing but opium dissolved in proof spirit, the different *laudanums* (for there were many) of the old physicians were sometimes composed of almost as many messes as the *antidotum* of Mithridates.

*Laudanum* (or *laldanum*), which we are told the *laudanum* of Paracelsus was not, is described in Phillips's *New World of Words* as "a kind of sweet Gum, taken from the leaves of a certain small shrub, called *Cistus Ledon*." I believe this possessed no narcotic property whatever.

This same Paracelsus (his real name was Philip Hohenher, said to have invented *laudanum*, was he who professed to be able to manufacture fairies (!), but never did it; who publicly burnt the works of Galen and Avicenna at Basil; and who affirmed "that the very down of his bald pate had more knowledge than all their writers, the buckles of his shoes more learning than Galen and Avicenna, and his beard more experience than all their universities"; and who evidently desired it to be understood that he had "dealings" with a certain gentleman who has always enjoyed the reputation of being deeply versed in occult sciences, for he said, "If God would not impart the secrets of physic, it was not only allowable, but even justifiable, to consult the devil" (!). MEDWEIG.

#### "THE VULTURE AND THE HUSBANDMAN."

You have accorded space in your earlier series to some of those lighter and sprightlier sallies of our undergraduates at Oxford and Cambridge, which are known by the name of *facetiae*; many of these I possess in a printed form, but I see no reason why, if only they sustain the character of their class, any of these that are in circulation as MSS. should not be embalmed in "N. & Q." And although the following verses, I assume, veil a little personal satire upon professors or examiners, yet, as I take it, even were their names now given they would, I am sure, receive the light shaft aimed at them with the smile of good nature and toleration:—

#### "THE VULTURE AND THE HUSBANDMAN."

The rain was raining cheerfully,  
As if it had been May,  
The senate-house appeared inside  
Unusually gay;  
And this was odd, because it was  
A *vi-d-voce* day.

The men were sitting sulkily,  
Their paper-work was done,  
They wanted much to go away  
To row, or ride, or run;  
'Tis very hard,' said they, 'to keep  
Us here and spoil the fun.'

The papers they had finished lay  
In piles of blue and white,  
They answered everything they could,  
And wrote with all their might;

But though they wrote it all by rote  
They did not write it right.

The Vulture and the Husbandman  
Beside these piles did stand,  
They wept like anything to see  
The work they had in hand;  
'If this were only finished up,'  
Said they, 'it would be grand.'

'If seven D's and seven C's  
We give to all the crowd,  
Do you suppose,' the Vulture said,  
'That we could get them ploughed?'  
'I think so,' said the Husbandman,  
'But, pray, don't speak so loud.'

'O undergraduates, come up!'  
The Vulture did beseech,  
'And let us see if you can learn  
As well as we can teach.  
We cannot do with more than two,  
To have a word with each.'

Two undergraduates came up,  
And slowly took a seat,  
They knit their brows and bit their thumbs  
As if they found them sweet;  
And this was odd, because, you know,  
Thumbs are not good to eat.

'The time has come,' the Vulture said,  
'To talk of many things,  
Of accident and adjectives,  
And names of Jewish kings,  
How many notes a sackbut has,  
And whether shawms have strings.'

'Please, sir,' the undergraduates said,  
Turning a little blue,  
'We did not know that was the sort  
Of thing we had to do.'  
'We thank you much,' the Vulture said,  
'Send up another two.'

Two more came up, and then two more,  
And more, and more, and more,  
And some looked up, and at the roof,  
Some down upon the floor;  
But none were any wiser than  
The two that went before.

'I weep for you,' the Vulture said,  
'I deeply sympathize';  
With sobs and tears he gave them all  
D's of the largest size,  
While at the Husbandman he winked  
One of his streaming eyes.

'I think,' observed the Husbandman,  
'We're getting on too quick,  
Are you not putting down the D's  
A little bit too thick?'  
The Vulture said, with much disgust,  
'Their answers make me sick!'

'Now, undergraduates,' he said,  
'Our fun is nearly done,  
Will anybody else come up?'  
But answer came there none,  
And this was scarcely odd, because  
They'd ploughed them every one!

"A parody on 'The Walrus and the Carpenter,' from  
*Alice in Wonderland*.—LEWIS CARROLL"

F. S.

Churchdown.

## FOLK-LORE.

CEREMONY OF INDUCTION OF A RECTOR.—At the induction, the other day, of a rector to a small country parish, the churchwarden, a farmer, said to him, as he went into the church to toll the bell, or "ring himself in,"—"If you want to stay with us, you must knoll for as many years; you'll stay one year for every knoll." The rector said that he would keep on ringing for some minutes. Then he locked himself in the church; and, after a brief interval, we heard the bell give out one "tang," and one only. Finally, the new rector appeared, and explained that, in the act of pulling the bell, the bell-rope had unexpectedly given way. The churchwarden shook his head, and said it was "a bad job." He will, probably, add this incident to his stock of folk-lore. CUTHBERT BEDE.

THE MOON'S EFFECTS ON CURING HAMS AND BACON.—There are many persons in the Peak of Derbyshire who will only have their pigs killed during the increase of the moon. They believe that pigs killed during a waning moon will not take the salt as they ought to do. ELLICE.

QUINCY.—On the 27th of July, I was lodging with a very intelligent grazier and horse-dealer, at Tintagel, Cornwall, when he was knocked down by a very serious attack of quincy, to which he had been subject for many years. He pulled through the crisis; and, on being sufficiently recovered, he betook himself to a "wise woman" at Camelford. She prescribed for him as follows: "Get a live toad, fasten a string round its throat, and hang it up till the body drops from the head; then tie the string round your own neck, and never take it off, night or day, till your fiftieth birthday. You'll never have quincy again!" When I left Tintagel I understood that my landlord, greatly relieved in mind, had already commenced the operation; and I do not doubt that future visitors to Tintagel may see the string, and I hope they may be able to report that the remedy has proved effectual. It is well to add that the patient is a man of remarkable shrewdness and sagacity in all business matters, and quite a superior person in education and intelligence to the generality of his class.

AUGUSTUS JESSOPP, D.D.

DEROZARIO'S "REG. OF MONUMENTAL INSCRIPTIONS."—My attention having been drawn to this work by certain remarks on it in a contemporary periodical,\* I had the curiosity to look for it at the British Museum, where I found it under the reference 811, f. 7. It is a thin 8vo. of 230 pages, inclusive of the Introduction and index, and contains in all 975 separate epitaphs and monumen-

\* See the *Academy*, June 12, 1875.



tal inscriptions of Calcutta, Puttah, Barrackpore, Serampore, Chandernagore, and Chinsmale, representing the Bengal Presidency; of the Madras Presidency, confined to Madras itself; of Bombay, Java, Isle of France, and Penang. There are eleven additional epitaphs, thus making a total of 986 for the whole continent of India and a few islands. Of this total Madras is represented by sixteen inscriptions, Bombay by one, Java by two, Isle of France by seven, and Penang by one. It will thus be seen that the work is very incomplete, and can scarcely be considered to represent the East Indies. It covers the limited period of, at the utmost, fifty years, and contains only a few biographical notices of historical characters, but is without genealogical or heraldic annotations.

It is gratifying to know that such an attempt was made in 1815 to preserve these memorials of the English, French, Portuguese, &c., in the East Indies, but, considering how much has been left undone, there is still a wide field open in that part of the world for an enterprising ghoul. There are the cemeteries of Allahabad, Dinapore, Ghazepore (with its fine monument to Lord Cornwallis), Hazarebaugh, Monghyr, Cawnpore, Agra, Delhi, Meerut, Unballa, Loodiana, Ferozepore, Simla, Kusowlie, Landour, and numerous other old and new stations in the Bengal Presidency, N.W. Provinces, and in the Punjab, to say nothing of the Madras and Bombay Presidencies (including Poonamalee, Vellore, Goa, &c.), the Arracan stations, British Burmah, Ceylon, &c.

During a residence of many years in India, China, &c., I have had many opportunities of observing the rapid decay of monuments in the old European cemeteries, and in some places, even in the jungle, I have come unexpectedly on the monuments of our race. One of these was that (an obelisk) of the gallant Gillespie, who fell at Kalunga, at the base of the Himalayas. Another, also an obelisk, commemorates the untimely fate of an officer named Munro, who was killed by a tiger near the Sandheads, below Calcutta; and there are many more scattered about the length and breadth of India, which are more or less well known to Anglo-Indians, but of which no record has hitherto been preserved in print.

In India, however, objects of the highest interest and fields of research are so many, that it is all the more surprising, and a reason for the gratitude of the simple genealogist, that such a man as Derozario should have been found with sufficient leisure to start such a collection. J. H. L.-A.

**THEATRICALS IN THE COUNTRY.**—The following copy of a play-bill will, I think, amuse your readers, and is worthy of preservation in "N. & Q.":

Theatre-Royal, Ottringham.  
In Mr. Egglestone's Granary.

For the benefit of Mr. T. W. Vining, who will on this occasion play a fantastic fandango on the violin, and

otherwise exert himself to please his friends, and particularly the ladies, in a manner peculiar to himself.

This evening, February 23rd, 1831,

The performances will commence with a Gallimaufic-alloppodrical Kinkovervankotsdotspraknatcheldern, called  
The Guardian Outwitted.

Deputy Bull...General Jarvis, who will give a correct imitation of the celebrated Capt. Gulliver.

John Lump.....Mr. Grassby.

Looney M'Twotter.....Mr. Vining.

Grace Gaylove.....Miss West | Phoebe.....Mrs. Grassby.

After the play, Mr. Vining will Draw any Lady or Gentleman's Portrait for nothing.

To conclude with the highly fashionable Opera of Masaniello.

Don Alfonso...Mr. Grassby, who will perform the whole part in dumb show, without speaking a single word.

Lorenzo his friend.....Ditto.

Duke of Matolini.....Ditto.

Gonzalo.....Mr. Super.

Masaniello the Fisherman...By General Jarvis, who will recite the carol of "Behold! how brightly breaks the morning."

Giuseppe.....Mr. Vining, with a song, "It's my delight of a shuiny night."

Fanella.....Miss West, who will dance blindfold amongst twelve eggs laid on the floor, without breaking one.

Elvira.....Mrs. Grassby.

To commence at seven o'clock. Boxes, 1s.; Pit, 6d.

And all heads of families may bring their children for nothing.

Mr. Vining respectfully announces that the road through the fold-garth leading to the Theatre has been cleaned; and General Jarvis will attend at the door, for this night only, to assist the ladies up the ladder.

N.B.—The pigs in the stable, that annoyed the company by grunting last night, have been sent to Pattrington market. In short, everything will be done to render the entertainments at once elegant and intellectual.

Vivant Rex Et Regina.

Ottringham is a small Yorkshire village not far from Hull. General Jarvis was a man commonly known as a "character," one of those men who are "Jacks of all trades"; in turn he had been sailor, gipsy, actor, political agent, groom, &c. &c. In Yorkshire elections he took an active part. It is worthy of record that long before paper collars came into fashion (in fact, we may put him down as the inventor of this article of dress) the General would call on a friendly bookseller for the loan of a few sheets of cream-laid post, out of which he made collars, wrist-bands, shirt-fronts with ruffles. It is stated he attended the funeral of a friend, and instead of a handkerchief he held to his nose a sheet of writing-paper. On December 12, 1852, he died.

WILLIAM ANDREWS.

Hull.

**WESLEYAN REVERENDS.**—As the question of the assumption of the courtesy title of the clergy by our Wesleyan brethren has come into prominence recently in the diocese of Lincoln, and is mooted in our courts of law, it may not be out of place to record in your pages at least one instance

of its concession as a monumental inscription in a parochial burial-ground. In all likelihood there are hundreds of similar instances, and sectarian zeal will probably be quickened by recent events to their enumeration. In Modreeny churchyard in North Tipperary—"it would make one in love with death to think to be buried in so sweet a place"—the Rev. John Rogers, Wesleyan minister, has been interred close by the porch of the attractive rural sanctuary, alongside the grave of the Rev. Frederick Fitz-William Trench, M.A., a rector of the Church of Ireland—a revered member of the aristocratic family of the Trenches. The dust of Dissenter and Churchman has mouldered peacefully in the closest proximity in adjoining chambers of the narrow house, no sectarian distinctions disturbing the equality of the grave, and no rancours of spirit invading the repose of the dead. *A si sic, semper et ubique!*

Lapidary laches are most likely to be credited with the incoherencies of the inscription; one of the links a-wanting I have ventured to supply:—

"Sacred  
To the Memory  
of

The Rev<sup>d</sup> John Rogers  
Wesleyan Minister

Who after 56 years toil in the  
Lords Vineyard [rested from his labours] on February 3<sup>rd</sup>  
1860 in the 87<sup>th</sup> year of his age.

His body with his charge laid down  
And ceased at once to work and live.

His beloved wife Eliza  
Entered into rest on November 9<sup>th</sup>  
1858 aged 67 years  
also sleeps here in Jesus.

Blessed are the dead which die in the Lord.

Rev. xiv. xliii."  
PADDY.

A FEAT IN SWIMMING.—In connexion with Captain Webb's achievement, recent as it is, it is well worthy of notice that the notion of swimming for a very protracted time is to be found, with full particulars, in the very oldest piece of writing which exists in the English language; proving, as I think, that our English race has always been familiar with the exercise. In the poem of Beowulf is a long and full account of the swimming match between Beowulf and Breca. I fear the description is exaggerated, as it tells us that these two athletes swam side by side for *five days*, whilst "the ocean boiled with waves, with winter's fury"; or whilst, in the words of the original, "geofon ƿthum weol, wintres wylme." At the end of the five days, says Beowulf, "unc flod todræf," the flood drove us two asunder; after which he met with some thrilling adventures, attacking and killing several sea-monsters with his sword, and (amongst the rest) slaying "niceras nigne," i.e., nine nickers, or water-demons, and finally he landed on the shore of Finland. The whole account in Thorpe's edition of Beowulf, pp. 35-40,

is worth referring to. And I think we may congratulate our gallant countryman that, though he was unfortunately stung by a jelly-fish, he was not under the necessity of slaying nine nickers, nor of remaining, as Beowulf is said to have done, for more than seven days in the water.

WALTER W. SKEAT.

EARLY PRECOCITY.—Two notable instances occur to me:—1. The late Mr. John Stuart Mill, who writes (*Autobiography*, p. 5), "I have no remembrance of the time when I began to learn Greek; I have been told that it was when I was three years old."

2. The late Bishop Thirlwall, whose first published work was "*Primitive; or, Essays and Poems on Various Subjects, Religious, Moral, and Entertaining*," by Connop Thirlwall, eleven years of age. The Preface by his Father, the Rev. Thomas Thirlwall, M.A. London, printed for the author, 1809." In the Preface to this extraordinary little book, p. ix, we read, "It is, however, but justice to him to state, that at a very early period he read English so well that he was taught Latin at three years of age, and at four read Greek with an ease and fluency which astonished all who heard him."

It would be interesting if other contributors to "N. & Q." would "make a note of" similar instances of those whose early childhood gave such brilliant promise, and in whose maturity that promise has been fulfilled. C. D.

[In 1797 was published, in an elegant form, a translation into French, from a Latin version, of the *Homeric Batrachomyomachia*, by "M. François Cohen, de Keutish Town, âgé de 8 ans." This has prefatory words by the translator's father. The young Frank Cohen, of Keutish Town, is better known to us as Sir Francis Palgrave, author, among other works, of the *History of Normandy and of England*.]

EDJAL HALL.—This house, or Edjal Hall,—advertised in the *Gentleman's Magazine*, vol. vi. p. 360, as the school kept by Dr. Johnson, A.D. 1736, when David Garrick and, as has been stated, Dr. Hawkesworth were his pupils,—is engraved in Harwood's *Lichfield*, A.D. 1806, p. 564. In the recent edition of Boswell's *Johnson*, by P. Fitzgerald; in the anonymous account of Lichfield, A.D. 1819; and in Erdeswicke's *Staffordshire*, A.D. 1844, it is asserted positively that this building was destroyed A.D. 1809. I believe, however, that I visited this house A.D. 1873, when a back room on the ground floor was shown to me as having been the schoolroom. Here and at Lichfield it was stated to have been Dr. Johnson's schoolhouse, and the old windows in the roof, the back gable, and garden tree, which I saw, favour this tradition.

The observatory on the roof and the outer wall have been removed since the engraving was executed above mentioned, otherwise the building seemed unaltered. CHR. COOKE.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**SCALE OF PRECEDENCE.**—So diverse are the scales, as they appear in works more or less authoritative, that I am sure a ventilation of the subject would be acceptable to the public.

Many difficulties present themselves. Thus, according to Ulster, an armiger is in the sixth grade below an esquire by office, and in the seventh below an esquire by creation, and is the last on the scale; but various other writers introduce colonels in the army, captains, gentlemen in holy orders, barristers, doctors of medicine, &c.

Suppose a captain in the army to be also an armiger, and a colonel not, both by their commissions under the royal sign-manual being styled esquire, which has precedence?

Again, suppose a judge's clerk, or, rather, say a magistrate's clerk, to be, in some other capacity, an esquire by creation or an esquire by birth, while the magistrate is only an esquire by office, which has precedence in society?

Suppose a midshipman to be an armiger and the lieutenant none, neither being esquire by office or creation, and suppose both to be invited to a public dinner, or to join in a "procession" not connected with their profession, which would have precedence? In the case of the professional inferior being a man of title, he would undoubtedly take precedence; therefore, as there is a legal rule of precedence, where is it relaxed, and where is custom substituted?

By what law do the clergy take precedence of the navy and army?

Where can a genuine official scale of precedence applicable to the three kingdoms be seen? B.

**CROWN LANDS.**—When, at the restoration of Charles II., Crown lands were said to be *resumed*, what sort of compensation was given to the holders who had acquired their rights by purchase? For instance, lot 3 of Hyde Park was in 1652 sold by the Parliament for ready money to Anthony Deane, of St. Martin-in-the-Fields, Esq., for 9,080*l.* ss. 2*d.* by the trustees duly appointed. How was he compensated? C. A. WARD.

**"BUDGET."**—I recently chanced upon two octavo volumes bearing with this title the date 1824. They contain about seventy MSS., prose and verse, all in one handwriting, and reasonably caligraphic. A brief preface states them to be the contributions of a juvenile association, read weekly at a house in Great Coram Street, each article being marked with its author's initials, some eight or ten signatures of B.L.L., C.L.L., E.L.L., T.L.L.,

G.N.B., and A.L.W. A good-humoured allusion is made in one of these to a certain "Miss Lloyd," and in another to a "Mr. Newton Browne"; so much for identification.

The essays of these young aspirants manifest no great practice, but a fair promise of some part of the ensuing half century bearing its literary fruits. Has any reader of "N. & Q." remembrances of Great Coram Street, and of a family bearing their bi-consonantal surname?

EDMUND LENTHALL SWIFTE.

### ERIMACAUSIS, ἐριμακυσίς.—

"The scientific name for the effect brought about by the indirect access to the buried body, through porous soils, of air and water."—Mr. Seymour Haden's Letter on "Earth to Earth," *Times*, May 20, 1875.

Query, what is the translation of this "magnificent word," as the *Spectator* calls it? "Liddell and Scott" contains no mention of it.

A. L. MAYHEW.

Oxford.

**GEOLOGY.**—Who are the persons meant in the following sentence? The writers are speaking of geology:—

"The only other hypothesis is that of some prominent luminaries of the Romish Church, who asserted that the devil put the fossils there."—*The Unseen Universe*, p. 65.

ANON.

**JUDGE FELL, 1658.**—In "N. & Q." (3<sup>rd</sup> S. v. 43) the arms of a Fell, the first husband of Margaret Fox, are given, and stated as granted to him in Jan. 9, 1772. In the sixth edition of George Fox's *Journal*, he says he was married to Margaret Fell at Bristol in 1669. Margaret, in her Testimony to George Fox in the same book, says that her first husband, Thomas Fell (of Swarthmore, near Ulverstone), commonly known as Judge Fell, died in 1658, so that the arms, if granted in 1772, could not have been granted to the first husband of Margaret Fox. Can any correspondent of "N. & Q." correct this discrepancy? Judge Fell had a good many children; what were their names? Was he any relation to the Dean and Bishop of the same name? What was Margaret's maiden name? OTTO.

**FAMILY OF MALHERBE.**—Soon after the revocation of the Edict of Nantes in 1685, among other refugees, one of the Malherbe family, of the same branch as the poet, settled near Keel, a parish about two miles from Newcastle-under-Lyne, co. Stafford. He held an estate for three lives, called Bud Luns or Budloont. Can any reader inform me of the correct name of this estate, and in whose possession it is at present? The family still survives, under the Anglicized name of Mallowby; whether it be the one that bears gules, a chevron between three sprigs of mallow leaves argent, I cannot ascertain. H. B. M.

LORD GREVILLE, M.P. FOR WARWICK.—Was this nobleman, who sat as M.P. for the city of Warwick from about 1768 to 1773, when he succeeded his father as Earl of Warwick, educated at Oxford or Cambridge? Can any reader of "N. & Q." answer this question, or tell me how I can ascertain the fact?  
L. G.

THE COUNTESS OF CASTLEMAINE, when residing at Merton College, Oxford, in 1663, was, according to the *Times* of May 10, in the habit of promenading in Trinity Lime Walk with a lute playing before her, and attending the college chapel "like an angel but half dressed." I shall feel greatly obliged for the authority for this statement.  
G. S. S.

Sundridge.

INGOLDSTHORPE OF BURGH GREEN.—Are the arms of Ingoldsthorpe of Burgh Green, co. Cambridge, argent a cross engrailed gules, or gules a cross engrailed argent? The former of these are given in the Visitation of Cambridgeshire (Harleian MS. 1534) among the Huddleston quarterings. The latter arms are given by Burke in his *General Armory*, and by Papworth, p. 612, for Ingoldsthorpe of Norfolk, and by Willement, in his *Arms of Canterbury Cathedral*, p. 27, for Ingoldsthorpe.  
C. J. E.

SIR ROBERT CHAMBERS'S SANSCRIT MSS.—I have a catalogue of the above, printed by Lady Chambers in 1838. There is appended a brief but pleasing memoir of her distinguished husband, of whom also an excellent portrait furnishes a frontispiece. Can any of your correspondents inform me what became of the collection of MSS.?  
E. H. A.

DE COGAN.—Would any of your readers refer me to book or MS. in which could be found a pedigree of the family of De Cogan, and also their arms? Miles de Cogan came over to Ireland with Strongbow, as he was called, and received half the county of Cork as his inheritance. How many children did he leave, and were any of his descendants ennobled? When were his estates taken from his descendants?  
P. J. COGAN.

NOTRE DAME.—In old French, Dame Dieu signifies Lord God. May not Notre Dame signify Our Lord as well as Our Lady? Was the Blessed Virgin ever called Madonna before the seventeenth century? Is she ever called Mea Domina or Nostra Domina by Latin ecclesiastical writers before the fourteenth century? If any one can answer the above I shall be greatly obliged.  
S. P.

THE CHINESE AND PORCELAIN.—Are any instances known of the Chinese having ever exported undecorated porcelain? Those who maintain that

no porcelain was made at Lowestoft consider that Oriental china was simply decorated there. What was the duty on imported porcelain from 1770 to 1800, the period of the greatest prosperity of the Lowestoft works? It is unreasonable to think that a high duty could have been paid, and the specimens, after decoration, sold in competition with the productions of the various English manufacturing factories.  
JOHN PIGGOT, F.S.A.

NAVAL.—Where may I find any biographical notice of "Alexander Davison, Esq., of St. James's Square," prize agent to Lord Nelson? TYRO.

PRIEST'S BELL, OR "TING-TANG."—In many of the bell chambers of Midland churches there is, in addition to the ordinary ring of bells, a small bell called the priest's bell, or "ting-tang." It is usually rung for a minute or two at the close of the chiming, &c., as a warning to the clergyman that the time has arrived for commencing divine service. This bell is, in many cases, probably, the ancient Sanctus-bell recast,—for few of them are old,—and diverted from its original purpose. QY. Was a "priest's bell" ever used in the way indicated above in pre-Reformation times? If not, when did the custom originate, and under what circumstances?  
THOMAS NORTH.

HUGHES'S EDITION OF "HAMLET."—Where is there a copy of this book to be seen? The editors of the Cambridge Shakespeare give it the date of 1703 upon the authority of Theobald (*Shakespeare Restored*), but, as far as I can make out, Theobald says nothing of the kind.  
SPERFEND.

SURNAMES.—Can any one tell me the origin, derivation, or meaning of the following surnames? —Bethune, Blanchflower, Blane or Blain, Cameron, Cathcart, Courtney, Erskine, Flowerdew, Fynden or Fyndern, Garden or Gardyne, Munro or Monro, Nimmo or Nimmock, Napier, Oliphant, Urquhart.  
OMEN.

LICHGAREY FAMILY.—I have recently met with the name of Lichgarey, a family of Essex early in the present century. What is the place of origin of this family? I am led to believe that it is a Polish or Portuguese name.

A. KEMEYS DE BERNARDY.

EPITAPH.—Can any one say where the following epitaph is to be found, and furnish me with the Christian name and date of death of the person commemorated?—

"On Mr. Miles.

This tombstone is a Milestone;

Hah! How so!

Because beneath lies MILES, who's  
Miles below."

It is said, in Mr. Fairley's *Epitaphiana*, to be "from Webley Churchyard, Yorkshire"; but no

such parish is to be found in the *Clergy List*, and it is not at Weobley, Heref. T. F. R.

"WITH A RAN DAN DAN."—This is the jingle which I have often heard, many years ago, in Lincolnshire, in South Yorkshire, and North Notts, applied to delinquents who had behaved badly to their wives. The sound is, of course, essentially connected with a noise—raising a din, attracting attention, before, as it were, reading the indictment; but none of your correspondents has yet explained how the custom arose, and I cannot elucidate the mystery.

MIDLAND COUNTIES.

### Replies.

#### ENGLISH SURNAMES: BOOKS ON SURNAMES.

(5th S. i. 262, 330, 352, 391, 470; ii. 157.)

MR. SALA's remarks (5th S. i. 391) about the common error of genealogists in assuming that every man with a French-sounding name must be the descendant of a Norman family are excellent, but, truth to say, there is no branch of study in which not only errors are more constantly made and accepted as truth, but in which more ludicrous and inexcusable fictions and blunders are gravely set forth (under the dignified name of family history), than in genealogy. Mr. Bardsley's book on surnames will always have a certain interest and value; yet the great research, learning, and ability of the author cannot preserve it from containing, it is to be feared, many misleading statements. The history of one well-known surname which he believes he has successfully traced will well illustrate the difficulty of the subject. The name of Fuller he derives, if I mistake not (for it is some months since I read his work, and I have unfortunately a bad memory), from the trade or occupation of fulling and cleansing cloth, and the surname of Bowler from the trade of making wooden bowls for household uses before glass and china ones became common as at present. Had I met these derivations some three or four years since, I should have accepted them, as I daresay most of Mr. Bardsley's readers did, without hesitation, so apt are we all to forget the maxim of a master in philology (Prof. Müller), that "sound etymology has nothing to do with sound." The circumstances I am about to mention, however, show that it has *something* to do with it, and at the same time that that something may rather lead the inquirer into difficulty than help him out of it, if he is not careful to persevere in his researches after the derivation, and not rest content with a superficial examination and reliance on the ear test. In the west of Kerry there are (or were) two families, the one bearing the surname of Fuller, and claiming, I believe, to be of the same stock with Bishop Fuller of the

seventeenth century, the other known by the surname of Bowler. The former for centuries have been landholders of good position, clergymen, merchants, &c., connected with our best county families; the latter in the oldest inhabitants' remembrance have been men and women in a humble position in life, small farmers or day labourers. Our county historians or local genealogists—the late Archdeacon Rowan, D.D., an old contributor to "N. & Q." and an accomplished antiquarian and genealogist, among the number—never heard, nor as far as I know had any one in the county ever heard, that there was the slightest relationship between these two families. But about two years ago a member of the Fuller family, having occasion to refer to the ponderous roll in the Dublin Record Office known as the Desmond Survey or Inquisition,—i.e., the survey or inquiry made in the reign of Elizabeth into the vast forfeited estates of the last (acknowledged) Earl of Desmond, killed in rebellion in 1584,—found set down amongst the names of the chief tenants of the earl, holding large tracts of land in his palatinate by feudal services and tributes, the name of John Fuller, *alias* Bowler, and further researches in documents of the same period showed that in the sixteenth century the one name was a mere *alias* of the other, and was sometimes written Bowdler. One branch of the old family, becoming Protestant and submitting to the new rule after Desmond's fall, continued to hold a good position down to the present day; the other remaining Roman Catholic, or after a short conformity to Protestantism and loyalty returning to Roman Catholicism, lost all, and sank into obscurity and poverty. In course of time, as the relationship became more and more remote (and the *alias* was forgotten), the two names were regarded as radically dissimilar, and Kerry folk, reading Mr. Bardsley, admired and accepted his ingenious derivation of each from some worthy cloth-cleanser and bowl-carver of mediæval times. How the one name came to be made an *alias* of the other it is hard to say; the pronunciation of a native Irishman who repeated it to the English writer of the Desmond Survey may have had something to do with it, as the former often sounds the "b" at the beginning of a word like "v" or "f," and broadens the vowel "u," occurring in the middle of one, into a guttural "ow" or "ough." The English speaker, on the contrary, contracts or clips the "ough" into "u" or "o."

But if I am not much mistaken this name had already, in the sixteenth century, been altered from an original then forgotten, but which the late careful arrangement of the State Papers of Plantagenet times enables us to discover in these days. In an Exchequer record of the reign of Edward II. we find the name of Maurice Fitz Maurice le Fougheler, Coroner of Kerry. This seems really

to be the original patriarch of the Kerry Fullers and Bowlers, who derived his name, not from fulling or bowl-making, but the more noble occupation of netting, or catching, or killing the wild birds haunting in myriads the coasts and mountains of Kerry. Fine hawks and falcons were abundant in the county. King John granted a large tract in Kerry to a certain John Fitz Nicholas, said to be the ancestor of the Fitz Maurices, Earls of Kerry and Marquises of Lansdowne, for the tribute of two "tassels gentle," to be rendered yearly at the Castle of Dublin; and in the correspondence between the English officials and Irish nobles and chiefs of the fourteenth, fifteenth, and sixteenth centuries, we find mention made of gifts of Irish hawks. In an Exchequer record, *temp.* Edward I., relating to Kerry, we find mention of a John le Mysselour, and Mr. Bardsley's researches, I think, inform us that this was the early English equivalent for the more modern Fowler. I may add that the Irish State Papers also unquestionably prove that the place on the coast of Kerry, so well known now as the telegraph station of Valentia, was originally called Bealínche, and that that old Irish name, as spoken by a native, was corrupted by the Elizabethan English officials into Valence or Valentia. The eldest son of the Earl of Clancare of that period is indifferently styled in the official despatches and correspondence of Cecil as Baron of Valentia or Baron of Bealínche. Such are some of the difficulties attendant on the study of the derivations of surnames and names of places. Books on the subject cannot be free from a large alloy of error, and I never read them without thinking how wise was Prof. Müller's cautious answer, made with the modest wisdom of a true scholar, to an inquirer into the derivation of the name of a certain mountain. He said, "I seldom or ever venture to meddle with the names of places."

HIBERNICUS.

IRISH SOCIETY IN THE SEVENTEENTH CENTURY (5th S. iii. 467; iv. 72, 152).—Absence in the country must be my excuse for having left the remarks of FRANCESCA so long unnoticed. They are no reply to my inquiry, which was to ask what justification there was for the strong assertion that "the Irish were justly odious all over Europe on account of their vulgarity." It is no proof to say that Dublin Castle was a den of drunkenness. Dublin Castle is an English garrison, and has exercised a baneful influence over Ireland even to our own times. A well-known Lord Lieutenant of Ireland, an English duke, was notorious for practising and encouraging excess in drink. Another Lord Lieutenant, in still more recent times, had a court which few respectable people ever visited except compelled by their official relation to the Government. So that the state of Dublin

Castle is no more an argument for the seventeenth century than it is for the nineteenth. The travels of Thomas Dineley are equally beside the mark. He saw Ireland and the Irish through the distorted medium of his religious and political prejudices, as, unhappily, too many Englishmen see them, even to this day, and his authority is of no weight whatever.

The point at issue is, Were the Irish odious throughout Europe on account of their vulgarity? and no proof has been adduced to show that even if they were vulgar, they were, for that reason, odious in Europe. I deny that they were vulgar. Manners in those days were coarser or less artificial than they are now. Habits of life were simpler, but therefore not necessarily vulgar. Were the English odious in Europe on account of their vulgarity? Macaulay's description of them in the seventeenth century is well known. The English country squire had no tutors but groom and gamekeepers. He could hardly sign his name to a *mittimus*. His chief pleasures were field sports and an unrefined sensuality. His language and pronunciation such as we should now expect to hear only from the most ignorant clowns. The habit of drinking to excess was general in the class to which he belonged. Strong beer was the ordinary beverage, and the quantity consumed was indeed enormous. His wife and daughters were, in taste and acquirements, below a housekeeper or a still-room maid of the present day. The rural clergy were low-born and below contempt. A country squire loved to have his chaplain, but he treated him with less courtesy than he did his groom. He employed him to nail up the apricots, to curry the coach-horses, and to go on errands. No lady would dishonour herself by marrying a country clergyman, who took his wife from cooks, housemaids, or discarded mistresses. Such is Lord Macaulay's account (*Hist. Eng.*, vol. i. c. i.). It represents, perhaps with exaggeration, a very coarse and vulgar state of things. But who would say that the English were odious abroad because of this rural vulgarity?

From the time of the Reformation to the days of Prince Charles Edward, the best blood of Ireland was constantly compelled to seek refuge abroad. Very many of the Catholic clergy were men of high birth. Archbishop Plunket, Archbishop O'Reilly, Father Gregory French, and countless others, belonged to the noblest families in Ireland. They were driven abroad on account of religion, but in Rome, France, and Spain, they were highly esteemed, and entrusted with most responsible duties. Where was the odium? And no one can accuse the Cardinals and the Roman Court in the seventeenth century of vulgarity or of any liking for it. The exiled laity were Nugents, O'Donnells, Macmahons, Dillons, Maccarthys, O'Fays, O'Neills,—in a word, the oldest and

noblest of the Celtic and Norman races of Ireland. Immediately they could breathe freely on foreign soil, they rose to the first places in the army and in the State. Mr. O'Callaghan has written a full and closely printed *History of the Irish Brigades in the Service of France*, and I quote from him the following remarks of Lord Macaulay:—

"There were, indeed, Irish Roman Catholics of great ability, energy, and ambition; but they were to be found everywhere except in Ireland,—at Versailles and at St. Ildefonso, in the armies of Frederic and in the armies of Maria Theresa. One exile, Lord Clare (MacCarthy), became a Marshal of France. Another, General Wall, became Prime Minister of Spain. If he had stayed in his native land, he would have been regarded as an inferior by all the ignorant and worthless squires who drank the glorious and immortal memory. In his palace at Madrid he had the pleasure of being assiduously courted by the Ambassador of George II., and of bidding defiance in high terms to the Ambassador of George III. Scattered over all Europe were to be found brave Irish generals, dexterous Irish diplomatists, Irish counts, Irish barons, Irish Knights of Lewis and of St. Leopold, of the White Eagle and of the Golden Fleece, who, if they had remained in the house of bondage, could not have been ensigns of marching regiments, or freemen of petty corporations."

To all this I need only add one remark. If the Irish of the seventeenth century were "justly odious all over Europe on account of their vulgarity," and if, in spite of this odium, they were able to rise to the highest posts in the most civilized countries of the world, this most remarkable fact is an example of talent overpowering hatred and contempt such as is not to be equalled in the history of man. For my own part, I come to the conclusion that it is only the Anglo-Saxon Irish who could descend to cast dirt upon the land which has given them wealth and consideration by an assertion so devoid of truth as that to which I have called attention. W. G. TODD.

THE VICAR OF SAVOY (5th S. iv. 149).—The Vicar of Savoy is an imaginary character of a Catholic curé in the *Emile* of Rousseau. I should suppose that Mr. Froude, in his *Nemesis*, alludes to Tertullian in a passage partly given by Gibbon in his fifteenth chapter. The same sentiment, I think, is to be met with somewhere else in the *Fathers*. I send you chap. xxxviii. of Tertullian, the peroration to his treatise *De Spectaculis*, which not only supplies what is wanting in Gibbon, but is illustrative of the style of discourse on the subject used by Mr. Spurgeon and others, and of the humour in the preacher, perpetuated by a Spurgeon and a Moody. I begin with the translation of Gibbon, and end with that of Clark's "Ante-Nicene Christian Library":—

"You are fond of spectacles," exclaims the stern Tertullian; "expect the greatest of all spectacles, the last and eternal judgment of the universe. How shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs, and fancied gods, groaning in the lowest abyss of darkness; so many magistrates,

who persecuted the name of the Lord, liquefying in fiercer fires than they ever kindled against the Christians; so many sage philosophers, blushing in red hot flames with their deluded scholars; so many celebrated poets trembling before the tribunal not of Minos, but of Christ; so many tragedians, more tuneless in the expression of their own sufferings; so many dancers—

"But," exclaims Gibbon, "the humanity of the reader will permit me to draw a veil over the rest of this infernal description, which the zealous African pursues in a long variety of affected and unfeeling witticisms."

Thus far Gibbon, and the remainder I produce as still more like the witticisms of a Spurgeon and a Moody:—

"So many dancers, much more dissolute in the dissolving flame; charioteers, all glowing in their chariots of fire; wrestlers, not in their gymnasia, but tossing in the fiery billows; unless even then I shall not care to attend to such ministers of sin in my eager wish rather to fix a gaze insatiable on those whose fury vented itself against the Lord. 'This,' I shall say, 'this is that carpenter's or harlot's son, that Sabbath-breaker, that Samaritan and devil-possessed! This is he whom you purchased from Judas. This is he whom you struck with reed and fist, whom you contemptuously spat upon, to whom you gave gall and vinegar to drink! This is he whom his disciples secretly stole away, that it might be said he had risen again, or the gardener abstracted, that his lettuce might come to no harm from the crowds of visitors.' What questioner or priest in his munificence will bestow on you the favour of seeing and exulting in such things as these? And yet even now we, in a measure, have them by faith in the picturings of imagination."

I hope the will may be taken for the deed, that the faith of Tertullian and his followers may be satisfied with the result of their imagination, and it may be all the substance of the thing hoped for by them. Did not Shakspeare think of the picturings of their imagination when (*Measure for Measure*, Act iii. sc. 1) he makes Claudio say:—

"Ay, but to die, and go we know not where;  
To be worse than worst  
Of those that lawless and uncertain thought  
Imagine howling! 'tis too horrible!"

W. L. BIRCH.

Oxford and Cambridge Club.

To Jean Jacques Rousseau must be assigned the authorship of the *Profession de Foi du Vicaire Savoyard*. M. Demogot says of it, in his *Histoire de la Littérature Française*, that "l'éloge le plus éloquent qu'on ait fait de l'Évangile se trouve dans la Profession de Foi du Vicaire Savoyard," and that "la morale de Rousseau (je ne parle que de celle de ses livres) est entièrement Chrétienne, et un peu Calviniste." The contrast presented to all this by the course of his erratic life is well known.

J. MACRAY.

The book referred to in Froude's *Nemesis of Faith* is, I suppose, *Emile*, by Jean Jacques Rousseau; and the Vicar of Savoy is the philosophical priest whose character is so admirably drawn in this work, and so well known under his French name, "le Vicaire Savoyard."

HENRI GAUSSERON.

**JUSTIFIABLE HOMICIDE, OR MANSLAUGHTER?** (5th S. iv. 27, 76, 116.)—MIDDLE TEMPLAR says that if, according to my hypothesis, A. shoot without challenge at the thief, and kill him, he is guilty, not of manslaughter only, but of murder; while if, in endeavouring to arrest him, he kill him in resistance or flight, the homicide is justifiable. In stating my case, I wished it to be perfectly clear that I was aware that under the latter circumstances A. had the right to kill the thief; but I wished to take a supposition giving the thief the best case possible, in order to find out the extreme right any one has to fire at a person on his premises with no right to be there, and occupied in some suspicious operation, such as ransacking a plate-basket. For my own part, I believe A.'s right to be perfectly unimpeachable.

I think MIDDLE TEMPLAR half assumes that A. had the *intention to kill*, which, whether provable or not, would still undoubtedly be murder. Of course, my supposition did not go so far as that. It is self-evident that death is too great a punishment for carrying off some spoons. My idea in A. firing without challenge was that he might be a weak, or a sick, or even a timid man, or a woman, and therefore for any of these reasons not able to give an unknown man any chance of escape by attempting a possibly ineffectual struggle. I question whether any human nature could refrain, under the circumstances, from avoiding the uncertainties of an attempt at arrest by firing at the intruder at once, when, if death resulted, the verdict in *all cases* would be an honourable acquittal. Even if A. had the intent to kill, which is hard to suppose, the verdict would have to go by default, as that intent could never be proved. If A. be justified in firing at B. when attempting to enter the house, surely he is ten times more in the right when B., by having gained entrance, has reduced the obstacles between him and the perpetration of his crime. I fail to see MIDDLE TEMPLAR's argument on that point altogether. It seems to me to take for granted that when a crime is about to be attempted you may prevent it, but that when it is being put in practice you have not the same right, and that then your interference must be confined to a necessarily dubious attempt at arrest.

From two to five years ago, in Lancashire, I think, there was a case somewhat in point; the *exact* details I have forgotten. A female servant found three men in the kitchen and killed two. She was alone in the house, and, of course, the verdict was nothing but praise for her bravery. Perhaps some of the numerous readers of "N. & Q." may remember this case more perfectly than I do.

D. C. BOULGER.

In MIDDLE TEMPLAR's reply, he remarked that the stealing of the plate would not be a "forcible

and atrocious crime." On the contrary, I submit that it would. The following is Blackstone's definition of robbery:—"Robbery is the unlawful and forcible taking from the person of another, of goods or money to any value, by violence of putting him in fear." Acting, therefore, on this definition, the rifling of the plate-basket would be a felony, and consequently, in this case, "a forcible and atrocious crime"; and if the robber should be shot, the verdict would be "Justifiable homicide." Again, my view is further strengthened by another definition from Blackstone:—"If any person attempts the robbery of another and shall be killed in the attempt, the slayer shall be discharged." W. S.

Manchester.

**LORD LYTTON'S "KING ARTHUR"** (5th S. iv. 148.)—In answer to MR. TOWNSEND MAYER's inquiry, let me say that, in the original edition, and also in the second edition of Lord Lytton's epic, the Duke of Wellington, Lord Macaulay, and Mr. Disraeli were shadowed forth—recognizably enough by those who cared to read in between the thin veil of the lines—among the Knights of the Round Table in the Council Hall at Carduel. The Duke, as Geraint—who, in the poem, was substituted for Lancelot of the Lake—was thus graphically sketched:—

"Lo he whose fame outshines the Fabulous!  
Sublime with eagle front, and that grey crown  
Which Age, the arch-priest, sets on laurel'd brows;  
Lo, Geraint, bending with a world's renown!  
Yet those grey hairs one ribald scoffer found!—  
The moon sways ocean and provokes the bound."

Macaulay, as first and foremost of the Chiefs of Eloquence, was thus celebrated as Drydas, the Drudwas of the Cymrian legend:—

"As from the Mount of Gold auriferous flows  
The Lydian wave, thy pomp of period shines,  
Resplendent Drydas—glittering as it goes  
High from the mount, but labouring through the  
mines,  
And thence the tides, enriching while they run,  
Gloss every fruit that ripens in the sun."

The Premier of to-day, then newly installed (twenty-four years ago) as the leader of the Conservatives, was thus radiantly sketched by Lord Lytton as the brilliant but formidable Gawaine, the Gwalchmai of Cymrian knighthood:—

"The third, though young, well worthy of his place,  
Was Gawaine, courteous, blithe, and debonnaire,  
Arch Mercury's wit, with careless Cupid's face;  
Frank as the sun, but searching as the air,  
Who with bland parlance prefaced doughtiest blows,  
And mildly arguing—arguing brain'd his foes."

The eighteen stanzas (iii. to xx.), in which "the deathless twelve of the Heroic Ring" were portrayed in the original draft of the Fifth Book of the epic, were eliminated from the third or illustrated edition of *King Arthur*, published in 1870 by Mr. Charlton Tucker. What had hitherto been stanza xxi. of the Fifth Book appeared as



stanza iii. in that revised issue of the poem. With reference to what is said by Mr. TOWNSEND MAYER as to the remark made by a writer in the *Illustrated Review* (on p. 108 by the way, and not p. 109 of the first volume of that periodical), I may, perhaps, be permitted to remind him that mention is distinctly made there, as he himself has shown by quoting the very word I now italicize when again citing it, of the fact that "several among the more fugitive references have since then not unwisely been *eliminated*." The work was at the same time spoken of in the *Illustrated Review* of the 15th February, 1871, as "having been repeatedly amended in successive editions; and . . . in many important particulars almost transformed." In the description of the Knights of the Round Table, however—including sketches of Wellington, Macaulay, Disraeli, Palmerston, and others of Lord Lytton's illustrious contemporaries, whom I could readily name, but do not pause here to identify—nothing whatever was altered. Those passages were simply lifted out altogether. It was in other portions of the work that changes were made, and some of those portions, indeed, were in many important particulars almost transformed. CHARLES KENT.  
Kensington, W.

THE DOLPHIN (5th S. iv. 89).—By itself, the dolphin is the symbol of the sea (*Stones of Venice*, Ruskin, vol. i. pp. 223, 403); with a child astraddle, of an affable, courteous disposition (*Iconologia of Cesar Ripa*, London, MDCCIX., fig. 20); with an anchor, of commercial freedom and maritime dominion; when entwined around the anchor, it denotes philanthropy and safety; and it was an emblem of the Emperors Augustus and Titus to represent that well-balanced management of a nation's affairs which pursues the golden mean between too great haste and tardiness. Aldus Manutius, the famous Venetian printer, adopted this hieroglyphic, as his trade-mark, from a silver medal of the Emperor Titus, bearing the motto, *σπεῦδε βραδέως*; and, in our own day, William Pickering, the self-styled "Aldi discipulus," has imitated his example (Joachim Camerarius, *Symbolorum et Emblematum Centurie quatuor*. Centurie iv. p. 19. Moguntia, 1697). Neptune is generally represented under the form of an old man, with the trident in one hand, and in the other a dolphin, emblematical of his dominion over the sea.

Ulysses, according to Plutarch, in gratitude for his son Telemachus being saved by a dolphin from drowning, bore the effigy of one on his buckler, and also wore a signet-ring with the same device, justly entitling him to the epithet *δελφινόσημος* (*Plut. Morat.*, 1205, 38, edit. Didot, Parisiis, MDCCCLV.; *Schol. ad Lycophr.*, v. 658).

The common charge (as it is termed in heraldry)

of the dolphin never has been, nor is now, marshalled on the shield of Venice, the arms of which capital city are:—

"D'azur au lion couché d'or, ailé et diadéme du même, la tête posée de front, tenant entre ses pattes de devant un livre ouvert d'argent, inscrit des mots:—

PAX TIBI MARCE EVANGELISTA"

(*Armorial Général Dictionnaire des Termes du Blason*, &c., par J. B. Rietstap. Gouda. G. B. van Goud. 1861).

WILLIAM PLATT.

115, Piccadilly.

Among other things, the dolphin is used as the emblem of naval power, and hence would be a very appropriate device on the arms of Venice. In my copy of Tertullian, printed at Venice, there is a *vignette* on the title-page of a crowned female sitting in a shell and drawn over the sea by two dolphins, which seems to give colour to P. C. H.'s view "that this Mediterranean fish bears some special signification in connexion with" this city.

EDMUND TEW, M.A.

LUTHER (5th S. iii. 486; iv. 146).—The Greek *paronomasia* on Luther's name is not the only one. There is a French one, *lutteur* (wrestler), and a German, *Leut-herr* (lord of the people).

On Mr. SWIFTE's couplet I venture to remark (1) that *ἑλευθερος* had better have been accented; (2) that "relut in pronomine" is obscure, to say the least; (3) that "omnis" is not very elegant for "every one" (assuming that it means "every one will remain free"); and (4) that "filii," as here printed, is a false quantity. Nor do I believe that *filii* would do. That contraction, I think, is peculiar to the neuter gender, except in proper names.

MR. SKIRTON is a little puzzling with his "ε&ς"; but I presume after "gaudet" he means *ἑλευθερία*, and after "clamat," I conceive, with a comma, *ἑλευθερία* would be better than *ἑλευθερία*. "Viris," I suspect, is a misprint for *vir*. If it means "to men," it is not very good, for *vir* generally means a *male*. If "invicta catenâ" means "unconquered by the chain," it is a very forced construction; *catenâ* is simpler and better. Of his four alternatives I submit that the first, thus read,—

Voce viri Christus clamat, *ἑλευθερία*,  
is decidedly the best. LYTTELTON.

THE SUFFIX "-STER" (5th S. iii. 321, 371, 413, 449; iv. 32, 92, 137).—Perhaps it is too much to expect that Dr. BREWER should withdraw from his position in plain words, but really his summing up of the discussion is a little too bad. He speaks of being "fully confirmed in the main points with which I started." Now, I must protest against this statement. The "main points" of Dr. BREWER's two communications were—(1) that Dr. Marsh and some followers made an unfounded

statement as to the employments of women in early times; (2) that *-ster*, as a modern English termination, was not from the feminine *-estre*, but "from *-steora*, skill," "as in *steer-age*"; (3) that his accompanying list of about thirty words gave proof of this new derivation. To begin with the last, (3) Dr. BREWER's list has been shown to be a jumble of words of various languages and formations, involving some very gross mistakes on his part; next, (2) he has produced no single proof, or even argument, in support of *-steora* being the origin of *-ster* in any one word, and has made no attempt to get over the difficulties of meaning, spelling, or accent,—indeed, he seems quietly to have dropped his rash guess. As for the employments carried on "exclusively by women," (1) no doubt Dr. BREWER was right enough in saying that the statement is too strong; but discussion on that point was of small importance, for it was a point of inference, not of grammar, neither March nor Mätzner notice it; the very fact that the two forms—*-masc. -ere*, *fem. -estre*, as *webbere*, *webbestre*—occur side by side in Ang.-Sax. contradicts the inference, at any rate, for the earliest times. I never supposed this the main point, nor evidently did Mr. SKELT. I do not quarrel so much with Dr. BREWER's conclusions now (except that No. 2 is oddly and unfairly stated), for he seems to have changed his view much, and to have learnt much, but I do quarrel with the statement that these conclusions confirm the main points with which he started. Did he start by thinking that *-ster* was at one time more freely used with feminine nouns? Does he still hold to the derivation of *-ster* from *-steora*, skill?

O. W. TAYLOR.

Sherborne.

ST. LUKE ii. 3 (5th S. iv. 89).—In conducting a census "the Roman practice" was *not* to require Jews or others "to betake themselves to their own city," but to go to have their names registered in the place where they were residing. With the Jews it was different, and every male person had to go to his "own city," that is, the place of their extraction. Hence "Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David)." "The enrolment was by order of the Roman emperor, but as Judea was under the Jewish king Herod, it was conducted after the Jewish manner." See Alford's *Greek Testament in loco*.

EDMUND TEW, M.A.

See Dean Alford's note. Most likely the Jews were induced to go "every man into his own city" by their own feelings and wishes rather than by Roman ordinance. Joseph was the heir to David's family estates, and they would have reverted to him at the jubilee, had the Mosaic law been fully in force. He would naturally wish his claim,

whatever it might be worth, to be recorded on the spot. Dean Alford makes two statements which seem to me to require corroboration. 1. "In the Roman census men, women, and children were all obliged to go and be enrolled." But I doubt whether women were obliged to attend in person: their names were given in by the *paterfamilias*. 2. "This census was made at their dwelling-place, not at that of their extraction." The first part of this statement is surely too decided. Would not an owner of land in Africa, residing at Athens for purposes of study, have been allowed to register himself in Africa rather than at Athens? And would not the citizen of a town possessing privileges and immunities take care to go there to be enrolled, even though he were residing at a distance?

J. C. RUST.

AUGUSTUS AND THE ORACLES (5th S. iv. 129).—The authority for the incident is Suidas, s. v. *Αυγουστος*, vol. i., col. 649, ed. Gaisford, Oxon. Cl. Pr., 1834. In this edition it is:—

Παις Ἑβραῖος κέλεται με θεοῖς μακαρεῖσιν ἀνασθῶν,  
τοῦδε δομον προλιπεῖν, καὶ αἰδῶν ἄνθις ἰκεῖσθαι,  
λοιπὸν ἀπ' αὐτοῦ ἐκ βωμῶν ἡμετέρων.

The words are arranged somewhat differently for the sake of the metre in Kuster's edition.

Cedrenus (Script. Byzant.) cites the history as from Eusebius, in his *Hist. Compend.*, ed. Par. 1647, p. 182.

Suidas states that Augustus went to consult the oracle at Delphi as to who his successor should be, and adds that on hearing this answer he went out of the temple and raised an altar in the Capitol with a Latin inscription, rendered by him:—

Ὁ βωμὸς οὗτος ἐστὶ τοῦ Πρωτογονοῦ Θεοῦ.

Nicephorus, a later writer than the other two, has a similar notice (*Hist.*, lib. i., cap. xvii., vol. i. p. 83, B., Par. 1630), with some additional particulars. He states that it was a hecatomb which Augustus offered, and that it was not until a second sacrifice was offered that he received any answer, upon asking *τι το πολυβόγγον μαντιον νιν ἀναβόν*? He also states it to have been a very large altar, *μεγίστον βωμον*, which Augustus built at Rome. The old Latin translation of Nicephorus renders the lines somewhat differently from that of Cedrenus. Both are metrical.

There is an English version, which is referred to by Sir K. Digby in his notes to Sir Thomas Browne's *Religio Medici*.

A similar English version is to be seen in T. Broughton's *Hist. Dict. of all Religions*, Lond., 1756, vol. ii. p. 201, s. v. "Oracles":—

"An Hebrew child, whom the blest gods adore,  
Has bid me leave these shrines and pack to hell:  
Therefore my Oracles consult no more,  
But leave my Fane in silence, and farewell!"

Broughton satisfies the metre by placing *παῖς*

at the end of the first line. . . . παῖς, and having an addition of γὰρ after ἡμετέρον.

The statement thus made was long since disputed. Is. Casaubon, in his *Exercitationes ad Baron. Annal.*, ex. x. p. 90 seqq., Lond. 1614, inquires into the subject, and shows that while Cedrenus states that the narrative was derived from Eusebius, it may be traced from Eusebius to G. Syncellus, *Thea. Temporum*, and adds that it is to be looked upon as one "inter alias fabulas que apud Suidam et Nicephorum leguntur." He thinks that it cannot be considered to be of authority, but must be taken to be fabulous.

ED. MARSHALL.

"FREE" GRAMMAR SCHOOLS (5th S. iv. 148).—This subject is ably discussed in a paper written by Prof. Kennedy, when Head Master of Shrewsbury, and handed by him to the Public Schools Commission. I cannot at this moment give the reference, but it will be easily found through the Index to the Commissioners' Report.

Opinions still differ; but I myself believe Dr. Kennedy proves that *libera schola* has nothing to do with payment, and means a school exempt from superior jurisdiction.

LYTTELTON.

As an old "Free School" boy, a quondam *alumnus* of Coventry School, of which Philemon Holland was master in ancient days, and to the library of which Lord Falkland was in the habit of resorting in his studious youth, I may perhaps be allowed to say that this foundation derived its name from the fact that it was a school for the sons of the *freemen*, or burgesses of the city, who are still allowed certain privileges in connexion with it, though not, I believe, an entirely gratuitous education. This, I imagine, is the common origin of the term "Free School."

V.H.I.L.I.C.I.V.

I do not venture to be positive, but I have always heard that a pupil in these schools had a right to his Latin and English learning free (and this of course implied instruction in reading), but that all other branches had to be paid for, and this enabled the schoolmaster to live.

P. P.

LE TELLIER, ARCHBISHOP OF RHEIMS (5th S. iv. 128).—Charles Maurice le Tellier was the younger son of Michel le Tellier, the Minister of Louis XIV. He was born at Turin (1642), became Archbishop of Rheims in 1671, presided at the Assembly of the Clergy of 1700, and died in 1710, bequeathing his library of 50,000 vols. to the Abbey of Sainte Geneviève. His brother was the celebrated Marquis de Louvois.

HENRI GAUSSERON.

Ayr Academy.

"GARRT LADIR A BOO" (FITZ-PATRICK) (5th S. iv. 149).—It is asked, what is the meaning of this

family motto? *Laidir* is strong, powerful; a *boo* is for, or to, victory; *gart* is obsolete for head—suppose leader; if so, the motto may mean the leader powerful in (securing) victory. The spelling is bad. There is no doubt about *ladir* a *boo*; it is only *gart* that one cannot be certain about. *Garrt* may be *carraid*, a conflict. There is also a third Gaelic word, *gart*, a threatening look. *Boo* is extremely phonetic; it is *buadh*, victory, success. At one time the *d* was sounded; then, from laziness, it was not sounded, and *h* was written after it to show that it was silent. *Buadh*, or *buadh*, is akin to the Latin *pot*, in *potest*, *potestas*, &c. Glancing at Irish mottoes, as compared with Scotch and English, one is struck with the great number of the first that express religious feeling. Does this show that the heads of Irish clans were so influenced? Is it not more likely that they were too careless to choose for themselves, and asked the help of ministers or other ecclesiastics?

The word *boo* appears in other mottoes, as "Shanid a boo," "Galraigh a boo," "Butler a boo," &c. These may be translated, Success to Butler, &c.

I looked to-day at a work on heraldry, where the writer refers to mottoes with this ending, and speaks of *boo* as being identical with the war-whoop or yell of North American Indians. He is mistaken, as it is the highly respectable word *buadh* (pronounced somewhat like *boo*).

In another work on heraldry, the motto "Crom a boo" (Duke of Leinster) is referred to; and it is said that here *Crom* is the name of a castle once owned by that family. I have my doubts about this. Was there ever a castle of this name? The Gaelic adjective *crom* means bent; the verb means to bend, to incline. This is not a likely name for a castle. It is taking a liberty for a Scot to meddle with Irish mottoes; but may not *crom* here mean to bend, to incline, as an army or band would do when stooping forward a little in making the charge at the beginning of a battle?

THOMAS STRATTON, M.D.

Stoke, Devonport.

THE POET LAUREATE AND THE QUEEN'S ENGLISH; "THOU" AND "YE" (5th S. iv. 148).—The difference between *thou* and *ye* in Elizabethan English is fully explained in Abbott's *Shakespearean Grammar*; and the difference between the same in Middle English of the fourteenth century is fully explained in my Introduction to the *Romance of William of Palerne* (Early English Text Society).

WALTER W. SKEAT.

Cambridge.

Without attempting to go into the general question as to the use by Shakespeare of the pronouns *thou* and *you*, I would point out that generally the former is used by a superior addressing an inferior, and *vice versa*. The passage

cited from *Rich. II.* by Mr. RALEIGH is an instance of this. A striking example may be seen in the grand scene in *Othello* (Act iii. sc. 3), where the Moorish general invariably addresses his antagonist as *thou*, and the latter addresses his superior as *you*. T. J. A.

TANTIVIES (5<sup>th</sup> S. iv. 128).—On reference to Bailey's *Dictionary*, I find "Tantivy," a nickname given to a worldly-minded Churchman, who bestirs himself for preferment."

J. A. SPARVEL-BATLY, F.S.A.

RICHARD BRATHWAYT (5<sup>th</sup> S. iv. 49).—I am disposed to think that this Richard Brathwayt was the father of Miles Brathwayt, the first of that name in Barbados, whose daughter was the mother of the wife of John (?) Ashby, of that island, about 1686-94. Any information on this subject would much oblige. Sp.

"LET THE GALLED JADE WINCE" (5<sup>th</sup> S. iv. 106.)—For an earlier use of this proverb, see Latimer's sermon, *Of the Plough*, preached Jan. 18, 1548:—"If they be pricked, they will kicke, if they be rubbed on the gall, they will wince," &c. And again, in his sermon on St. Andrew's Day, 1552:—"There is a common saying, that when a horse is rub'd on the gall, he will kicke," &c.

T. W. W. S.

LYING IN WESTMINSTER ABBEY (5<sup>th</sup> S. iv. 105.)—W. B. has attributed the note appended to the character of William Pulteney, afterwards Earl of Bath, to Lord Chesterfield himself, the author of the well-known *Characters*. He does this upon the authority of the first edition of the *Characters*, a little 12mo. volume now before me, and which was "printed for William Flexney, Holborn, 1777." This volume, however, contains but seven of the seventeen characters which were written by Lord Chesterfield, the originals of which, in his lordship's autograph, are in my possession. That of "Mr. Pultney, afterwards Earl of Bath," was written in 1763; but the note beginning "vanity," and ending with "free cost," is not to be found in it; nor has Lord Stanhope reprinted it in his edition of Lord Chesterfield's *Letters*, &c., published in 1845. I conclude, therefore, that the note relating to the tomb in Westminster Abbey was written not by Lord Chesterfield, but by the editor of the first edition of the *Characters* in 1777.\*

EV. PH. SHIRLEY.

COLLECTIONS FOR A HISTORY OF OXFORDSHIRE (5<sup>th</sup> S. iv. 123).—Query as to the late Mr. Up-

\* It has been stated, but I know not on what authority, that the MS. of Lord Chesterfield's *Characters* was obtained by Dr. Dodd from Lord Chesterfield's study, and sold to Mr. Dilly for 100*l.* I possess them as the personal representative of Philip Dornor Stanhope, fourth Earl of Chesterfield.

cott's (librarian of the London Institution) collections for a history of Oxfordshire. To this I add another query:—What has become of a similar collection made by a Mr. Richardson, who in 1831 was a Parliamentary candidate for Woodstock?

A collection in MS. by the Rev. P. Simmonds, formerly Vicar of Eynsham, is understood to be preserved in our county hall, and detached accounts of places within our county are numerous; but, though we have Brewer's meagre book, and a more recent one full of inaccuracies, we are sadly in want of a writer as painstaking as Lipscomb in his *Buckinghamshire*, or Baker in his *Northamptonshire*. One of the inaccuracies in the recent history mentioned above is a ludicrous statement that Bishop Bagot became fifth Earl of Jersey.

I reiterate J. M.'s hope that the Rev. Edw. Marshall may have health and leisure to continue his topographical labours, of which his *Iffley Church*, *Enstone*, *Sandford*, *Woodstock*, and *Wootton* are such interesting results.

WILLIAM WING.

Steeple Aston, Oxford.

The reference to "Collections for a complete Bibliography of British Topography; consisting of Titles and Collations of every Work relating to the Topography and County History of all the English, Scotch, and Irish Shires, Provinces, and Counties. By William Upcott," is British Museum, 15,925. Also consult the catalogue of the library of Upcott, sold by Messrs. Evans, Sotheby & Co., June 15, 1846, when the Collections for Northamptonshire and Oxfordshire realized 1,400*l.*, bought principally by Lilley, Newnan, Pickering, and Rodd; and a *Bibliographical Account of the Principal Works relating to English Topography*, by Upcott, 3 vols. 8vo., 1818. JOHN TAYLOR, Northampton.

SAMUEL BUTLER (5<sup>th</sup> S. iv. 108).—"The Genuine Remains in Verse and Prose of Mr. Samuel Butler, author of Hudibras, published from the original manuscripts formerly in the possession of W. Longueville, Esq., with notes by R. Thyer keeper of the Public Library at Manchester," were printed for Tonson, in 2 vols. 8vo., 1759, and published by subscription, the list of subscribers containing many of the most noted names of the time. Bishop Warburton said of this work that it was very carelessly edited; in fact, that the editor always was in the wrong when there was a possibility of his mistaking.

The modern edition to which your correspondent refers is probably that of 1827, 1 vol. 8vo., of which Lowndes says:—

"This edition was to have formed two volumes, but the publisher dying previous to its completion, a title-page was printed to make it appear a complete work."

EDWARD SOLLY.

ELISHA COLES (5<sup>th</sup> S. iv. 129).—This worthy old lexicographer was born in Northamptonshire about 1640. He was educated at Oxford; taught for some time the Latin and English languages in London, and ultimately removed to Ireland, where he died about 1700. Such is the brief account of him in *The Imperial Dictionary of Universal Biography*. More may be seen in Chalmers's *Biographical Dictionary*. In 1682 he was living in Russell Street, Covent Garden, where (it is probable) he kept a school. I have a small oil painting of him, in which he is represented as a swarthy hard-faced man in wig and bands.

EDWARD F. KIMBAULT.

In the second volume of the *Biographia Britannica* (London, MDCCCLVIII.), at pp. 1401, 1402, is a succinct account of this "curious and critical person in the English and Latin tongues," who "did much good in his profession, and wrote" as many as eight "useful and necessary books for the instruction of beginners." To transcribe their titles would encroach too much on your valuable space. Cf. also Wood's *Ath.*, edit. 1721, vol. ii., col. 680, 681. The article in Rose's *Biographical Dictionary*, vol. vi. p. 401, is merely a copy from the *Biog. Brit.*

115, Piccadilly.

WILLIAM PLATT.

An account of him will be found in Wood's *Athenæ Oxon.*, to which may be added that he was a chorister of Magdalen College, Oxford, 1658-1661; matriculated March 26, 1659. He was son of John Coles, schoolmaster of Wolverhampton. On the death of his father, in the early part of 1678, he was unsuccessfully a candidate for that place. The company of Merchant Taylors on his ill-success presented him with a small sum for his charges to Oxford. He was appointed second under-master of Merchant Taylors' School, Aug. 3, 1677, and resigned the office, Jan. 10, 1679, on being appointed master of Galway School by Erasmus Smith the founder.

J. R. B.

[See "N. & Q.," 4<sup>th</sup> S. II. 471, 590.]

BAXTER'S MAXIM "IN NECESSARIIS," &c. (5<sup>th</sup> S. iv. 129).—The following occurs in a leading article of the *Inquirer* newspaper for Saturday, 7th August, 1875:—

"The obscure German author referred to was Rupert Meldenius, whose only known and very scarce work, published about 1630, *A Parænesis; or, Admonition concerning the Peace of the Church*, is several times quoted in the *Saints' Rest*. Of Meldenius nothing is known except that he was the friend of John Arnd, who was, again, one of the early Dutch Reformers of the mystical school, whose treatise on *The True Christianity* was, and is still, a popular and powerful exposition of catholic as distinct from dogmatic theology."

"Catholic as distinct from dogmatic theology" is a curious expression; but the writer probably means that John Arndt, who was not a Dutch

Reformer, but a Saxon divine (nat. 1555, ob. 1621), exhibits, in his *Vier Bücher vom wahren Christenthum*, 1605, a larger amount of liberal sentiment than of Lutheran orthodoxy. But who and what was Meldenius, and did he borrow from Melancthon the maxim which Baxter derived from him?

V.H.L.L.I.C.I.V.

FASTING COMMUNION (5<sup>th</sup> S. i. 307; iii. 133; iv. 56).—The rubric of the Church of Rome is as follows:—

"Si quis non est jejunus post mediam noctem, etiam post sumptionem solius aque, vel alterius potus, aut cibi, per modum etiam medicine, et in quantumcumque parva quantitate, non potest communicare, nec celebrare."—*Missale Romanum: Rubricæ generales Missalis*, section De defectibus in celebratione missarum occurantibus, sub-section ix., De defectibus dispositionis corporis.

J. FENTON.

Hampstead.

ARMS OF THE SCOTISH SEES (5<sup>th</sup> S. iii. 463; iv. 14, 50).—MR. WOODWARD and MR. WARREN are both correct as to its being properly St. Nicholas (Abp. of Myra, conf. A.D. 342), and not St. Michael, in the arms of the bishopric of Aberdeen, the heraldic authority of Lyon King-of-Arms in 1674 being erroneous in this case, or owing, as suggested, to a clerical mistake. As for "amulet" in the arms of Glasgow, it is a misprint for "annulet," which might, of course, be otherwise styled a "gem-ring," as is sufficiently obvious. "Crosiers" are doubtless "pastoral staves," but is not this correction rather bordering on hypercriticism? Nor am I prepared to admit that the former term is erroneous, as given in the arms of either Ross, Galloway, or Argyll. I shall also gladly welcome, at the hands of MR. WOODWARD or other competent ecclesiastical antiquary, any additions to our present scanty knowledge of the correct blazons of both Scottish and Irish episcopal sees; and I quite admit that the opinion that the bearing of such insignia *heraldically* is, in Scotland at least, a post-Reformation custom, appears susceptible of sufficient proof. If we take the arms of the Church dignitaries, as displayed in the heraldic ceiling of the cathedral church of St. Machar, Aberdeen, it is evident in every case that the arms of these bishops of Scotland are those of the *individuals*, and not of their *sees*, of which no armorial insignia appear on these shields. The episcopal seals still existing, appended to different charters, entirely bear this out; and, in conclusion, I beg to repeat that my original note was merely offered as an attempt at giving the arms of the *sees*, and that it was meagre and jejune is readily granted; indeed, all judicious criticisms will be most welcome.

A. S. A.

Richmond.

LOCAL VENERATION OF SAINTS (5<sup>th</sup> S. iv. 129, 176).—In the *Kalendar of Scottish Saints*, by the

Right Rev. A. P. Forbes, Bishop of Brechin, DELTA will find an elaborate alphabetical list of the saints worshipped in Scotland, in which the author endeavours "to fix the districts of their several missions, and the churches where they were chiefly had in remembrance." This work is invaluable to all students of Scottish hagiology.

ANDREANUS.

F. N. C. MUNDY (5th S. iii. 123, 280, 304, 351, 425; iv. 110).—In those spitefully-conceived volumes, *Autobiography, Times, Opinions, and Contemporaries of Sir Egerton Brydges, Bart.*, occurs the following criticism of Mr. Mundy and his poems:—

"Mundy was a man of genius, as his *Needwood Forest* proves; but having been severely treated by the Reviews on the publication of his first collection of poems, he printed privately his future compositions, and would never allow them to be published. His son lately represented the county of Derby. The poet was nephew of Sir Robert Burdett, and married his daughter. He was a shy, reclusive man, of rather a morbid temper; a great sportsman and an active magistrate; much respected and of considerable influence in his county. His poetical talent lay in the description of natural scenery. He lived to an advanced age. He was a well-grown, dark, sallow-looking, grave-countenanced man, with rather high features, and a long face; so, at least, he appeared to me, but I only saw him once" (vol. i. p. 56).

The bibliographers of this county who have already written to "N. & Q." on this subject imply that there was no publication of any poems of F. N. C. Mundy before the year 1830, in which opinion I am inclined to humbly concur. But is it not possible that some small volume of poems may have been anonymously published by Mundy previous to the composition of *Needwood Forest*? Otherwise this criticism of Sir Egerton Brydges on the Derbyshire poet may not only be stamped as spiteful, like most of his reflections on his contemporaries, but also as untrue.

J. CHARLES COX.

Chevin House, Belper.

AN OLD BIBLE (5th S. iv. 107, 155).—MR. J. R. DORR, in his reply to W. H. S., has not, if he will allow me to say so, been quite explicit, and therefore is liable to be misunderstood. There is no Tyndale's Bible before that of Rogers or Matthew, which is the first Bible called Tyndale's, though only parts of it are Tyndale's version, and those parts somewhat altered; this was dated 1537, and is a folio. The New Testament in this folio, 1537, has 179 renderings which differ from the New Testament of Tyndale of November, 1534; and that of 1535, thirty-four; no doubt his last edition. If any edition has verse 5 in Psalm xci. reading *buggs* where we have *terrors*, it is not a proof that it was printed before 1539. Taverner's version was printed in 1539. Other editions of the Bible have this reading long after

1539, in an edition as late as 1553. If the Bible W. H. S. possesses is of the year 1551 it will have the reading *buggs*, as may easily be seen by referring to the books. G. B. B., on the same subject, I think, implies that the first Tomson was issued in 1600. No Bible can be called a Tomson. The New Testament called Tomson's was first printed in 1576, small 8vo. The title of it is "The Nevv Testament of ovr Lord Iesus Christ Translated Ovt Of Greeke By Theod. Beza," &c.; and also short expositions on the phrases, &c., Englished by L. Tomson. This title is found in many of the editions of the Bible of the Genevan version.

FRANCIS FRY, F.S.A.

Cotham, Bristol.

CHIGNONS (5th S. iii. 406; iv. 153).—Bassanio thus speaks of false hair in the *Merchant of Venice*:—

"So are those crisped, snaky, golden locks  
Which make such wanton gambols with the wind,  
Upon supposed fairness, often known  
To be the dowry of a second head,  
The skull that bred them in the sepulchre!"

DAVID WOTHERSPOON.

Streatham.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Lives of the Saints.* By the Rev. S. Baring-Gould, M.A. Vols. I. to IX. (Hodges.)

A HUNDRED and two years have passed away since Alban Butler went to his rest, bequeathing to the world for the maintaining of his name upon earth that collection of *The Lives of the Saints* which is still often read, and even oftener referred to. The appearance of a new collection of Lives is no cause for wonder. Good Alban Butler is frequently dull, not unfrequently prolix, and he uses the biographies as opportunities for making slowly-delivered comments, when the reader would prefer a brilliant and rapid recital of facts. When Butler's work was first published, in 1745, it was said to be the result of thirty years of labour; but, as he was born in 1710, it is hard to imagine that he commenced his hagiography when he was five years old. Butler had more zeal than scholarship, consequently his *Lives*, though good in reference to dates, lacks authority. It was time, therefore, that the volumes from the pen of the amiable president of the College of St. Omer should be supplemented, or rather substituted, by those of Mr. Baring-Gould, who needs no introduction to the readers of "N. & Q." He is known to them, as he is to the general public, as a writer singularly gifted in his power to tell a story with admirable spirit. He is never dull, he abhors prolixity, and he has a touch of quaintness which is to his details very much what *sauce*

*piquante* is to a dish set before one. With all his quaintness and sense of humour he is never wanting in reverence. It would often puzzle a stranger to discover in these volumes to what branch of the Church Christian Mr. Baring-Gould belonged. In the Shah's *Diary* of his travels in Christendom, whenever the name of Jesus or Mary occurs, the writer adds reverently, "On whom be peace!" So Mr. Baring-Gould speaks with unflinching reverence of the smallest hero or heroine of the smallest of his stories. Occasionally there is a certain simplicity, which, raising a smile in the reader, induces him to suspect a smile on the face of the writer; but this, of course, is a matter of fancy, purely. One great merit of these volumes (some of which have already passed into a second edition) is, that they are full without being overflowing. Mr. Gould often tells the incidents of a life at much greater length than Butler, and yet seems the quicker in the telling of it. In the volume for the present month of September there are upwards of two hundred Lives, forty or so more than in Butler's hagiography for the same month. Again, taking the Saint for this present 4th of September, the Virgin St. Rosa of Viterbo, we find that Butler dismisses her in little more than a dozen lines, and that Mr. Gould gives to his work nearly as many pages. He makes no dreary comments nor weary expositions, but he throws the light of history on to his narrative, and we learn something of the times as well as of "the little Saint" who lived in them. As Rosa was born when Pope of Rome and Emperor of Germany were at fierce antagonism for supremacy, and Gregory XI. made no higher account of Frederick II. and the Guelfs for their being "Catholic, Apostolic, and Roman," Mr. Gould avails himself of the opportunity to show how the antagonism arose and was carried on. In a few brief paragraphs he relates how the people were stirred up by the preaching of friars in the highways to believe that an Emperor who wanted to be first instead of second in the system of one Church, one State, one Pontiff, one Emperor, was a monster, to be unceremoniously stamped out. Among the audience of such champions of the Church was this little maid, Rosa of Viterbo, whose "translation" is honoured on this 4th of September. About the year 1245 a sermon in the market-place set the little maid of six years old on fire. She became a politico-religious declaimer, after the manner of the friars, in her native town; and she filled the office with such pertinacity and loud iteration, that the Imperial Ghibelline faction turned her and her parents out of the city. In subsequent wanderings and misery, Rosa dreamed a dream that enabled her to declare that something was at hand which would bring much joy to the Guelfs and the orthodox generally. As the Emperor died soon after, Rosa was recognized as a prophet, but not

universally. One woman mocked her pretensions, but Rosa offered to justify them by fasting for three weeks, and defying the Ghibelline woman to do likewise. She proved her pretensions by the ordeal of fire. "She jumped into the midst of the flames, and ran about in them, and came forth unharmed." Nevertheless the Poor Clares of Viterbo refused to give her an asylum in their convent! "I know well enough your reason," said Rosa, "you do not care to have me in your house; you despise me. However, I will tell you this: although you reject me living, you will be eager enough to get me dead!" Rosa died about fifteen years of age. The Poor Clares did not manifest the foretold eagerness, and it was not till she appeared in a vision to Pope Alexander IV. that, in obedience to that Pontiff's order, those sisters took into their church the body that had been previously buried at Podio. About two centuries later she was canonized at the request of the people of Viterbo, where her body (still, it is said, free from corruption) is being looked upon to-day with the homage of awe and affection. The story of Rosa, told without comment, is one of many hundreds narrated with great effect in these most readable volumes.

Perhaps the spirit in which this work is written may be best illustrated by comparing it with that of a bygone author, and also that of a living man who was once a member of the same Church as Mr. Baring-Gould. Treating of the Assumption of the Virgin, Alban Butler narrates the legend connected therewith; but it is not easy to make out whether he believes the legend or not. Cardinal Manning, on the other hand, has delivered his own view of the question, of which we make a passing note, as we find it reported in the newspapers. Preaching on this subject, on the festival of the Assumption, "Cardinal Manning described the death of the Virgin, and the disappearance of her body from the grave on the third day—the growth of flowers, the melody of angelic strains, and the fragrance, not of earth, testifying to the mystery and glory of her assumption. The Cardinal said that these things were written in the heart of the Church, the *true Scripture*. The word written by the Holy Ghost was *only a part of the Word*, but the heart of the Church was written within and without by the same Spirit; and the Church had thus been taught to believe that Mary the Mother of God was assumed to the glory of God, not in soul alone, as the saints also were, but in body also; so that she was now on the right hand of her Son, as He was on the right hand of His Father. He then proceeded to adduce various reasons for the belief in the doctrine of the Assumption—reasons which, he said, were so convincing, that he could not understand how any man, with the faith of a Christian, could hesitate to believe with entire faith the glory of blessed

Mary." Mr. Baring-Gould simply says, "The natural instinct of the human heart proclaims the Assumption"; but he adds, "It is unnecessary to give the legend of the death of the Virgin Mary, her burial by the Apostles, and their discovery, on opening the tomb, that it was filled with lilies and roses, but that the body of Mary was gone,—as it is a mere legend."

BURTON BARONETCY.—Mrs. Richard Burton, wife of the celebrated traveller, Capt. Burton, who is now Consul at Trieste, writes as follows:—"You were so good as to publish on June 26 a note from me which wound up with the following letter, which I had just received:

"Madam,—There is an old baronetcy in the Burton family to which you belong, dating from the reign of Edward III. (*sic*). I rather believe *now* in *abeyance*, which it was thought Admiral Ryder Burton would have taken up, and which after his death can then be taken up by your branch of the family. All particulars you will find by searching the Herald's Office; but I am positive my information is correct.—From one who read your letter in "N. & Q."

"I immediately applied to the College of Heralds, who after due search had the kindness and courtesy to forward me the following information:—'There was a baronetcy in a family of Burton. The first was Sir Thomas Burton, Knight, of Stokestone, Leicestershire, created, July 22, 1622, a baronet by King James I. Sir Charles was the last baronet. He appears to have been in great distress, a prisoner for debt in 1710. We have details of his career up to 1712. He is supposed to have died without issue, when the title became extinct—at least nobody has claimed it since. If your husband can prove his descent from a younger son of any of the baronets he would have a right to the title.' I now have the few years to fill up between 1712 and the birth of my husband's grandfather, which must have been about 1750. I ask anybody who can, whether members of the family or not, to help me to do this, and to prove that the Rev. Edward Burton, Rector of Tuam, in Galway, my husband's grandfather (who came from Shap, in Westmorland, with his brother, Bishop Burton, of Tuam), was descended from any of the sons of any of the baronets above named. ISABEL BURTON."

[Replies to be addressed to Mrs. Richard Burton, 14, Montagu Place, Montagu Square.]

MR. R. W. DIXON, our old correspondent, writes us that he has (after many drawbacks, consequent upon impaired health, which has prevented continuous literary application) succeeded in compiling pedigrees, which, under the title of "Dixon Genealogies, by a F.R.Hist.S.," he hopes soon to place in his printer's hands. He trusts that although he has not been able to avail himself of original sources of information, the services kindly and courteously rendered by readers of "N. & Q."—strikingly showing the value of the intercommunication it affords—will be found, when published, to be accurate and trustworthy.

THE *Journal of the National Indian Association* (H. S. King), in an article on "Indian Agriculture," has the following curious bit of intelligence:—"We regard it as a good omen for India that a young Bengalee gentleman should have abandoned his studies in the metropolis to devote himself to farming in Scotland, and that he should even feel a pride in adopting for a time the fusian jacket of a British workman to learn practically the

use of agricultural implements. We trust that his example will be followed by many."

AUTHORS AND QUOTATIONS WANTED (5<sup>th</sup> S. IV. 180).—

"And when with envy Time transported

Shall think to rob us of our joys,

You'll in your girls again be courted,

And I'll go wooing in my boys,"

by John Gilbert Cooper (1723-1769), the last stanza of a poem beginning, "Away! let nought to love displeasing."

JONATHAN BOCHIKER.

REV. C. F. S. WARREN says the lines may be seen in Percy's *Peticks* (i. 326, edit. 1777), and in Abp. Trench's *Household Poetry*.

### Notices to Correspondents.

WITH regard to various communications constantly made to "N. & Q.," it is desirable that our correspondents, when obtaining information from ordinary books of reference, should give the title of the work. As a rule, we consider that querists have exhausted all such sources.

GIBBALTAR has misunderstood Gibbon's words in the advertisement to the first octavo edition of *The Decline and Fall* (1783). After naming various authors of the lives of august emperors, "from Hadrian to the sons of Carus," he adds that he has, for the most part, quoted them without distinction, under the general and well-known title of the "Augustan History." The six authors named by Gibbon wrote Latin histories of various emperors, of which only fragments remain, and those authors are well known by the title of "Historiæ Augustæ Scriptores."

E. R.—As correspondents alone are responsible for what they write, the utmost limit is allowed them in "N. & Q.," particularly when the contribution is signed by a well-known and honoured name; but E. R.'s opinions on "ster" are outside all limit, and, even as a joke, are unseatable.

MR. JAMES HOGG, *it proposes* to "A Book on Dyeing" (5<sup>th</sup> S. IV. 169), refers the querist to *A Manual of Dyeing and Dyeing Receipts*. London, Charles Griffin & Co., 1875.

C. A. W. will probably find the information he requires by means of books published by Mr. Churchill, the medical publisher.

W. W. Y.—The allusion is to the three feathers, the crest of the Prince of Wales, who is Duke of Cornwall.

WAT. C.—*Shaughraun* is Irish for an "outcast," or "vagabond."

H. H. (Clapham).—See Scott's *Annals of Geierstein*.

W. WING.—Forwarded to MR. THOMAS.

GEORGIUS.—Jacobean.

ERRATUM.—"FAREWELL FAMILY" (p. 173.).—For "South Pemberton," read *South Petherton*; and for "Varty," read *Yarty*.

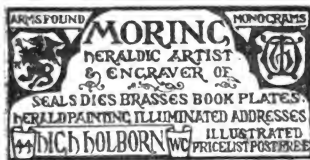
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To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.





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## Notes.

## A LIST OF WORKS ON SWORD PLAY.

In no way can we be more pleasantly persuaded (after Oliver Wendell Holmes) that old books are of the world's youth, and that new books are the fruit of the world's age, than by examining a series of works on a particular subject in the order of their publication. By so doing, we are led to see and to wonder at the exceeding difficulty with which experimental truths are grasped, and the way in which habits, regardless of their worth, hold sway, with a conservatism that is almost akin to obstinacy.

Of the nearly two hundred writers on the art of sword play, some fourteen wrote during the sixteenth century, six writing in Italian, three in French, two in German, one in Spanish, and two in English; the Italians being the first to break ground on the subject, the others following in the order in which I have placed their names above. The earliest work I am able to find in English is a translation from the Italian.

The British Museum Library, to which I am much indebted, contains some eighty works, representing about sixty authors; these are distinguished in the list by the letter M following the entry. Similarly those in the Bodleian Library

are distinguished by a letter B. Those with the letter F, I have seen copies of privately. Thus the letters M, B, F, distinguish those entries the accuracy of which I am responsible for; the others are taken from various sources, and their accuracy in all cases cannot be vouched for; the chief of the sources from which they are drawn are the works of H. F. Rumpf, M. d'Ayala, A. von Witzleben, A. J. J. Possellier, A. von Seelhorst, and J. A. L. Werner.

Judging from the works which I have seen, many are historically of great interest, but for the knowledge of sword play not more than a dozen are worth reading, and not one surpasses the admirable treatise of Archibald MacLaren.

I found the separation of the works on the thrusting sword from those on the cutting sword impracticable, the two arts being so commonly treated of in the same work. The reason for this connexion is not very apparent.

1531. Di Antonio Manciolino, Bolognese se opera nova, dove li sono tutti li documenti & vantaggi che si ponno havere nel mestier de l'armi d'ogni sorte novamente corretta & stampata MXXXI. (Impresso in Venetia per Nicolo d'Aristotile detto Zoppino.) 8vo, 64 folios. Paris, 1533. La noble science des joueurs d'espée. Paris, 1533. 4to. [This date may be a misprint for 1535.]

1536. Opera nova de Achille Marozzo, Bolognese. . . . On folio i, reverse:—Opera nova chiamata duello, ovvero fiore dell'armi de singulari abbatimctri offensivi & difensivi. . . . On folio 148:—Mutine. . . . Antonio Bergolese. . . . MDCXXVII. 4to., folios vii-118; 83 engs. with the text, some in duplicate. M.

1538. La noble science des jours despees. Imprime en la ville daivers par moy Guillaume Vorsterman demourant a la Lycorne dor. Lan mil cinq cens et xxxviii. Nine sheets, 4to.; signatures (A) B to I. 33 wood engravings (from 14 whole-page and 12 half-page blocks), and a tail-piece, printed with the text. The text reads from the bottom of the page upwards. M.

1540 (?). Opera nova de Achille Marozzo Bolognese. . . . On folio i:—Opera nova chiamata duello ovvero fiore dell'armi de singulari abbatimctri offensivi & difensivi. . . . (Modena, 1540 ?). 4to., folios iv-131; 83 engs. with the text, some in duplicate. M.

1550. Opera nova di Achille Marozzo, Bolognese. . . . On folio i, reverse:—Opera nova chiamata duello ovvero fiore dell'armi de singulari abbatimctri offensivi & difensivi. . . . On folio 148:—Stampata in Venetia per Gioiue Padovano. Ad instantia de Marchior Sessa, MDC. 4to., folios viii-148; 83 engs. with text, some in duplicate. M.

1553. Trattato di scientia d'arme [in two parts], con un dialogo di filosofia di Camillo Agrippa, Milanese. In Roma per Antonio Blado stampadore apostolico, MDLIII. . . . 4to., folios iii-71; plate; portrait and 55 engs. (mostly of nude figures) with the text. M.

1558. Fechtkunst, der ritterlich männliche kunst und handarbeit fechtens und kimpfens. Frankfurt, 1558. [This may be a misprint for 1553.]

1568. Di M. Camillo Agrippa. Trattato di scientia d'arme [in two parts] et un dialogo in detta materia. . . . In Venetia appresso Antonio Pinargenti, MDLXVIII. 4to., pp. viii-112; engs. on 37 pages. With dedication of this edition and illustrations by Giulio Fontana. Title (with portrait) engrvd. M.

Arte dell'armi di Achille Marozzo Bolognese. . . . On page 1:—Opera nova chiamata duello, ovvero fiore dell'armi de singulari abbatimctri offensivi & difensivi.

... In Venetia appresso Antonio Pinargenti. MDLXVIII. 4to., pp. xii-196; engs. on 25 pages. M.

1569. Jeronimo de Carranza. De la filosofia de las armas, de su destreza, y de la agresion y defension Christiana. Luciferi fano (vulgo Sanlucar). 1569. 4to.

1570. Ragione di adoprare sicuramente l'arme si da offesa, come di difesa. ... Di Giacomo di Grassi. ... In Venetia, appresso Giordano Ziletti, & compagni, MDLXX. 4to., pp. vi-152; engd. port.; 21 engs. with text. M., B.

Gründliche beschreibung der freyen ritterlichen und adelichen kunst des fechtens ... Durch Joachim Meyer. ... Strassburg, 1570. 4to. B.

1572. Dell' arte di scrimia. Libri tre. Di M. Giovanetti dall' Agocchie, Bolognese. Ne' quali brevemente si tratta, dell' arte dello schermire, della giostra, dell' ordinario battaglio. ... In Venetia, Appresso Giulio Tamborino, MDLXXII. 4to., pp. iv-80. M.

1573. Traicté contenant les secrets du premier livre sur l'espée seule. ... Composé par Henry de Saint-Didier. ... Paris, Jean Mettayer, 1573. 4to. B.

1575. Viggiani (Angelo), *del Montone*. Lo schermo, del quale si discorre intorno all' eccellenza dell' armi, e delle lettere. Venetia, 1575. 4to. B.

1582. De la filosofia de las armas de su destreza, y de la agresion y defension Christiana. Jeronimo de Carranza. En Lisboa, de Barrameda, 1582. 4to.

1588. Trattato dello schermo d' Angelo Viazani [i. e. Viggiani]. ... In Bologna per Gio. Rossi, MDLXXXVIII. 4to., folios xvi-84 (9); portrait and 9 other engs. with text. M., B. This is probably the edition printed at Venice, 1575 (9), with a new title-page and dedication by Zacharia Cavalcalbo.

Die ritterliche, manliche fechtkunst, und handarbeit des fechtens und kämpfens. Frankfurt, 1588. 4to. [This may be a misprint for 1558.]

1594. True arte of defence. ... Englished from the Italian [of Giacomo di Grassi] by J. G. Gent. London, 1594. 4to. By R. Tottel; with cuts. Thomas Churchyard appears to have been the publisher. B.

1595. Vincentio Saviolo his practice. In two bookes. The first intreating the use of the rapier and dagger. The second, of honor and honorable quarrels. ... At London, printed for William Mattes. ... 1595. 4to., 152 leaves. B.

1599. Paradoxes of defence, wherein is proved the true grounds of fight to be in the short and ancient weapons. ... By George Silver. ... London, printed for Edward Blount, 1599. 4to., pp. x-72. M., B.

1600. Gründliche beschreibung der freyen ritterlichen und adelichen kunst des fechtens ... Durch Joachim Meyer. ... Getruckt zu Augsburg, bey Michael Manger, in verlegung Eliae Willers. Anno mdc. Obl. 4to., folios viii-64-i-107-47. 72 or 73 full-page woodcuts. M.

Libro de las grandezas de la espada. ... Compuesto por D. Luys Pacheco de Narvaez. ... En Madrid, por los herederos de Juan Iñiguez de Lequerica, Año 1600. ... 8vo., folios xxiv-328. More than 150 engs. of positions of swords with the text. M., B.

1601. Capoferro (Ridolfo) *da Cagli*. Gran simulacro dell' arte della scherma. Siena, 1601. [This may be a misprint for 1610.]

Doccionini (Marco) *da Firenze*. Trattato in materia di scherma. Firenze, 1601, per Michelangelo Sermartelli.

1604. Di M. Camillo Agrippa. Trattato di scienza d'arme [in two parts] et un dialogo in detta materia. ... In Venetia, appresso Roberto Meglietti, anno 1604. 4to., folios iv-71; engs. on 52 pages; title (with portrait) engraved. M., B.

1606. Scienza e pratica d'arme, di Salvator Fabris, divisa in due libri. Nel primo, si dimostra le subtilità

sopra le quali è fondata la professione. Nel secondo, alcune ragioni non più da altri intese. ... 1606. Copenhagen. Henrico Walthrich. Folio, pp. iv-260; engraved second title; plate, port. of Christiano IV.; 189 engs., mostly of nude figures, and port. of author amongst the text. M.

Scola, overo teatro, nel quale sono rappresentate diverse maniere, e modi di parare, e di ferire di spada sola, e di spada e pugnale. ... Di Nicoletto Giganti, Vinitiano. ... In Venetia, appresso Gio. Antonio & Giacomo de Francesci, mdcvi. Obl. 4to., pp. xvi-96; portrait and 42 engs., mostly of nude figures, amongst text. M.

1608. Giganti (Nicoletto). Scola, overo teatro, nel quale, &c. Venegia, 1608.

Pacheco de Narvaez (Luis). Cien conclusiones, o formas de saber de la verdadera destreza fundada en ciencia, y diez y ocho contradiciones alas de la comun. Matriti apud Ludovicum Sanchez, anno 1608. Folio.

1610. Traité ou instruction pour tirer des armes, de l'excellent scribeur Hyeronime Calvacabo, Bolognois, avec un discours pour tirer de l'épée seule fait par le défunt Patenostrier, de Rome; traduit de l'Italien en François, par le seigneur de Villamont. Rouen, 1610.

Gran simulacro dell' arte e dell' uso della scherma di Ridolfo Capo Ferro *da Cagli*. Siena, 1610. Obl. 4to.; 43 figs. by Rafaelo Sciaminosi. [This may be a misprint for 1601.]

Joach. Koppen. Diskurs von der fechtkunst. Magdeburg, 1610. Folio.

1611. Ein neu künstlich fechtbuch im rapier, zum fechten und balgen, &c., durch Mich. Hundt. Leipzig, 1611. 4to.

1612. Calvacabo's fechtbuch. Jena, 1612. 4to.

Pacheco de Narvaez (Luis). ... Compendio de la filosofia y destreza de las armas de Geronimo Carranza. Matriti apud Ludovicum Sanchez, 1612.

1615. Arte dell' arme, di Achille Marozzo. Venice or Verona, 1615. 4to.

1616. Neu künstlich fechtbuch, &c. Von Sebastian Heusler, Kriegsmann und Freyfechter zu Nürnberg. 1616. 4to.

1618. Pacheco de Narvaez (Luis). Carta al duque de Cea, diciendole su parecer acerca del libro de Geronimo de Carranza, de Madrid en quatro de Mayo de mdcxviii. 8vo.

1619. Des kunstreichen und weiterbüßenden fechtmeisters Salvator Fabris Italiänische fechtkunst. ... Leiden, bey Isaac Elzevier. Anno clocloxxi. Folio, pp. viii-196; 192 engs. of nude swordsmen amongst the text. M.

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(To be continued.)

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Miss Letitia Matilda Hawkins, daughter of Sir John Hawkins, who wrote the history of music, and was one of the biographers of Dr. Johnson, published in 1822 a volume of anecdotes (followed by two more volumes in 1824), in which, in a rather long note, she gives an account of a visit she made to Stratford in 1819. A list of the relics shown fifty-six years ago is not without interest, and as Miss Hawkins, who was a literary lady, and had been brought up with highly-educated people, says nothing indicating a doubt as to the genuine-

ness of any of the articles exhibited, we may fairly assume that the visitors of that time were content to regard them with becoming reverence; more remarkable still is the circumstance that the room shown as that in which Shakespeare died causes no remark, as though custodian and visitors were alike in ignorance with respect to New Place. After stating that "Shakespeare's house is a little old butcher's shop of the lowest description," we are led up "a very bad staircase to two rooms, the front one that in which Shakespeare was born and died." The "various articles of Shakespeare's property" comprise—

"His chair in the chimney-corner; the matchlock with which he shot the deer; his Toledo and walking stick, which seemed of vine, and was elegant in its form; a small bugle horn; his reading glass; the bench and table near his bedside where he wrote; the glass out of which he drank without rising in his bed in his last illness; a cup and basin; his christening bowl; his child's chair; a superb table cover, embroidered with gold, given him by Queen Elizabeth; his easy-chair; his bed complete; the images that seem to have been posts, and four panels of a triangular form which appear to have made a half tester, though no longer part of the bedstead; his lantern; his coffer, with some money; his pencil-case; his wife's shoe; a bolt taken from the door of the room; a portrait of him put together from fragments by Dr. Stort, Bishop of Kilala. . . . The articles of property belong by bequest and inheritance to a female descendant originally of the name of Hart, but by marriage Hornby; but the house, with that at the next door, both originally the property of the Shakespeare family, has been sold, and Mrs. Hornby, who is the widow of a butcher and has two children, is at the mercy of the purchaser, who has raised her rent from 10*l.* to 20*l.*, and now, seeing a great resort of visitors, threatens to demand 40*l.* a year. . . . I asked the woman what she made by the donations, but she was too prudent to tell me. She said she had only 6*l.* a year beside what she made in this way. This Mrs. Hornby, a very decent nurse-like woman in her exterior, appears very singular in mind. She writes and prints plays and verses of her own composition. From the newspapers she has made a tragedy of the battle of Waterloo, the queerest thing imaginable; . . . but her innocent conceit is the most curious circumstance of her character—she talks of her performances with wondrous approbation. . . . Speaking of her children she called them 'the little Shakespeares,' adding 'we call them all Shakespeares.'"—*Anecdotes*, 1822, vol. i. p. 29.

The "works" of Mary Hornby are not, I should suppose, commonly to be met with. I have a small volume of 24 pp., 12mo., entitled:—

"Extemporary | verses | written at the | birth place | of | Shakespeare | at | Stratford upon Avon | by people of Genius | to which is added | a brief history of the immortal | Bard and family | with a discourse on | natural and moral philosophy | by | Mary Hornby | third edition | price one shilling."

There is no date, but a notice at the end that the play of the *Battle of Waterloo* will be ready for delivery at beginning of December, 1818, sufficiently indicates the time of publication. The sale was probably limited to such visitors to the house as could be induced to purchase a copy.

Mrs. Hornby thus accounts for the position she occupied:—

"Thomas Hart lived in the house where Shakespeare was born, which was given to him and tied to his wife and her heirs after the death of his wife. He requested Thomas Hornby, a relation by marriage, to take the remains of the relics belonging to Shakespeare, and rent the house where Shakespeare was born, and take the things by valuation. Valued by Thomas Taylor, Auctioneer, Stratford, May 20, 1793. He lived there till his death, and his widow lives there still.—M. Hornby."

It is to be regretted that the valuation is not appended. Is it possible that the books of Thomas Taylor still exist, and that a copy of the contents of the house and the prices may yet be obtained? The subject may, perhaps, justify offering a "taste of the quality" of Mrs. Hornby's poetical powers:

"*A An Invitation to Shakespeare's Spring, by M. H.*

Come, drink of the fountain where Shakespeare was born,

Like me shed a tear that from earth he was torn,  
Yet his name will outlive all the tyrants of earth,  
All princes and heroes that ever had birth,  
For tyrants and princes and heroes at best  
By man are evaded, by man are oppressed;  
With them nature's beauties incessant are marr'd—  
While the poet loves nature, 'tis God makes the bard."

The sentiment that tyrants are oppressed by man has at least the merit of novelty.

Shakespeare, however, was not Mary Hornby's only object of worship. She has some lines upon the Duke of Wellington which commence thus:—

"Our country mansion, situate on high,  
With various objects gain a victory;  
Come then the joy, why should we idle stray!  
He has gained the advantage of the headstrong day."

From this specimen some notion may be formed of the author's powers for producing a play upon the subject of the battle of Waterloo. The death of the Princess Charlotte was the occasion of further inspiration, by a few lines from which I shall close these already, I fear, too long extracts:

"To our late princes we honour ought to pay,  
She possessed great talents, and showed them in her day;  
Her goodness will shine for ever and ever bright,  
In whom the prince he took great delight."

In concluding this account of the relics shown at Stratford-upon-Avon in 1819, and of the keeper of them, I would inquire whether anything is known of the portrait of Shakespeare, said to have been put together from fragments by Dr. Stort.

CHARLES WYLIE.

WIFE-BEATING IN 1580.—In these wife-beating days, when there are so many disputes about the remedy for the evil, it may be of interest to reprint Thomas Lupton's cure as practised in the island of *Maugun* (Nusquam), and reported by *Omen* (Nemo) in the dialogue between him and *Siquila* (Aliquis) in 1580. The wife-beater is

brought before the judge, who, after reproaching him, proceeds thus :—

"And because thou hast followed Christes sayings, and the Kings commandment so wel (which is, *Do as you would be done vnto*), it is meete to do vnto thee as thou hast done. Therefore, I decree and iudge here, that as thou haste vsed thy wife, so shalte thou be vsed, that is, thou shalte be tyed faste to a poste, and foure of the stoutest wyues that dwell next vnto thee, and are moste angrye wyth thee for grynng suche an euill example to their husbands to vse them so, shal beate thee with foure good cudgelles, vntill thou be as well beaten as thou haste beaten thy wyfe. And thys shal be done immediately in my presence, for I will not departe hence vntill I see this my iudgement fully executed." And then presently there was a post sette yppe purposely therfore, and the cruell husband was faste tyed thereto, and four of the said stoutest wyues came with strong cudgels, by the Rulers commandment, and did beate him lustily, that he cryed out again. And one of the wyues said to him: 'sirra, *Do as you would be done vnto*, and therewith rehent him such a blow that made him to shrinke: an other of them said, 'if strokes be good for your wife, they are good for you,' and then she gaue him suche a stroke that she made hys sides ake: the thirde woman (not forgetting her turne) spake not so lowe but that one might well heare hir, saying, 'Is it good bentng?' and then she reacheed him suche a remant, that he had a cause to remember hir: and the fourth woman, for feare of forgetting, so swinged him about the shoulders, that hee couched hir little thanks, saying: 'As you like this, my friende, beate your wife againe.' And when the Ruler saw that he was thoroughly and wel beaten, he caused him to be lewsed from the post, and saide vnto him, 'Now go your wayes home, and see that you suffer the rest of oure iudgement to be performed vntill you haue learned what is the dutee of a husband, and howe to behaue your selfe, and vsu your wife: and I truste you will remember this lesson: *Do as you would be done vnto*.' And then the Ruler departed, the beaten man sorrowed, al husbands feared, and the wyues much reioyced: and I neuer heard since, that any man in our Country did beate his wife."

Lupton uses *Ailgna* for *Anglia*, England, before Stubbs, but his *Sirgula* is not half so interesting as Stubbs's *Anatomic of Abuse*.

F. J. FURNIVALL.

UNLUCKY ETYMOLOGIES.—A notion seems to prevail, even among the learned, that the southern division of Lincolnshire is called "Holland" either as a colony of, or by imitation, or from some less definite connexion with, the province of the Netherlands of the same name. But the truth is that they are two different names, that have been reduced to the same form by the friction of time,—a frequent process, of which guessers should beware. From the tenth century (at latest) downwards the Lincolnshire district was written "Hoyland" (*Monasticon Angl.*, Croyland, No. xi.; *Cod. Dipl.*, Nos. 420, 984), and it seems that Gaimar wrote it "Hoiland." If the continental name existed at all at the same time, it seems to have had the very different form of "Holtland" (*Spruner*, Nos. 12 and 13).

Another unlucky shot is ventured, that the surname "Devenish" is the adjective of the Eng-

lish county of Devon. Not to say that we should, in that case, expect to find it "Devonish," Devenish is most prevalent in Ireland, and more likely hails from an island of that name in Lough Erne, distinguished by a round tower, and well-known to steinboat passengers as "Holy Island."

THOMAS KERSLAKE.

Bristol.

PARALLELS OF THOUGHT IN THE SAME AUTHORS.—1. From Edmund Spenser :—

"The Chian Peincter, when he was requirde

To pourtrait Venus in her perfect heur,

To make his worke more absolute, desirde

Of all the fairest Maides to have the view.

Much more me needs (to draw the semblant tiew

Of Beauties Queene, the worlds sole wonderment)

To sharpe my sence with sundry Beauties view,

And steale from each some part of ornament.

If all the world to seeke I overwent,

A fairer crew yet no where could I see

Then that brave Court doth to mine eye present.

That the worlds pride seemes gathered there to bee.

Of each a part I stole by cunning thefts:

Forgive it me, fair Dames, sith lesse ye have not left."

*Sonnet addressed to all the gracions and beautifull*

*Ladies in the Court.*

"All which who so dare think for to enchance,

Him needeth sure a golden pen, I weene,

To tell the future of each goodly face.

For since the day that they created beene,

No many heavenly faces were not scene

Assembled in one place: ne he that thought

For Chian folke to pourtrait Beauties queene,

By view of all the fairest to him brought.

So many fair did see as here he might have sought."

*R. Queene*, b. iv. c. v. stanza 12.

2. From Shakspeare :—

"Her tongue will not obey her heart, nor can

Her heart inform her tongue; the swan's down feather

That stands upon the swell at the full of tide,

And neither way inclines."

*Antony and Cleopatra*, Act iii. sc. 2.

Northumberland says, in *Henry IV.*, Part II. :—

"'Tis with my mind

As with the tide swell'd up unto its height,

That makes a still stand, running neither way."

3. The similarity at first in the following may not be so striking, but I think a careful consideration of the two passages will show that the same thought is expressed :—

"Now he'll outstare the lightning. To be furious

Is to be frightened out of fear, and in that mood

The dove will peck the estridge; and I see still

A diminution in our captain's brain

Restores his heart. When valour preys on reason,

It eats the sword it fights with."

*Antony and Cleopatra*.  
Now let us hear Macbeth when he was furiously

"frighted out of fear" :—

"I have almost forgot the taste of fear;

The time has been my senses would have quail'd

To hear a night shriek, and my fell of hair

Would at a dismal treatise rouse, and stir

As life were in't. I have sup'd full with horrors;

Direness, familiar to my slaughterous thoughts,

Cannot once start me."

DAVID WOTHERSPOON.



**A NONAGENARIAN.**—In the *Statistical and Financial Statement of the Glanford Brigg Union*, for the half-year ending March 31, 1875, occurs in the list of out-door paupers in the parish of Messingham, the name of "Sharpe, Esther, age 100." I entertained great doubts as to the accuracy of this entry, and therefore caused inquiries to be made of the pauper herself. She is of opinion that she is more than 100; believes, in fact, that she was born in 1773. She says she was born and baptized at Corringham, near Gainsborough, and that her father's name was John Abraham. The Rev. George Dodds, D.D., the Vicar of Corringham, has most kindly consulted the register of that parish for me, and finds, under 1781, the entry, "Esther d<sup>r</sup> of John & Eleanor Abrams baptised." As there is no ground for assuming that in Esther's case the ordinary custom of christening a baby when about a month old was departed from, we may safely assume that her true age is 94, or, at the most, 95.

These facts are worth recording; for if the mistake be not corrected now, the records of the Glanford Brigg Union will in future days be quoted in support of what is evidently a mistake.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**INDIA AND THE EAST.**—When Dr. Claudius Buchanan returned from India and the East, he proposed prizes for works on the Civilization of the East to the universities of the United Kingdom. Compositions were accordingly sent from all of these bodies except from Trinity College, Dublin, and the University of St. Andrews, in Scotland. The universities stand thus in Dr. Buchanan's list:—

"Cambridge.—1 Greek Ode, by G. Prym; 2 Poems in English, by Charles Grant, Esq., and the Rev. F. Wrangham; 2 Dissertations; 1 Essay and 1 Review, by Messrs. Cockburn, Wrangham, Cunningham, and Chatfield.

"Glasgow.—1 Latin Poem, by A. MacArthur, and 1 Essay, by J. Mitchell.

"Edinburgh.—1 Latin and 1 English Poem, by Dr. T. Brown (the eminent metaphysician), and 1 Dissertation, by Dr. T. Tennant, Chaplain in India.

"Aberdeen.—1 Latin Ode, by A. Adamson, and 1 Sketch of the State of British India, by Rev. J. Bryce.

"Oxford.—A Dissertation, by Rev. Hugh Pearson of St. John's Coll.

"Eton College sent a Greek Ode, by T. Rennell."

Gratuities were also presented to two preachers at Cambridge, and two at Oxford, for their sermons on the subject. Dr. Buchanan was a member of the University of Cambridge. These memoranda may possess some interest at the present time, when the Prince of Wales is about to visit India.

J. MACRAY.

**SINGULAR INSTANCE OF THE LONG CONTINUANCE OF A NICKNAME.**—From a vulgar corruption of "Le culte en difficulté" the ancient motto of the Harrisons of Great Plumstead in Norfolk,

arose the well-remembered sobriquet of the family, first given to one of its members, an officer, on his return from Flanders after the Peace of Ryswick in 1698. And notwithstanding the speedy alteration of the motto into "Virtus in arduis," the ridiculous appellation was applied from father to son in succession, down to a recent period. In allusion to this change of motto, John Harrison, an eccentric old gentleman, who died in the first decade of the present century, used to remark that his grandsire (the officer in question), having a decided objection to the cold infusion of the Chinese leaf, was cowardly led to lay claim to courage, for which he sacrificed his honour, and in the end found as much difficulty in one motto as in the other.

OCTOGENARIAN.

Unthanks Road, Norwich.

**JAPANESE FUNERAL CUSTOMS.**—In connexion with funeral rites, the following hints from a distant people are curious. They are translated from a Japanese document in A. B. Mitford's *Tales of Old Japan*, 1874, p. 380:—

"There are some authorities who select lucky days and hours and lucky places for burying the dead, but this is wrong; and when they talk about curses being brought upon posterity by not observing these auspicious seasons and places, they make a great mistake. It is a matter of course that an auspicious day must be chosen so far as avoiding wind and rain is concerned, that men may bury their dead without their minds being distracted; and it is important to choose a fitting cemetery, lest in after days the tomb should be damaged by rain, or by men walking over it, or by the place being turned into a field, or built upon. When invited to a friend's or neighbour's funeral, a man should avoid putting on smart clothes and dresses of ceremony; and when he follows the coffin he should not speak in a loud voice to the person next him, for that is very rude; and even should he have occasion to do so, he should avoid entering wine-shops or tea-houses on his return from the funeral."

JOSIAH MILLER, M.A.

**HEBER—THE MAN OF MANY LIBRARIES AND, LONG, MEMBER FOR THE UNIVERSITY OF OXFORD.**—

"He was a liberal and kindly man, and though, like Wolsey, he was unsatisfied in getting, yet, like him, in bestowing he was most princely. Many scholars and authors obtained the raw material for their labours from his transcendent stores. These, indeed, might be said less to be personal to himself than to be a feature in the literary geography of Europe. 'Some years ago,' says a writer in the *Gentleman's Magazine*, 'he built a new library at his house at Hodnet, which is said to be full. His residence at Pimlico, where he died, is filled, like Magliabechi's at Florence, with books, from the top to the bottom—every chair, every table, every passage, containing piles of erudition.'

"He had another house in York Street, leading to Great James's Street, Westminster, laden from the ground floor to the eaves with curious books. He had a library in the High Street, Oxford, an immense library at Paris, another at Antwerp, another at Brussels, another at Ghent, and at other places in the Low

Countries and in Germany."—*The Book-Hunter*, by John Hill Burton.

What a pity we had not a Prime Minister at the time of the sale of all these invaluable libraries, who, like Heber, was a lover of books, and would have prevented their dispersion by purchasing them for the nation! J. MACRAT.

SOME SLANG EXPRESSIONS ILLUSTRATED FROM THE ICELANDIC.—TO RILE—"It riled me," i. e., it vexed me. Cp. *hrella*, to distress.

TO DRUB—To give a good beating. Cp. *drepa*, to smite; Dan. *dræbe*; Ger. *treffen*.

A WIGGING—To give or get a wiggung. Cp. *vega*, to attack, to smite; A.-S. *Wig* = war.

THE GAB—"The gift of the gab." Cp. Dan. *gab* = mouth, throat, or gap; Icel. *Gabb* = mocking.

JAR—"A family jar" or quarrel. Cp. *Jag*, a squabble; *jaga*, to move to and fro (as a door on its hinges), to harp on one string, to squabble. Hence "The door is ajar."

LOGGERHEADS—"To be at loggerheads." Cp. *Lurpr*, a forelock; *taka i lurginn*, to take one by the forelock, by the ear. So Clesby. Vigfusson.

FUNK—"To be in a funk." Cp. *Funt*, a flame; Ger. *Funk*, a spark; in Walloon, *Fouk* = smoke, and metaphorically perturbation, fright; in *de fonk* = in, to be in a funk = in perturbatione esse. So Fr. *fumer* = to smoke, to be disturbed in mind.

A LARK—Sport, fun. Cp. *Leikr*, a game, play; A.-S. *Læc*; Dan. *Leg*; Sw. *Lek*. Qu.: May Blackleg be considered cognate, being a cheating gambler? also a *leg*, the slang for a fraud?

SHOT—Money due. Cp. *Skattr*, any taxes and dues; Dan. *Skat*; A.-S. *Scat*. Hence "Scot-free."

A SKIT—Scoffing remarks on a person. Cp. *Skíta*, a taunt.

A TYKE—A dog. Cp. *Tik*, a bitch.

A CHAP—A fine fellow. Qu.: Cp. *Kappi*, a man of valour, a champion; *Kapps-madr*, a man of energy; from *Kopp*, a contest; Ger. *Kampf*; Dan. *Kamp*?

A SPARK—A dandy. Cp. *Sprakki*, a cockcomb; Dan. *Sprader*. A. L. MAYHEW. Oxford.

AN OLD INSTITUTION.—Prof. Playfair, the Scottish savant, who died in 1819, relates the following story in a letter (unpublished) to a friend:—

"Lord Castlereagh is blamed for all the errors of the Congress. A very sensible man at Milan assured me that he knew with certainty that, when some deputies from the Italian States waited on Lord C. at Vienna, and spoke to him of the importance of a Constitution, he treated their request as absurd; and when they urged the advantages which England had derived from its Constitution, he assured them that they were in a mistake, that the Government would go on much better if

there was no Parliament, but it was an old institution of which it was not easy to get rid! I can hardly believe this news, but I am certain that the Italian deputies wrote home to that effect."

C.

TWO WAYS OF LOOKING AT A THING.—Carlyle's *French Revolution*, vol. i. p. 11:—

"Nevertheless, one still has partly a feeling with the lady Maréchale,—'Depend upon it, sir, God thinks twice before damning a man of that quality.'"

Compare with this the saying of Sir Godfrey Kneller, in Walpole's *Anecdotes of Painting*, p. 284, ed. 1872:—

"In the same strain he said to a low fellow whom he overheard cursing himself, 'God damn you! God may damn the Duke of Marlborough, and, perhaps, Sir Godfrey Kneller, but do you think he will take the trouble of damning such a scoundrel as you?'"

E. E. A.

COINAGE OF HALFPENNIES AND FARTHING.—Speaking of the important business transacted by Edward I. at Winchester, anno 1279, Milner says:—

"Whereas before this time no pieces of less value than pennies were struck, and these marked with a double cross on the reverse, by which means they might, when necessary, be broken into halfpennies and farthings; and whereas this mode of dividing the pieces gave occasion to great waste and frauds, the king now gave orders for the coining of halfpence and farthings, which was so great a novelty in the nation, that the prophecies of Merlin were ransacked in order to discover where he had foretold it."—Milner, *Hist. of Winchester*, 3rd edit., vol. i. p. 204.

S. W. T.

MAGNA CHARTA.—How hard a popular delusion is to kill is well illustrated by the following passage:—

"In the days of King John almost all the great barons assembled at Runnymede signed Magna Charta with their mark—a cross."—Stockdale's *Annals of Cartmel*, 1872, p. 59.

Everybody ought to know, by this time, that the barons did not *sign* the document at all, and that the king signed by affixing his *signum* or seal.

GLIS.

PARALLEL.—Isaiah ii. 4, Micah iv. 3, "They shall beat their swords into ploughshares." Martial has the same idea, *Epigram*, lib. xiv. 34:—

"Pax me certa ducis placidos curvavit in usus;  
Agricolæ nunc sum, militis antè fui."

EDMUND TEW, M.A.

BRAMPTON MANOR HOUSE.—The destruction of an old house of some historical note seems worthy of being recorded in "N. & Q." The Manor House at Brampton, the home of the Pepys family, and often mentioned in *Pepys's Memoirs*, is no more. It has been pulled down to make way for a modern mansion. In its decay it formed a very picturesque object on the old North Road. I

understand that a few portions of the old wood-work are to be preserved in the new house.

W. D. SWEETING.

Peterborough.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**HORNGARTH.**—In the *History of Whitby* mention is made of a Horngarth. It occurs in several of the charters by which land was held under the Abbot of Whitby, as in the following cases:—Benedict, with the consent of the Chapter, granted to William de Percy and his heirs, Dunsley with all its woods, lands, and waters, the same as his father previously held them, as a freehold inheritance on paying two marks for the same annually as the redemption of all service belonging thereto, except making up as much of the Horngarth as pertains to this land.

Again, A.D. 1232, Roger, Abbot of Whitby, granted by charter to Ranulf, son of Alan, and his heirs, between nine and ten acres of land at Sleights, with all that pertained to the land, to hold the same in exchange for his land in Sourby, paying 16d., and assisting once a year with a plough, and every autumn with a reaper, also making up so much of the Horngarth as belongs to one oxgang of land. Roger Burigan by his charter gave to Lord Roger, the Abbot of Whitby, and the convent there, one oxgang of land in Northfying, with a toft and a croft, and the buildings thereon, and engaged fully to perform the duty and service of the Horngarth, as also all other services belonging to that oxgang of land, viz., the ploughing and reaping every year, which he engages to do out of his other remaining farm called Ovenham, with a toft and a croft thereon.

The tenants of Sir Alexander Percy, when the Horngarth was to be made up, frequently took away from the abbot's forest more wood than was necessary, and then sold in the town what was spared, for which they had been several times prosecuted and fined. Then it was agreed that the abbot's officers should deliver to Alexander's tenants what wood they were to have, and be responsible for the deficiency, if there should be any, in the Horngarth. Then Percy's men demanded three days for making the Horngarth, and the time was fixed, A.D. 1300, to have it made up every year on Ascension Eve; previously it had been made at different seasons. What was this Horngarth? and was such service performed elsewhere?

RICHARD CRAVEN.

Victoria Square, Whitby.

### REVERENCE DONE TO THE SACRAMENT.—

"This sacrament of the Body and Blood of our Saviour Luther calls safely *venerabile et adorabile*, for certainly whatsoever that is which we see, that which we receive is to be adored, for we receive Christ. He is *Res sacramenti*, the forme, the essence, the substance, the soule of the sacrament. And *Sacramentum sine re sacramenti mors est*. To take the body and not the soule, the bread and not Christ, is death. But he that feels Christ in the receiving of the sacrament and will not bend his knee, would scarce bend his knee if he saw Him. The first of that royall family which thinks itselfe the greatest in Christendome at this day, the House of Autrich, had the first marks of their greatness, the Empire, brought into that House for a particular reverence done to the holy and blessed sacrament."—*Donne's LXXX. Sermons* (1640), p. 693.

What is the allusion in the concluding sentence of the above extract?

E. H. A.

[Rudolf von Habsburg, riding to his Swiss home, from hunting, came upon a priest carrying the sacrament to a sick man. The priest, on foot, was stopped by a river. Rudolf dismounted, set priest and "sacrament" on horseback, and led the steed by the rein to the sick man's house. He declined to take the horse again to daily use, but gave it to the priest for the service of the Church. Remembering this deed, Werner, Archbishop of Mainz, in 1273, procured the election of Rudolf as King of the Romans and Kaiser. Schiller has told the legend in one of the best of his ballads, "*Der Graf von Habsburg*." The popular historian Duller says the archiepiscopal electors procured the election of Rudolf on the ground that he was a humble Count who would further rather than oppose their purposes:—"Sie wünschten einen König welcher von Haus aus nicht so mächtig wäre, dass er sie in der Erweiterung ihrer landesherrlichen Gewalt etwa beschränken könnte."—*Geschichte des Deutschen Volkes*, p. 263.]

**COUNTERS IN GRAVES.**—The other day I had given me, by the sexton, a small brass coin, which he said had been dug up in the old churchyard on the top of Churchdown Hill whilst making a grave. I found it to be a Nuremberg token, in good condition, date about 1600 or so, and as the inscription on it is of the usual character, it is not worth describing; but having heard from a friend that it was formerly the custom of Roman Catholics to deposit money in the coffin with the corpse, I wish to ask whether this be so.

My friend, who is a physician, added the information, that the custom of placing money on the eyelids of a person just dead is of Roman Catholic origin. Now, there seems no reason why such custom may not have existed at any time; for it would appear that the money is simply used to serve the purpose of a weight to retain the closed lids until the *rigor mortis* supervenes. But as to any religious significance, anything like the *obolus* for the ferryman, I doubt. By the way, I may note that, on looking into the *Grecian Antiquities* of Lambert Bos, he says that two of these coins were said to be used by the Greeks, and refers to Aristophanes (the *Rana*, v. 140), where, perhaps, according to the scholiast Hemsterhus, *Ad Lucian*

*Dialog.*, p. 17, the dramatist indulges in poetical license rather than adheres to strict fact. Still, Juvenal, iii. 267, calls it *tricks*. We all know that many of our customs have a long pedigree, so that, without saying more on that point, I will put this and the query as to coins placed in coffins before your readers for any light they can throw upon these customs.

F. S.

Churchdown.

**IRELAND AND PHENICIA.**—In that remarkable book, *India in Greece; or, Truth in Mythology*, by E. Pococke, Esq., 1852, I find the following hypothesis, little short of assertion, wherein, after speaking of the ancestors of the Phenicians, Mr. Pococke proceeds: "Hence this people were styled Bhainikoi (Phainikoi) or the 'Hyas.'" He then adds this note:—

"P'Haien 'the Hyas,' plural of Hai. [Is this the source of the Hai clan?] P'Hainika, a derivative form, with the same meaning. The Hyas (P'Hainika, P'Hainicians) were the colonists of Ireland. Hence the quasi-identity of the Irish and Phenicians. The Irish are *Hi-Bernas*, *Hyas-tribes* (*berna*, a tribe), and their land *Hi-bernia*, Land of the Hyas tribes."

Hence we may infer that the name *Fenian* is an abbreviation of Phenician. At the end of that work is this announcement:—

"Shortly will be published, by the same Author, *The Early History of Great Britain; including the Settlement of the Afghan Tribe in Scotland, and the Hi-Bernas or Hyas Tribes in Ireland.*"

I now would ask whether this work was published. I cannot find it in the British Museum Library. Can any of your obliging correspondents inform me whether the author is living? if not, when he died?

T. Y—z.

[Mr. Ebenezer C. Pococke did not live to finish, if he ever really began, the work named above. He was the son of the inventor of kite carriages, and of the application of kites to boats, to accelerate their motion on the water. Mr. E. C. Pococke has been dead many years.]

**TRAVELLING ON THE CONTINENT IN THE FOURTEENTH CENTURY.**—I want to know how Chaucer got to Italy in 1372 and 1373. I assume that he crossed the Channel, and rode to Lombardy, his destination; but whether he took his horse over with him, and rode it all the way, or bought or hired one in France, and rode that all the way, or hired a post-horse between one town and another, I do not know. It has been suggested that his course was to Marseilles, and then by ship along the coast; but that I doubt. Will any one cite me instances to show the usual practice of early travellers on the Continent?

F. J. FURNIVALL.

**WILLIAM PENN'S TREATY WITH THE INDIANS.**—In what collection does the celebrated painting by Benjamin West of "William Penn's Treaty with the Indians" find a place, so well known from the fine engraving of it by John Hall, who

also engraved "The Battle of the Boyne" and "Oliver Cromwell Dissolving the Long Parliament," by the same artist? And was the late William Stuart, Esq., of Aldenham Abbey, in the county of Hertford, who died in 1874, descended in the female line from William Penn, his father, the Hon. William Stuart, Archbishop of Armagh, having married Sophia Margaret Juliana, daughter of Thomas Penn, Esq.? There used to be at Aldenham some interesting relics of the celebrated Quaker, and of his father, Admiral Penn; and I believe that Mr. Stuart received a pension from the Crown in consequence of some rights which had been surrendered by his great ancestor, the founder of Pennsylvania, William Penn.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**W. FERRERS, &c.**—I have in my possession a paper, being, in fact, a counsel's opinion, dated March 18, 1720, and signed "W. Ferrers, Bashall." Is anything known as to his reputation, legal position, &c.? In the same document occurs the name of Dr. John Sharp, Archbishop of York. I shall be glad to be informed of the date of his entrance on, and his avoidance of, that See.

A. E.

[Dr. John Sharp was Abp. of York from 1691 to 1714. He is said to have had influence enough with Queen Anne to prevent Swift having a bishopric. Sharp's son was Archdeacon of Northumberland. Of the Archdeacon's two sons, one was Prebendary of Durham, the other was the celebrated Granville Sharp. Granville was apprenticed to a linen-draper on Tower Hill. During his seven years he had four masters—a Quaker, a Presbyterian, a Roman Catholic, and one who was of no religion at all. Subsequently, Granville Sharp was for eighteen years clerk in the Ordnance Office, which he left rather than look the shipment of war material against the revolted colonies.]

**PORTRAITS OF SWIFT.**—Which are considered the most reliable of the portraits of Swift? There is a rough but vigorous etching of the Dean by B. Wilson, dated 1751, prefixed to the Earl of Orrery's *Remarks on the Life and Writings of Dr. Jonathan Swift, Dean of St. Patrick's, Dublin*, in a series of letters to his son, the Hon. Hamilton Boyle, published by George Faulkner in 1752. In what estimation is it held? As there is a life of the brilliant and eccentric author of *Gulliver* announced to appear shortly, from the pen of the biographer of Goldsmith and Dickens, it may be useful to elicit some information on the point.

O'C.

**THE LYNDHURST STIRRUP.**—All readers of guide books for Hampshire have been told about the so-called King William Rufus's stirrup, therefore I need not relate the legend here. I examined it last week as it hangs over the old fireplace in the Court hall, and I was completely disappointed. I believe it to be nothing more than a big old

stirrup of the time when great jack-boots were worn, say 1710, or thereabouts, which date appears on the leaden shoots of the gables outside the building.

I do not ask as to the truth of the legend; but I think that it is of very recent fabrication. Stewart Rose's *Red King* has the lines:—

"And still, in merry Lyndhurst's hall,  
Red William's stirrup decks the wall,  
Who lists the sight may see."

But in Warner's *Tour through the New Forest*, &c. (1789), no mention is made of the stirrup or its legend, nor can I find any earlier allusion to it. The era of Sir Walter Scott was very prolific in sham poetry and sham legend. Will searchers kindly oblige with a notice of any earlier printed reference to the stirrup and its story?

EDWARD KING.

[In Murray's *Handbook* the stirrup is said to be "probably not older than the reign of Henry VIII."]

THE EIGHTH CHAMPION.—I have rather a coarse tract, entitled "*The Life and Heroick Actions of the Eighth Champion of Christendom*," &c. By James Guthrie, Biographer," 8vo., 1759, with a frontispiece representing a person with stick uplifted chastising another he has collared and brought to his knees, subscribed "The Adventure of the Knight with his Taylor." In the margin, in a line with the author's name, is written "St Rob. Godschal." Jas. Guthrie, A.M., was at the period Ordinary of Newgate, and Sir R. Godschal mayor. Has my book reference to any incident in which they figure? J. O.

KENRICK: MASON.—What was the date, and who was the hero, of Kenrick's alliterative satire, published in his *Poems*, beginning:—

"As in the gutter struts the carrion crow,  
So stalks, in sable state, stiff, solemn, slow," &c.?

In Mason's *Heroic Epistle*, what is the allusion contained in the couplet:—

"See Jemmy Twitcher shambles, stop, stop thief!  
He's stol'n the Earl of Denbigh's handkerchief!"

Jemmy Twitcher, I suppose, is Lord Sandwich.

J. DE S.

ORIENTATION OF CHURCHES.—Why do the axes of many churches vary so widely from the true east? I know, of course, that they are said to point to the direction in which the sun rises on the day of the saint to whom they are dedicated; but this seems a far-fetched explanation. Whatever the reason, it cannot be ignorance of the true east, nor, in most cases, exigencies of site, since we often find such churches built on open level ground. The Ecclesiological (Cambridge Camden) Society published *The Orientator*, which, according to Bohn, is out of print. What is its nature?

ANDREANUS.

WILL-O'-THE-WISP.—Nothing is more common as an illustration than the Will-o'-the-wisp; but is it not extremely rare as a fact? I have never seen one, and have only met one person who believed he had. Can any of your correspondents tell me if a Will-o'-the-wisp can be found in England at the present time, and when, and where? H. A. B.

THE HUMMING-TOP.—Socrates has ably accounted for the hum of a gnat, *vide* Aristophanes' *Clouds*. A humming-top forcibly spun hums loudly for a short time; the sound gradually decreases, and then stops entirely. After a brief cessation it begins again. What is the cause? HERBERT RANDOLPH.

A GERMAN GRAMMAR.—I am anxious to obtain information of a German grammar or lesson-book published some time ago—say two years—in which the system pursued was based on the number of words having identical roots in the two languages, German and English—in fact, on strictly etymological principles. Do any of your correspondents know of the book or such a book?

H. H. M. B.

HERALDIC.—To what family do the following arms belong: Or, a lion passant gules; inf. sinister corner of the shield a dexter hand clenched, and couped at the wrist, gules; on a chief azure, three crosses patée of the field? They were first quartered, I think, by the Mallié family about one hundred years ago. Query, under what circumstances? S. BARTON-ECKETT.

"NAN-PANTON."—This is the name of a hill near Loughborough, on the border of Charnwood Forest, Leicester. What is its derivation?

HENRY C. LOFTS.

"ITE MISSA EST."—When were these words introduced into the Latin mass? who introduced them? and what is their meaning? They are generally translated "Go, you are dismissed." "It" is *go*, we all know; but how "*missa est*" comes to mean "you are dismissed," I am at a loss to understand. Is there an ellipsis, and is "*missa*" a noun or a participle? I shall be glad of any information on this subject. ORTHODOXUS.

INTERMENT OF BELLS.—We are told, in a note to Mr. E. B. Underhill's translation of T. J. van Bragt's *Martyrology of the . . . Baptists*, that if, in the Middle Ages, "a consecrated bell happened to get broken, it was interred in the church like a human body," ii. 13. What authority is there for this statement? K. P. D. E.

ADMIRAL SIR A. BERTIE, BART.—Can you furnish the names and other particulars of the four sisters of Admiral Sir Albemarle Bertie,

Bart., K.C.B., so created in 1812?—one married to — Naylor, Esq.; another, "Diana, married in Calcutta, in 1780, to Joseph Cator, merchant, afterwards of Beckenham." LINCOLNSHIRE.

YEOMAN OF THE WARDROBE.—Will some reader kindly supply me with the name of the successor of Thomas Dixon, who was appointed "Yeoman of the Wardrobe" to Queen Elizabeth in 1603, also the date of succession? R. W. DIXON.

Seaton Carew, West Hartlepool.

### Replies.

#### "LES SUPERCHERIES LITTÉRAIRES DÉVOILÉES."

(4th S. viii. 347, 412, 432, 489; ix. 21; xi. 125.)

Since I sent my last note, Nov. 25, 1871 (p. 432), to you on this work the inquiry has crept on slowly but surely. The *Supercheries* of Quérard being finished, the subscribers are now waiting with anxiety the completion of the third edition of Barbier's celebrated *Dictionnaire*. As the work has progressed through and in spite of the late war and siege of Paris, it is to be hoped that the same perseverance will see it to a successful end. I now have to note the following corrections:—

Vol. iii. col. 858. The title of a work called *Les Mystères de Londres*, par Sir Francis Trollope, is given. Sir Francis Trollope is a name assumed by Paul Féval.

A foot-note says that there is a writer, "English or American," named Francis Trollope, which is inexact. There is an English authoress named Frances Trollope, but there is no Francis, nor any author named Trollope with two p's. The name of "Trollope," as they put it, seems to give the French great trouble. A reference to our *Men of the Time* would have elucidated the matter.

In col. 992 f. occurs the following: "*Warren (Sam.) ps sous lequel ont été imprimés les premiers romans de Dickens.*" It is doubtful whether Mr. Samuel Warren or Dickens would have felt more offended at such a mistake as this. The editors of the *Supercheries* must, in their errata, cancel this article: especially when we refer to the statement about Boz, vol. i. col. 315 ("N. & Q." 4th S. viii. 348).

At col. 999 we find the *Memoirs of Harriette Wilson written (sic) by herself*, and we are told that this work was written by Thomas Little (not Thomas Moore, however, who wrote under that pseudonym). Can any of your readers give me any information of the above Thomas Little? Lowndes gives the *Memoirs*, and so does Allibone, but neither mentions Little. Harriette Wilson might have been the authoress. She is credited with the authorship of *Clara Gazul*, &c., in 1830, a work that of course should not be confused with

one of much the same title, by Prosper Mérimée. (See the *Supercheries*, vol. ii. col. 142.) I am unable to explain what could have induced two authors in the same year to adopt the name of Clara Gazul. Did the disreputable one adopt it from the reputable?

On col. 1001 d. we have what seems to me to be a mistaken interpretation of the pseudonym "Oldbook," which has been assumed by a French writer. I apprehend that it simply means if translated *vieux livre*. The editors, however, translate it by "*vieux bouquin*," or even, they intimate, something worse. I took *vieux bouquin* to mean old buck, and that alone, but on referring to the *French and English Dictionary* by Molé, Tanchitz, Jeune, 1847, I find *bouquin* means "old book" as well as "old buck." This leads me to ask whether "book" is synonymous with "buck" in English. However this may be, I think there can be no doubt that a person who takes the pseudonym of "Old book" means that and not "Old buck." This ends my notes on the *Supercheries*. I have observed a few "printers' errors" (poor printer!) in the English portion, and some little curiosities which make one regret the proof-sheets were not submitted to an English eye, but most of these any Englishman can himself correct. I have also a few corrections for Barbier's *Dictionnaire*, which I may have an opportunity of noting.

I have been struck with the persistent manner in which all, or nearly all, the English names have been more or less turned into French, a most unwarrantable practice, but more especially so for bibliographers. A learned French author, Adrien Baillet, in his *Auteurs Déguisez*, published in Paris in 1690, countenanced and even approved this vicious practice, and this has probably been an authority and excuse ever since. If we follow their example, Gustave Brunet would become Gustavus Brunnett; Pierre Janet, Peter; and Olivier Barbier, Oliver Barber.

I may here observe the great improvement in the bibliography of the *Supercheries* under M. Brunet's auspices. Quérard and all the other bibliographers of his time had very loose notions of scientific bibliography as distinguished from what I may call literary men's bibliography.

The improvement applies still more to M. Barbier's *Dictionnaire*, which has much improved since the first edition. As an example, the reader can refer to No. 410, in the edition of 1806. It is the above-quoted work, Baillet's *Auteurs Déguisez*. The improvement in the manner of cataloguing in the third edition of 1872, col. 320 e., is seen in the greater correctness with which the title, &c., is given, and the addition of the collation. Though in the collation there is a little point I should like to notice. It is this. Baillet's work is, to all intents and purposes, anonymous. Nevertheless, on the page devoted to the list of corrections and the

"Privilege du Roy" (a page, by-the-bye, not in Barbier's collation, which is, therefore, so far defective), we find that the permission to print is given to the "Sieur A. B." Thus the author's initials do occur in the book, though not for the cataloguer's purpose, so as to make it pseudonymous. Baillet's little but excellent treatise was, I believe, the origin and cause of A. A. Barbier's great work. He began by trying to find out the titles of the books referred to by Baillet, and was so led on till he produced the best work of its kind that has yet been done.

OLPHAR HAMST.

New Barnet, Herts.

THE ROOT "MIN-": MINNOW (5th S. iii. 321, 371, 413, 449; iv. 32, 92, 177).—I fear O. W. T. (p. 177) has for once made a mistake which he does not make, I think, very often. He has adopted the supposed derivation of the English *minnow* from the French without having first looked at the evidence. We must not trust to the dictionaries in such cases, but rather look to our literature. Before we attempt etymology, we should always trace the history of the word. Let us first find a few instances.

In the *Babes Boke* I find *meneves*, p. 280; *menuce*, p. 171; *menuse*, p. 168; *minoes*, p. 220. These are late instances. The form *menoun* occurs (says Jamieson) in Barbour's *Bruce*; I believe the word is really the plural in the form *menounys*, but I have lost the reference. At any rate, this takes us back to A.D. 1375.

However, to save time, I may as well say at once that the Low-Latin *menas* occurs in Ælfric's *Colloquy*, and that the native term by which that was interpreted in order to render it intelligible to the juveniles of the period was *mynas*. A word thus familiar in England at so early a period cannot well have been merely borrowed from the French. If borrowed at all, it was taken from the Latin directly, and from a somewhat different Latin form.

If the argument is that the French form may have affected our modern form, I have nothing to say against it. It may have done so; but it is hardly amongst the language of the more juvenile portion of the less educated classes (to whom the word is quite familiar) that we should expect to find the French influence very strong.

The fact is that a root like *min-* is unaffected by Grimm's law; hence the curious likeness of the cognate forms *minimus* in Latin and *minniats* in Mæso-Gothic; yet even here the likeness only extends to the root, though the words have the very same meaning.

Not perceiving this, Jamieson claimed *minnow* as a Gaelic word; and, in fact, the allied word *mean*, little, is good Gaelic enough; but then we

have also *minni* in Icelandic, *mindre* in Swedish and Danish, and *minder* in German, meaning *less*. I see no reason why *minnow* may not be a truly native word; and I think that two facts point that way—viz., (1) that *min-* is a known Low-German root, and (2) that the form *mynas* actually occurs in a very old Colloquy in which easy words were inserted for the use of the juveniles. The same root is, of course, equally Gaelic, equally Scandinavian, and equally Latin, and naturally produced, through the Latin, a French form so closely resembling our native one as, easily enough, to have been confused with it.

I observe, at p. 175, that COL. ELLIS expresses a belief that Sanskrit is derived from the Teutonic, and not the Teutonic from the Sanskrit, "as is generally believed." I am glad to see this protest, because it is a healthy sign that, in course of time, the "general belief" will come round to what is actually shown by the evidence, viz., that Sanskrit is *quite as much* (and, I may add, *quite as little*) derived from the Teutonic as is the Teutonic from the Sanskrit. The English, Latin, Greek, High German, Sanskrit, and some other languages are simply, in their older forms, equal and parallel; and it is incorrect to talk of derivation of a word in any one language from a word in any other unless there is plain evidence that the word was actually borrowed by importation, either of the article which bore the foreign name, or else of a stream of people who brought the new term with them. Simple and elementary considerations of this character are constantly being lost sight of, which may be an excuse for my wandering off to the mention of them. WALTER W. SKEAT.

Cintra Terrace, Cambridge.

O. W. T. says that "it seems" (to him) "that the dictionaries are right in tracing the root of *minim* and *minnow* to the French, and that the derivation would thus be Lat. *minutus*, small," &c. The true root, long anterior to the Latin *minus* and *minor* and to their French derivatives, is the Celtic and Gaelic *min*, small, tender, delicate; also meal that has been ground small from grain or corn. In the same ancient language, *min bhríat* signifies to break small or pulverize, and *mineachd* signifies softness, delicacy, fineness, or smallness of texture. The ideas of littleness and affection led to the formation of the mediæval German word *minne*, love, whence the *Minnesingers* or troubadours, who sang love-songs, and the Lowland Scotch word *minnie*, applied by young children affectionately to their mother.

CHARLES MACKAY.

Fern Dell, Mickleham.

FONT IN YOULGREAVE CHURCH (5th S. iv. 163.)—W. H. B. will find an allusion to the curious font at Youlgreave Church, Derbyshire, in Paley's

*Fonts* (published in 1844, at p. 29 of the Introduction):—

"A very remarkable appendage to some fonts is a small projecting bracket or ledge near the upper part, as exhibited in the woodcut of that from Pitsford Church, Derbyshire. Another occurs at Youghgreave, Derbyshire (engraved in Markland's *Remarks on English Churches*, p. 52). The use is altogether uncertain. Some have supposed that it was intended to receive the crewet of holy oil."

The latter use seems to have been very likely. The projection, however, of the font at Pitsford, which is of much later date, was evidently intended for a different purpose from that at Youghgreave, possibly, as Mr. Paley suggests, to hold a crucifix, as small holes in it still exist. The font at Youghgreave is also remarkable for its representation of a salamander of by no means common occurrence (a type of baptism). I have a vivid recollection of this very interesting font, of which I have my sketch lying before me. The junction between the bowl and the stem is without mouldings, and instead there are rude corbels.

EDMUND B. FERREY.

The "stoup" inquired about by your correspondent is, I take it, a chrismal, that is, a vessel for containing the oil, or chrism, with which persons, in ancient times, were anointed immediately after the sacrament of baptism.

Whether the position of the chrismal were generally such as the one "in Youghgreave Church" I cannot say; but considering that this part of the ancient office was performed *instantly* after baptism, it would certainly be very convenient, and therefore not unlikely.

The best authority I am acquainted with on all matters of this kind is Martene's *De Antiquis Ecclesiæ Ritibus*, and in turning to this, I find, at p. 68, vol. i., fol. 1788,—

"*Levat eum a fonte, et faciens crucem de chrismate cum pollice in vertice ejus cum invocatione S. Trinitatis, et dicit: Deus omnipotens, Pater Domini nostri Jesu Christi, qui te regeneravit, &c.*"

"He raises him from the font, and signing him with the sign of the cross, with chrism, on his forehead, and invoking the Holy Trinity, says, Almighty God, Father of our Lord Jesus Christ, who hath regenerated thee," &c. This, I think, is conclusive as to the time of the chrismation. See also Ducange, *sub voce*, and Bingham's *Orig. Eccl.*, vol. ii. b. viii. ch. vii. § 6.

EDMUND TEW, M.A.

The stoup on the font at Youghgreave was, very possibly, in order to receive the vessel with the oil used in the service of baptism. A niche near the font in some churches was also used, as is supposed, for the same purpose. Such a one occurs in Toot Baldon Church, Oxon, and is thus described:—

"The nave has four early English arches on each side. . . . The eastern respond, which is of this character,

has a small trefoil-headed niche immediately above the cap, supposed to have been for the holy oil used in baptism by the Roman Church, and, therefore, to mark the original place of the font."—*Guide to Architect. Ant. in Neigh. of Oxford*, p. 385, with illustration of "Cap on the south side." Ox., 1846.

Two other reasons are attributed for the use by J. H. Markland, *Remarks on English Churches*, p. 91, Ox., 1843. In a note he observes:—

"The font represented at p. 92 . . . has been now properly replaced within the walls of the parish church of Youghgreave, Derbyshire. The small basin attached to the pedestal is of very rare occurrence; can a second example be shown? It may have served either as a stoup for holy water, as the font itself would be conveniently placed near the entrance door, or, as Mr. Jewitt suggests, it may have been employed for affusion in the rite of baptism."

ED. MARSHALL.

The "stoup" is supposed to have been a chrismatory. For notices of it and others similar to it, see *Handbook of Engl. Ecclesiology*, Masters, 1847, p. 139. J. T. F.

Winterton, Brigg.

CAPTAIN BURTON: LOUIS XIV. (5<sup>th</sup> S. iii. 366, 507, 520).—An interesting correspondence with MADAME VAN EYS has given me the following corrections respecting the Louis XIV. history. She shrewdly observes that so great an event as a marriage between Louis XIV. and Madame de Montmorency was not likely to pass away and leave no trace in the annals of the French Court. She first calls in question the date of Lady Primrose's marriage, and then goes on to say, "The husband of the Comtesse de Montmorency may have been descended from a Constable of Montmorency, but can never have been a Constable himself, Louis XIII. having suppressed the office of High Constable of France on the 13th of March, 1627. The two Montmorencys who have been High Constables of France at so modern a date—for there were many in a much more ancient period—are Anne, Duc de Montmorency, and his son, Duc Henri, who died on the 1st April, 1614. He left several children, legitimate and illegitimate. Secondly, according to Burke's *Peerage*, Miss Drelincourt married the third Viscount Primrose in 1739, and became a widow in 1741; so that it is only after 1739 that she can have taken charge of a son of Louis le Jeune, or after 1741 that she could have married Louis le Jeune himself, supposing the second version should be the right one. It would be important," says MADAME VAN EYS, "to ascertain the exact date of Lady Primrose's birth. Her father, Pierre Drelincourt, the Dean of Armagh, was the son of Charles Drelincourt, who was born in 1595, married in 1625, had sixteen children, and died in 1669, so that the Dean of Armagh was born before that date. It would be also important to find out the date of his death, to see whether he can have been



the godfather of the child in charge of his daughter when she was Lady Primrose, that is to say, between 1739 and 1741. If we had the date of Lady Primrose's birth it would give us her age in 1741, and show the possibility or impossibility of a subsequent marriage with Louis le Jeune." MADAME VAN EYS further remarks that since we know that she cannot have taken charge of the child before 1739, it is strange that Louis le Jeune should speak of the licentiousness of his father's Court, Louis XIV. having been dead since 1715, and she believes there is more probability in the second version. Louis le Jeune, coming as an infant to England in 1685, must have been about fifty-seven in 1741, and at that age may very possibly have been the second husband of Lady Primrose.

The third version of the story, as given in the second letter to "N. & Q.," certainly seems to support the first version; but then a new difficulty arises from the expression, "his maternal uncle, Dr. Drelincourt." MADAME VAN EYS is of opinion that the first step to be taken is to find out the date of Pierre Drelincourt's death, and the date of the birth of his daughter, Lady Primrose, without which it is impossible to establish these facts. There is a family of Montmorency who claim relationship with the French Montnorenery, and still bear the name of Anne, after the famous Constable. They live at Streatham. There is also a genealogical memoir of the family of Montmorency, styled *De Marisco* or *Morres*, ancient Lords of Marisco, or Montenarisco, in the peerage of England and Ireland, Paris, 1817. It is in the British Museum. This branch came over with William the Conqueror, and settled eventually in Ireland, and have a common origin with the French Montnorenerys. I now ask some reader of "N. & Q." for the date of the birth of the Dean of Armagh, and for the date of the birth and death of his daughter, Lady Primrose. It is said that Louis XIV. had many illegitimate children besides those of La Vallière and De Montespan. They were brought up in ignorance of their royal origin; the daughters were mostly put into convents and the sons into the Army. There was a *valet-de-chambre* to Louis XIV. when he was a boy, named La Porte, who is supposed to have had, in after life, the care of many of those children. His memoirs are in the British Museum. The mysterious affair of the Comtesse de Montnorenery is most interesting in a genealogical and historical point of view, and I hope we shall arrive at the truth, for public information, and for my especial interest, which is—

Louis XIV.

Son, Louis le Jeune (known as Louis Drelin-court Young), by Comtesse de Montnorenery, married to Lady Primrose, daughter of Drelin-court, Dean of Armagh.

Daughter, Sarah Young, married to Dr. John Campbell, LL.D., Vicar-General of Tuam, Galway.

Daughter, Maria Margareta Campbell, married to the Rev. Edward Burton, Rector of Tuam, Galway.

Son, Lieut.-Col. Joseph Netterville Burton, 36th Regt.

Son, Captain Richard Burton, my husband, who is consequently great-great-great-grandson of Louis XIV., and is also probably, if we can only prove it, entitled to an English baronetcy dating from 1622.

ISABEL BURTON.

"LOOK BEFORE YE LOUP" (5th S. iv. 168).—A second part of this "Tract for the Times," and entitled *Another Box of Healin' Sa' for the same Crackit Crews*, by this same author, bears date 1794, "& sold at Edin: by W. Brown." *Look before ye Loup* is one of a host of patriotic pamphlets, in prose and verse, got up in Scotland to stem the mania for liberty which followed the French Revolution, and the introduction of Tom Paine's writings. This belongs to the dramatic class:—Scene, an Ale-house.—Harry Heeltap, Simon Shuttle, Sandy Snip, Patie Plenshaw, Willie Whittle, and others, seated round a table; Harry in the chair, *The Rights of Man* before him. In the midst of the discussion a very dramatic effect is produced by Jenny bursting into the room, and, in a few energetic sentences, delivering her verdict upon the matter in hand not at all in accordance with the *sederunt*: but, being backed up by Charlie Clod, a country farmer, who enters opportunely, the tables are turned upon the craven politicians, and all are walked off to their ordinary occupations, singing "God save the King," with three huzzas for the British constitution. This amusing thing was reprinted by Colvill at Dundee in 1819, which, with the name on the second part, gives a colouring to a note I have of its being the work of one Brown, editor of the *Dundee Repository*. It may not be out of place here noting another little piece before me, provoked by the same Friends of the People, and having the same loyal end in view; it is *The Rights of Asses*, Edin., 1792, also anon., with a frontispiece representing a conclave of solemn donkeys braying out their dissatisfaction with things as they are, in demands for "Liberty and more Corn," &c.; another was *The Patriotic Wolves*, by the Rev. W. Robb, 1792—probably all following suit from Hannah More, who, in the south, was using her powerful pen against the same political incendiaries, her tract, in the style under notice, being the *Village Politicians, addressed to all the Mechanics, Journeymen, and Day Labourers of G. B.* By Jamio Chip, a Country Wright.

J. O.

ILFRACOMBE (5th S. iii. 449; iv. 31).—According to Cox, *Mag. Brit.*, 1720, vol. i. p. 513, the

Charter of Incorporation was then still in force, and the town was liable to return burgesses to Parliament, but had hitherto been excused. De Foe's account, in the first edition, of the town, 1725, is rather fuller than that which is quoted at p. 31. He says:—

"A good Market and Port town called *Ilfar-Comb*, a town of good Trade, Populous, and rich; all which is owing to its having a very good harbour and Road for ships, and where ships from *Ireland* often put in," &c.

In Britton and Brayley's *Devonshire Illustrated*, 1832, the town is described as having been a considerable seaport in 1346, when it sent six ships and eighty-two seamen for the Calais fleet. The Lord Fitz Warine, who appears to have then been Lord of the Manor, accompanied Edward III. on this occasion. The harbour, pier, and lighthouse were wholly maintained by the Lords Fitz Warine, and their descendants, the Bouchier Wreys, till 1731, when an Act of Parliament was passed for repairing the pier and harbour of Ilfordcombe, in Devonshire.

Most old writers, such as Speed, Spelman, and Camden, call it *Ilfar-combe*, otherwise *Alfrin-combe*, or *Ilfrid-combe*. It will be remembered that Camden visited the town in 1588 to collect notes on the antiquities of Devon, and that, though a layman, he was appointed to the prebendal stall of Ilfarcombæ by his friend John Piers, then Bishop of Salisbury, and held it under seven successive bishops till his death in 1623.

EDWARD SOLLY.

Sutton.

Your correspondents have omitted to mention the *North Devon Handbook* (1856, Banfield, Pcombe\*), from which I venture to copy the following:—

"Of the antiquity of the harbour the following particulars afford interesting proof. In a list or roll of the Fleet of Edward III., taken A.D. 1346, Ilfarcombe is described as having provided six vessels and 96 men; whereas the Mersey found but one vessel and 5 men."

Ilfarcombe was also a place of some importance in the Civil Wars, for about Sept. 1644—

"Sir Francis Doddington, with his horse, fell upon Ilfordcombe, a small seaport not far from Barnstaple, and took it, with 20 pieces of ordnance and as many barrels of gunpowder, and near 200 arms. The gaining of this place much facilitated the possessing of Barnstaple" (Sir E. Walker's *Historical Discourses*).

St. Nicholas's Chapel was used from early times as a lighthouse (see *Vessey's Register*, ii. fol. 13, 14th April, 1522):—

"In capella S<sup>ni</sup> Nicolai super Portum Ville de Ilfarcombe fundata, *Luminare* quoddam singulis annis per totam hiemem nocturnis temporibus in summitate dicte capelle ardens, velut stella nocte coruscans inseritur."

An indulgence of forty days is also offered by the bishop to all true penitents, "qui ad dicti Luminis sustentationem manus porrexerint adiutrices." In

addition to the great parish church (113 ft. by 61 ft.) there were once four chapels within the parish.

T. F. R.

Pewsey.

LONDON ALMANACS (5th S. iv. 81, 139.)—MR. LENIHAN's note recalled to my memory that I had amongst my books a similar volume in red morocco, having on the back and covers, in thirteen different places, the stamp in gold of the monogram "G. R.," surmounted by the crown. It contains thirteen different almanacs for the year 1723, and must at one time have been in the hands of royalty. They are arranged in alphabetical order, and each is provided with a finding slip of parchment, the name of the author being written on the projecting part. I have good reason to believe that it contains a complete collection of all the almanacs printed for the Company of Stationers for that year. The titles abbreviated are:—

1. "Remarkable News from the Stars; or, an Ephemeris. . . . By William Andrews, Student in Astrology."
2. "Merlinus Anglicus Junior; or, the Starry Messenger. . . . By Henry Coley, Student in the Mathematicks, and the Celestial Sciences."
3. "Εφημερις; or, a Diary, Astronomical, Astrological, Meteorological. . . . By Job Gadbury, Student in Physick and Astrology."
4. "The Ladies' Diary; or, the Woman's Almanack. . . . Being the twentieth ever publish'd of that kind."
5. "An Ephemeris; or, an Astronomical State of the Heavens. . . . By George Kingsley, Gent. Φιλομαθηματικός."
6. "Vox Stellarum: being an Almanack. . . . By Francis Moore, Licens'd Physician, and Student in Astrology."
7. "Merlinus Liberatus. An Almanack. . . . By John Partridge."
8. "Farker's Ephemeris. . . . The thirty-fourth impression."
9. "The Celestial Diary; or, an Ephemeris. . . . By Salem Pearce, Student in Physick and Celestial Science."
10. "Poor Robin; 1723: an Almanack after the Old and New Fashion. . . . Written by Poor Robin, Knight of the Barnt Island, a Well-wisher to the Mathematicks."
11. "Apollo Anglicanus; the English Apollo. . . . By Richard Saunder, Student in the Physical and Mathematical Sciences."
12. "Great Britain's Diary; or, the Union-Almanack for the year . . . . being the sixteenth year after the Glorious and happy Union concluded between the two Nations of England and Scotland. . . . The Whole being chiefly designed to promote Trade and Business."
13. "ΟΔΗΓΗΤΗΣ ΔΩΜΕΡΑ; or, an Almanack. . . . By John Wing, Philomath."

The *Ladies' Diary* (No. 4) has an engraving of the bust of a lady in the dress of the period. Round the four sides of the square frame are printed the following lines:—

1. "Hail, Sacred Nymph! whose Merits are Divine,  
Who like bright Stars illustriously do shine."
2. "The Times approach (if right the Muse divine)  
When female Honour in its turn shall reign."
3. "Then Aristotle shall grow out of date,  
And Euclid's fame share poor Megara's fate."

\* Edited by Rev. G. Tugwell, M.A.

4. "Sicilia shall her *Archimede* forget,  
And *Plato's* praise with *Athen's* honour set,  
*Ptolomy's* name in Egypt shall expire,  
While all the world the British Dames admire."

This effusion is signed with the initials "D. M." In the "Preface to the Reader" is written:—

"It cannot be thought I am at all ambitious of being an author, having been always careful to conceal my name; but an affair I have voluntarily engaged myself in, as the last page of the Diary will shew, may in some measure discover me."

This undertaking was "a proposal for a New Survey of Warwickshire, on a Map four feet deep and three broad, by a scale of one mile in an inch." Whether it was ever carried out or not I cannot say, but the prices for subscribers are ridiculously low compared with modern times. The initials seem to stand for *Da. Meredith*, but of him I know nothing.

*Poor Robin* (No. 10) has the peculiarity in the Calendar of providing a column for *Sinners* as well as *Saints*, both being duly set down in rubric opposite their respective days. E. E. N.

I have a volume of almanacs bound in red morocco, evidently by authority, of the year 1751. They are fourteen in number, are printed uniformly in style, and are bound with small parchment tabs as indices. The titles are as namely:—

[Those above, numbered 1, 2, 3, 4, 6, 7, 8, 9, 10, 11, 13, are repeated.]

"The Gentleman's Diary, or Mathematical Repository."

"Speculum Anni Redivivum. By Henry Leason."

"Ἀτλας Οὐρανίου; the Celestial Atlas. By Robert White."

W. PHILLIPS.

CARDINAL WOLSEY (5<sup>th</sup> S. iv. 109).—The statement is made by Dr. Conyers Middleton, in the dedication to his *Letter from Rome, showing the exact Conformity between Popery and Paganism*. He says:—

"In the very infancy of printing amongst us, Cardinal Wolsey saw the effect of it; and in a speech to the clergy publicly forewarned them, that if they did not destroy the Press, the Press would destroy them."—Middleton's *Works*, 1752, iii. p. 4.

Grove, in his *Life and Times of Cardinal Wolsey*, says, in reference to this passage, "we should gladly know where it is to be found," and adds that it seems very improbable, as Wolsey was the great encourager of learning and learned men, and had magnificent designs in promoting both, that he should have pressed the clergy to destroy the press in England, whilst he had power to have done so himself had he been so inclined (vol. i. p. 349). EDWARD SOLLY.

NOTES: MOATS: MOTE HILLS (5<sup>th</sup> S. iv. 167).—In the first volume of the Rev. William Mackenzie's *History of Galloway*, printed and published by John Nicholson, Kirkcudbright, in 1841,

much light is thrown upon the history of the people who constructed the moats, found in large numbers throughout Galloway at the present day. After minutely describing the principal structures, the author draws the conclusion that they could "only have been the work of the British tribes who resided in Galloway, perhaps nearly a thousand years before the epoch of any foreign invasion"! There is no good ground for supposing that these ancient forts, with their ramparts and fosses, were sepulchral in their origin. The *duns* or *doons* were the largest of the forts, while the smaller ones are, "in modern language, denominated moats." The constructors were, undoubtedly, the Selgove and the Novantes. The *Statistical Account of Scotland* would also yield L. much valuable information as to the situation, number, and present condition of the moats.

T. ALEXANDER STODART.

Belfast.

"REWHALEY TROUE" (5<sup>th</sup> S. iii. 468).—I beg to suggest that "Rewhaley" has nothing to do with "revelry," but means "really," and is simply churchwarden spelling of that date. E. N. H.

THE HUMANITY OF EARLIER TIMES (5<sup>th</sup> S. iv. 168).—If J. J. P. had written a book containing such a sentence as "And yet, in earlier times, legal authorities may have humanely forborne to take notice of it," one would have had to rest contented by vigorously underscoring it, with margin indications of equally vigorous dissent. When, however, it is "N. & Q." that contains such a sentence, one is enabled to ask him, and he will please consider that I ask in a position of incredulity, what he means by the humanity of earlier times. Can he give instances of early writers withholding facts on account of their brutality, savage barbarity, inhumanity, or even obscenity? Of course, any one could give instances where the writers in earlier times revelled in, dilated upon, and gloated over all these things; but what I want to know is, are there any instances of legal authorities in earlier times withholding anything on account of its inhumanity?

O. H.

SIGNIFICANT NAMES (5<sup>th</sup> S. iii. 206).—All, I believe, now living:—"Sister Emma," not unfrequently met with as a nurse. "Wm. Toe," shoemaker, Drayton Parslow. "J. Death," coroner for Buckingham and district. "Doctor Coffin," a purveyor of pills in Oxford Street. "Danger," a publican in the Huntingdon Road, Cambridge. This man, being ejected from his house, built another immediately opposite, on which he posted, "Danger, from over the way"; whereupon his opponent retaliated, "No Danger here now" (*local paper*).

THOS. ARCHER TURNER.

Drayton Parslow.

**SELLING ONE'S BODY** (5th S. iii. 506).—In the town in which I live a surgeon bought a man's head for a guinea. It was oblong, like a tilted waggon. The man is still living; the surgeon is dead. Will his executors have a claim to it after the man's decease? E. N. H.

**CONSTRUCTION OF A RIGHT ANGLE** (5th S. iv. 167).—The process of the smith, not uncommon, is generally adopted in the absence of a tool called the "square." Mechanics always describe their process of forming a right angle as "six, eight, and ten," being inches, feet, or yards according to the size required. "Six, eight, and ten," will generally be heard mentioned when the foundations of a building are being laid out. G. J. DEW.

Lower Heyford, Oxon.

**OLIVER CROMWELL** (5th S. iv. 108).—The name of his family was not originally Cromwell, but Williams. Morgan Williams, the representative of an ancient Welsh family, married the sister of the famous Thomas Lord Cromwell, who was created Earl of Essex by Henry VIII. By her he had a son named Richard, who in due time was knighted by Henry, and took the name of his uncle Cromwell, though he retained the arms of Williams. This, I think, is the accepted origin of the Protector's family, and is it not probable that the tradition given by Mr. ROBERTS sprang from it? CH. ELKIN MATHEWS.

Codford St. Mary.

**THE SONG "SKEWBALL"** (5th S. iv. 115).—This song is in Arniger's *Collection*. I have not the book at hand, but I think that Arniger's version is more correct than that given at the above reference. JAMES HENRY DIXON.

**ARMS OF CLEVES** (5th S. iv. 128).—These, according to Willement, were:—1. Gules, an inescutcheon argent, over all an escarbuncle of eight rays pomettee and floree or—Cleves. 2. Or, a lion rampant sable—Juliers or Gulick. 3. Azure, a lion rampant, crowned or—Schwarzenburg. 4. Argent, a lion rampant, queue fourche, gules, crowned or—Berg or Mons. 5. Or, a fesse chequy argent and gules—La Marck or March. 6. Argent, a lion rampant, gules, crowned —. 7. Argent, three chevronels, gules—Ravensburgh.

The translation required is:—The house of Cleves bears gules, an inescutcheon argent, a label of five points. Afterwards they added to their arms an escarbuncle placed above the shield. The crest of Cleves was a bull's head. The crest of La Marck was a coronet, or, encircled by a band chequy of three tiers, gules and argent, and out of the coronet a wing issuing, or. G. W. W.

Cheltenham.

"MY WIFE'S AT THE 'MARQUIS OF GRANBY'" (5th S. iv. 109).—This is not a fragment of a song,

but a versicle sung at drunken revels. Time, midnight; scene, the parlour of an hostelry at B.—1. Sir Hildebrand Snooks wishes the company good night, and makes his exit rather unsteadily. The president proposes the health of Sir Hildebrand, and all join in chorus after drinking it:—

"For he's a jolly good fellow!" (*ter.*)

Hip! hip! hip! hurrah! (*ter.*)

The company then sing, to the air of Marlbrook:—

"My wife's at the 'Marquis of Granby,'

Drinking ale and brandy,

And she's as drunk as she can be,

So she can't come here to me.

So we won't go home till morning, till morning, till morning,

We won't go home till morning,

Till daylight does appear.

Hip! hip! hip! hurrah! (*bis*)

We won't go home," &c.

This *divertissement* is generally concluded by singing:—

"A very good song, very well sung,

Jolly companions every one."

Of course the above varies in different quarters; but there is, unfortunately, no MS. that enables me to give a more correct version. VIATOR (1).

**VALUE OF MONEY** (5th S. iv. 169).—I think J. T. F. will find some of the information he requires in Adam Smith's *Wealth of Nations*, chap. iv. p. 35, where the origin, use, and value of both English and foreign money are treated upon.

W. S.

Manchester.

**CORNER HOUSES** (5th S. iv. 169).—The superstition that corner houses are unlucky is very common in Herefordshire. I once resided next to a corner house, and was frequently congratulated on having escaped that unenviable position, while, if I had been in any way unfortunate, my friends would exclaim, "No wonder—living next to a corner house." CHUCE.

Gloucester.

**WAGER OF BATTLE** (5th S. iv. 180).—There was no statute which allowed wager of battle. The right sprang from very ancient institutions, which were alluded to in the arguments in the case of Ashford and Thornton in the Queen's Bench, which arguments extended over several days. This was the last wager of battle. The next preceding one at Westminster was in the Common Pleas, 13 Eliz., 1571, and was concluded in Tothill Fields, Westminster. There was, however, one in the Court of Chivalry, 1631, and another in the County Palatine of Durham in 1638. The statute 59 Geo. III. abolished the right of wagers of battle and wagers of law. GEORGE WHITE.

**THE PASSAGE OF THE ISRAELITES THROUGH THE RED SEA** (5th S. iii. 347; iv. 30, 98).—The conclusion against the general opinion of the vio-

lent death of Pharaoh is shown by MR. WOOL-  
RICH to be possible; but is it probable? The  
conclusion savours of what in these days is called  
"viewiness," a limp sort of treatment that is  
wanting in grasp of the subject. I wish to illus-  
trate this by a similar view taken of another hard-  
hearted Scriptural character, Judas Iscariot, by no  
less a personage than De Quincey, in his *Essay  
upon Judas Iscariot*. St. Luke, in his narrative,  
and St. Peter, in the Acts, vary, it is true, about  
the incidents they relate as to the death of Judas;  
but it is clear that the facts related by them are  
by no means incompatible with each other. St.  
Luke's Gospel has it that Judas committed suicide,  
while St. Peter's words (Acts i. 18) are these:  
*καὶ πρηνὴς γένόμενος ἐλάκησε μέσος*, "and  
all his bowels gushed out." So that both agree  
as to the physical end of the traitor, which was  
death by violence.

Yet that acute writer, De Quincey, arrives at  
the conclusion that the language used in the Gos-  
pel and the Acts on this subject is merely a figura-  
tive statement, and settles it that Judas "came  
to utter and unmitigated ruin, and died of a broken  
heart."

Now anything can be turned into anything by  
this valetudinary manipulation of history. I do  
not care to say more about the subject, especially  
as the discussion scarcely seems to be within your  
lines. But I think this parallel case of Judas  
Iscariot really deserves a place in "N. & Q." as  
another instance of curious "wresting" of Holy  
Scripture, both interesting and instructive!

F. S.

## Churchdown.

LUTHER (5th S. iii. 486; iv. 58, 146, 193.)—The  
opinions of a scholar notable as is LORD LYTT-  
ELTON among the *perpauca* of our literature  
might in some degree have been anticipated, had  
not the acknowledgment of MR. SKIPTON'S cor-  
rections, which I posted on July 22, failed—whether  
in reaching the editor of "N. & Q." or of obtain-  
ing a corner by lack of room, I know not. My  
reply contained an almost re-written distich on  
the Lutheran *Ελευθερος*, more closely formed on  
the *ipsisima verba* of the Saviour himself, as  
recorded by their ear-witness, the Evangelist John;  
and its non-appearance still more disappointed me  
when I read LORD LYTTLETON'S strictures on its  
predecessor. I now, therefore, submit a faithful  
transcript of the renovated distich, relieved of its  
pristine "obscurity," but retaining its reference to  
the "omnes" *per se* of all mankind, not to the  
"omnes" *qui* of persons or purposes:—

Luther *Ελευθερος* est: pretiosum Filius Ipse  
Munus *Ελευθερίας* certe largitur ad omnes.

We are not all of us polyglots; a reasonable stock  
of Greek and Latin, added to our mother-tongues,  
generally suffices. LORD LYTTLETON has taught

me that the French and the German languages  
are, like the Grecian, Lutheran. *Lutteur* and  
*Leut-herr* are lingual tokens of Protestant contest  
and conquest. EDMUND LENTHALL SWIFTE.

M. DEROZARIO'S "COMPLETE MONUMENTAL  
REGISTER" (5th S. iv. 184.)—Your correspondent's  
description of this valuable work is not quite  
accurate, and conveys an unjust idea that it is in-  
complete. The compiler states distinctly on his  
title-page that the volume contains "all the epi-  
taphs, inscriptions, &c., in the different churches  
and burial-grounds in and about Calcutta"; and  
this is all that he attempted to do—the few in-  
scriptions from Madras, the Isle of France, &c.,  
being probably appended because he chanced to  
have them in his possession. It is, therefore, most  
unfair to stigmatize his work as "very incomplete"  
because it does not include the whole of the East  
Indies, when he carefully states that he confined  
himself to Calcutta. Your correspondent also says  
that the volume "covers the limited period of, at  
the utmost, fifty years"; and entirely ignores the  
fact that there are nine pages (4-12), containing  
upwards of thirty inscriptions (doubtless all there  
were), the dates of which range from 1692 to 1764,  
most of which are of great interest and importance.  
If, as we have the right to assume from his own  
assurance, M. Derozario gave us *every inscription  
existing in Calcutta and its vicinity* at the date  
of his publication (1815), proposing to do no more,  
surely he ought not to be taxed with incompleteness,  
but commended for his carefulness and zeal;  
especially as he also gave us—what is so rarely  
found in similar publications even at the present  
day—a trustworthy Index. That he did not detract  
from the value of his work by appending "genea-  
logical or heraldic annotations" is, in the opinion  
of competent genealogists, greatly to his credit.

THE WRITER OF "CERTAIN REMARKS."

"ERIMACAUSIS" (5th S. iv. 187.)—This "magni-  
ficent word" seems to owe its origin to a mere  
mistake of Mr. Seymour Haden's. As has been  
pointed out by more than one correspondent to  
the London papers—and, amongst others, by Mr.  
Pope, of Lincoln College, in a letter to the *Times*,  
shortly after the publication of Mr. Haden's letter  
—it is apparently a misspelling and misreading for  
*Eremacausis*, *ἡρεμακῆσις*, which is obviously com-  
pounded of *ἡρέμα*, "stilly, quietly, softly," and  
*καῖω*, I burn. This explanation is also given by  
the *Spectator* of May 29th last.

C. C. T., OXONIENSIS.

"ἡρεμακῆσις" was the word coined by Liebig  
to express "slow combustion." It is derived from  
*ἡρεμος*, *mitis*, *quietus*, and means that slow  
chemical process by which vegetable substances,  
in the presence of moisture and air, decompose;

the carbon and the hydrogen of the vegetable under those circumstances forming carbonic acid and water, exactly as in true combustion.

J. CARRICK MOORE.

"THE VULTURE AND THE HUSBANDMAN" (5<sup>th</sup> S. iv. 183).—This parody already exists in print. It is contained in the first of two numbers of the *Light Green*, published at Cambridge in 1872; which contain also several other very witty parodies on well-known writers. Amongst them are—"The Tichborne Trial, by Thomas Carr Lisle"; "Ding Dong, by Rosina Christetti"; "The May Dream, by Alfred Pennysong"; "The Heathen Pass-ee, by Bred Hard," &c. If your correspondent does not know them he will be very much amused with them. They seem to me quite above the average of ordinary Oxford or Cambridge *factitia*.

C. C. T., OXONIENSIS.

"THERE WAS AN APE," &c. (5<sup>th</sup> S. iv. 149).—The lines quoted by H. S. are from *The British Birds, a Communication from the Ghost of Aristophanes*, pp. 48-9. This work, one of the cleverest satires of modern times, is now, I believe, out of print. A friend of mine, who wished to procure a copy some months ago, searched the second-hand book-lists and the shops in Booksellers' Row for some time in vain. It is to be hoped Mr. Collins will see his way to a re-issue of the book, but in a more holdable and serviceable size. It was originally published by "The London Publishing Company, Limited," of 7, Quality Court, Chancery Lane.

WALTER S. RALEIGH.

Temple Club.

LOCAL VENERATION OF SAINTS (5<sup>th</sup> S. iv. 129, 176, 197).—To refer DELTA, who asks for information on the subject of English, Irish, and Scotch saints, to a work on the Welsh saints, may appear inappropriate; but, if he has not met with the following, he may find a reference to the volume interesting, *An Essay on the Welsh Saints, or the Primitive Christians, usually considered to have been the Founders of Churches in Wales*. By the Rev. Rice Rees. London, 1836.

E. C. HARINGTON.

The Close, Exeter.

For Yorkshire, see Canon Raine, in *Yorkshire Archaeological Journal*, ii. 180.

J. T. F.

Winterton, Brigg.

BAXTER'S MAXIM "IN NECESSARIIS," &c. (5<sup>th</sup> S. iv. 129, 197).—Of the obscure German treatise from which Baxter dug out his favourite maxim, Dean Stanley says, in this month's *Macmillan*, in a note:—

"I subjoin the account of this treatise from Herzog's *Cyclopadia*, a reference which I owe to the kindness of Mr. Thomas Hunter:—

"Rupertus Meldenius was a conciliatory theologian

of the seventeenth century, of the particulars of whose life nothing can be ascertained; even his name has been considered a fictitious one. He is known only by one writing, *Parænesis votiva pro pace ecclesie ad Theologos Augustanae Confessionis*. As early as 1736, J. G. Pfeiffer, Professor of Theology in Leipzig, feared that the writing might be lost, and caused it to be printed in his *Miscellanea Theologica*, and from these Lücke has it in his work—"Upon the age, the author, the original form, and proper sense of the ecclesiastical formula of concord, *In necessariis Unitas; in non necessariis Libertas; in utriusque Caritas*, Göttingen, 1850."

"Lücke tries to determine the time of Meldenius, when he made it apparent from the *Parænesis* that he was personally acquainted with John Arndt, and wrote this work between the twentieth and fortieth years of the seventeenth century. By means of the work *Stabilitæmentum Irenicum*, 1635, discovered in the Hamburg Library, in which some sentences of the *Parænesis* are quoted, this conjecture of Lücke's is confirmed. As to the author we discover indeed nothing, still it mentions him as a well-known man, with no indication that the name was fictitious.

"Rupert Meldenius was a true exponent of the formula of concord; he does not think of a union of both churches; but in the midst of the troubles of the Thirty Years' War he longs for the inner peace of the Church, for a practical piety instead of the dry controversial theology of the schools. Nevertheless, he is far from all extravagance; he is healthy throughout, in that time a very rare phenomenon. The *Parænesis* consists of two parts: in the first the author describes shortly the position of the Lutheran Church, and in the second he presents the remedy. He charges the theologians that they do not properly distinguish between things necessary and unnecessary; one must be always prepared for combat, but one must not continuously strive. In order effectually to build up a church the minister must be in the holiness of his life blameless. Nothing is more to be dreaded than pharisaic hypocrisy, out of which proceed φιλόδοξια, φιλαργυρία and φιλονεικία. The chief faults of the theologian of the time the author describes in ten pages, and concludes with the exclamation, *Serva nos, Domine, alioquin perimus*. In contradiction to these shortcomings, Rupert describes in the second part the contrary virtues, humility, contentment, love of peace, which the Christian must practise. A lack of love is the cause of all sorrow. Knowledge there is enough of, but love, the true salt, is deficient. One can scarcely believe that a minister, whose sins are forgiven by God, should not cover the faults in the writings of his colleagues with the mantle of love. *Omnia vero norma*, says Rupert, *sit caritas cum prudentia quiddam pia et humilitate non facta conjuncta*. Rupert does not altogether reject controversial theology, but there must be connected with it a pious and thoughtful moderation. It is very much to be feared that one would rather lose than win the love of Christ in his heart by the transgression of moderation in the dissemination of divine secrets. The old saying is familiar. *Nimium alterando amittitur veritas*. Then Rupert compares the former and present condition of Christendom, and concludes with saying, *Si nos servavimus in necessariis Unitatem; in non necessariis Libertatem; in utriusque Caritatem, optimo certe loco essent res nostræ*. . . . This writing, with its breath of genuine piety, appears in these days of ours to have been soon forgotten without particular effect; but it remains to us as a monument that God, even in those dreary times, did not lack men who could have led in the right way, but that he found none to listen."

DELTA.

**ARMORIAL BEARINGS** (5th S. iv. 67, 155).—Legal is rather a strong term, for I presume no magistrate could convict, nor action lie against, a daughter for using her father's arms, or even crest, if she knew no better than to do that. The master of a house is supposed to provide writing-paper, seals, forks and spoons, carriages, &c., not only for his family, but guests; and so long as they are understood to be his, the daughter may surely use them without blame. But the real ignorance and vulgarity is when a lady puts her own initials on paper, seals, &c., under her father's or husband's crest. This blunder makes her ridiculous, of course, for though she is entitled to her father's arms and to impale her own coat with her husband's, she can never be entitled to the crest. Women may be quite sure their rights will never go so far as that. P. P.

**YORKSHIRE AND OTHER VILLAGE GAMES** (5th S. iii. 481; iv. 51, 157).—The following version of this game is given in Halliwell's *Nursery Rhymes*, p. 132 (2nd edit., 1843):—

"We are three brethren out of Spain,  
Come to court your daughter Jane.  
My daughter Jane she is too young,  
And has not learned her mother-tongue.  
Be she young, or be she old,  
For her beauty she must be sold.  
So fare you well, my lady gay,  
We'll call again another day.  
Turn back, turn back, thou scornful knight,  
And rub thy spurs till they be bright.  
Of my spurs take you no thought,  
For in this town they were not bought.  
So fare you well, &c.  
Turn back, turn back, thou scornful knight,  
And take the fairest in your sight.  
The fairest maid that I can see  
Is pretty Nancy, come to me.  
Here comes your daughter safe and sound,  
Every pocket with a thousand pound;  
Every finger with a gay gold ring;  
Please to take your daughter in."

The editor states, in a note, that the word "knights" is sometimes substituted for "brethren," and that the versions of this game vary considerably from each other. B. P.

**SWIMMING FEATS** (5th S. iv. 86, 154, 179, 186).—J. M. (p. 86) and **CROWDOWNS** (p. 154) are both incorrect in one or two particulars. I copy the following from Baines's *History of Lancashire, Harland and Herford's edition*, 1870, vol. ii. p. 315:

"July 10th, 1827. Dr. Bedale and Mr. Matthew Vipond swam for a wager from the Queen's Dock, Liverpool, to Runcorn, which the doctor won by about half a mile, having accomplished his task in three hours and thirty-five minutes."

To the above I wish to add that Bedale was not a surgeon, but a quack, being by trade an operative cotton-spinner. G. H. S.

Heaton Chapel, near Stockport.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A Complete Collection of the Protests of the Lords. With Historical Introductions. Edited from the Journals of the Lords. By James E. Thorold Rogers. 1624-1874. 3 vols. (London, Macmillan; Oxford, Clarendon Press.)*

HERE are materials for history, extending over two centuries and a half, of which no one seems to have thought before. In addition, Prof. Rogers gives in his Preface—likely to be, perhaps, the most popular part of his book—a vast amount of information, not only pertinent to the subject, but of importance to every reader of English history. We make note from this well-written introductory chapter that the Journals of the Lords begin with the reign of Henry VIII. (1509); from 1515 the attendance of the Lords is registered; attendance was compulsory; a fine was levied on absentees without leave, or who failed to provide proxies. The Journals between 1515 and 1533 are lost. At first there was no registering opinions; in the year 1540 the words *Nemine discrepante* appear; and in the year 1542 dissentients to a measure are named for the first time, in the persons of the Duke of Suffolk and Lord Dacres, who objected to a Bill to empower butchers to sell "at their liberty," that is, by weight or otherwise. In the reign of Edward VI. the bishops appear among the remonstrants against the progress of the Reformation. "On the other hand," says the Professor, "the dissentients to the Bill of 1552, by which the marriage of priests was permitted, were all laymen." Of the twenty-two records of dissent during Mary's reign, all but one are made against secular measures. "Bonner, Bishop of London 1554, dissents from the Bill which repeals all statutes made against the See of Rome since 20 Henry VIII." In this reign occurs the first notice of a division. On the same day (May 5, 1554) one Bill is passed, "*Majore procerum numero consentiente*"; another rejected, "*Majore procerum numero dissentiente*." In Elizabeth's time, when the voting was equal, the negative sense was accepted. A freely outspoken Parliament existed from early times, much to the occasional discomfort of the sovereign. Outspokenness "owes its first legal recognition to the most despotic of English monarchs, Henry VIII." But freedom of speech was legally recognized when speeches were not made public; and the recognition applied to all future Parliaments. In the old times many things were said because they would go no farther than to King and Court; now much more is said because it can go unquestioned to the ends of the world. But on this and on parliamentary history generally we must refer our readers to these valuable volumes. Prof. Rogers assigns to these Protests the highest place in the literature of

English politics. We may add, that the adventurers and the sectional interests in the House of Commons lead Prof. Rogers to speak of that assembly with something like contempt; but he says of the Upper House, "It has acted as a sharp corrective to some of the risks which the public good runs when parliamentary measures are manipulated by the representatives of sectional interests."

*The Hill Forts, Stone Circles, and other Structural Remains of Ancient Scotland.* Illustrated with Plans and Sketches. By Christine MacLagan, Lady Associate of the Society of Antiquaries in Scotland. (Edinburgh, Edmonston & Douglas.)

THE author of this folio volume has amply justified therein her election as an Associate of the Scottish Society of Antiquaries. If every member could contribute a volume so able and so interesting to antiquarian literature, the Northern Society would indeed have reason to be proud. The writer has read much, thought much over what she has read, made notes, and she then went out over the country to judge for herself. She has no respect for the remains, in Scotland, of the Romans, which mark "the unwelcome presence in Scotland of that people." But her eye looks lovingly and reverentially on the stone and earth works which were erected by the native antagonists of those Romans; and alike in text and illustration she may be said to have exhausted that part of the subject which has especially had her attention and sympathy. On one point, "Rings of Standing Stones," Christine MacLagan is boldly incredulous. She denies that they ever had anything to do with Druidical temples, or with any ancient worship at all. She now believes that these upright stones in circle "most probably constituted an important part of the uncemented structure of the dwellings or strongholds of our living ancestors, and were not their sepulchres—were not even temples of worshippers." To tourists who have antiquarian proclivities, ordinary guide-books are useless. It is true that they could not well carry this folio volume about with them; nevertheless, a study of it is indispensable to persons in search of the objects which this book describes and portrays; and they will find the study invaluable as a directory, and most agreeable wherewith to refresh the memory, after a tour among the circles and hill forts has happily come to an end.

A LOGOGRIPH.—I have just been asked to explain what is meant by a logograph. The answer I sent may not be unacceptable to some of the readers of "N. & Q.":—

With my five handmaids you will soon be able  
To see yourselves if I'm upon the table.  
Behended, I should do for Lady Jane,  
Or for some country milkmaid might be ta'en.  
Just one ell shorter, and a Hebrew Judge  
In pride of pomp with me to court would trudge.  
Now, twist my tail off, prithee no compunction,  
Dismembered thus I'm still a good conjunction.

Take me in gross once more and backwards wend,  
Headless and footless I'm the sailors' friend.  
One transformation more—without a head  
I'm a mere girl, as I before have said;  
But, stranger far, deprived of both my feet,  
Transposed, I'm called the same by the *élite*.

E. CORHAM BREWER.

Lavant, Chichester.

"THE HISTORY OF LAND HOLDING IN ENGLAND."—We understand that Mr. JOSEPH FISHER, F.R.H.S. (one of our correspondents), has in the press, and will shortly publish, *The History of Land Holding in England*. It is an expansion of a paper he read a few months since at a meeting of the Royal Historical Society.

#### NOTICES TO CORRESPONDENTS.

E. T.—The pressure on our space is so heavy, the claims so irresistible, and our arrears so very numerous, that we are, however reluctantly, compelled to omit in the contributions of one correspondent what may seem to be a repetition of what is written by another. We trust that no one will construe such a course as lacking courtesy. It is adopted through the most unavoidable necessity.

W. H. C. asks, "Who wrote the following lines, quoted in Lady Calcott's *Scripture Herbal*, p. 1461—

"There is mercy in every place;  
And mercy, encouraging thought,  
Lends even affliction a grace,  
And reconciles man to his lot."

D. H.—It is much easier to put on a house front, "This was Shakespeare's House, 1596," than to prove it. No one knows where Shakespeare lived in London before 1596; but it is known that in the year named he was dwelling near the Bear Garden in Southwark.

T. C. U.—"SVM CUIQUE."—In the *Memoirs of Macintosh*, ii. 473, Lord John Russell is described as having defined, at a breakfast at Mardock's, a proverb by the words, "One man's wit and all men's wisdom."

J. A. S.-B.—Consult Ecton's *Thesaurus Rer. Eccles.* and Bacon's *Liber Regis*; also Lewis's *Topographical Dictionary of England*.

A. E. B. (Guernsey).—Are you correct in your reference? We cannot find it in the General Index to the First Series.

J. POWER HICKS.—See "N. & Q." 1<sup>st</sup> S. vol. v. and vi. for nine illustrations of the passage quoted from *Measure for Measure*.

HERMENTRUDE and P. BERNY-BROWN.—Letters forwarded.

"UNPENCE."—*Gonnof* is a slang word for knave or thief.

W. H. C.—This quaint epitaph has been repeatedly printed.

CUTTLE.—The St. Fiacre story is universally known.

J. B.—There is no foundation for this report.

R. Y., Jun.—It signifies *Ambassador*.

INQUISITOR.—We do not know.

#### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, SEPTEMBER 18, 1876.

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## Notes.

## FOREIGN ENGLISH.

In making what used to be called the "grand tour" of Europe, some amusing notes might still be collected upon the wondrous specimens of English that are put forth, in the highways and byways where travellers most resort, to catch the attention, and eke the gold, of John Bull and his cousin Jonathan. The polyglot schoolmaster is certainly more abroad than he was some twenty-five years ago, when the railway system had many unfinished links since filled up; but, on the other hand, there is now even more scope than before for the exercise of ingenuity in attracting the foreign traveller by the bait of notices in his own familiar tongue. Hotels with such signs as, "To the Lion," "To the White Horse," &c., are still not unfrequent, and "To the English Kiss" is probably not yet painted out in Bohemia as the equivalent of the sign of "The Angelic Salutation."

Other industries besides those of Boniface appeal, with humorous dictionary-derived naïveté, to the British traveller's purse. Thus at Amsterdam, in a street frequented by English seamen, the inscription, "Upright English gingerbeer," the first word clearly a rendering of the Dutch *oprecht*, genuine. At Honfleur, that quaint old town of Calvados, was formerly to be seen a dentist's sign, and,

painted on one side, "Dentifrice waters," on the other side, "Opiaie decanters." What that meant was a marvel; but the central inscription was anything but an opiate to one's risibility, for it set forth that "M.—, *Dentiste*, renders himself to the habitation of those wick honor him with their confidence and executes all wick concerns his profession with skill and vivacity." The misplaced vivacity of a dentist at Honfleur, not, however, of the apparently regular practitioner, was amusingly shown in an English visitor there having the imprudence to allow a tooth-doctor at the fair to inspect his lower jaw where he felt some twinge—perhaps from sympathy at the sight of the peripatetic's instruments of torture. In an instant the supposed offending molar, a really perfectly unblemished one, was prematurely out of its appropriate sphere for ever.

Not only, however, in shop and railway is foreign English very rife. The guide-books at watering-places and printed descriptions of the "lions" at almost every spot of archaeological interest show amusing examples. Thus, at Freyburg in the Breisgau a "Summary Treatise of the Minster" used to be sold. This described the architecture and antiquities of the place in some twenty closely-printed pages, and concluded with an essay on the superiority of our forefathers over ourselves, alleging that they were—

"Qualified by far superior manners than ours, ever kind in promoting mutual happiness, parsimonious (!) in leading a sober life, they abhorred prodigal dissipations, but, in our days"—(the author, it is clear, was a sad pessimist)—"ill-principled and ill-minded creatures, endowed with malignant subtleties, impose on mankind with more malignant excess," &c.

It is Calumnitas, Malitia and Invidia :—

"They are the hateful cause what wrongs can chuse  
And consume good friends with cruel abuse."

The guide-book bears intrinsic evidence of being the composition of Mr. John Andrew Ritschel, author of an English poem, *The Storm*, printed at Freyburg in 1841. This poem, of some 1,200 or more lines, is pitched in a very high key. The Muse is invoked in the midst of a howling tempest :—

"Whirling up to the sky a mountain's tide,  
Then hurling to the deep with foaming might  
Those convulsions in tempestuous array,  
And transactions by this canto convey."

After rumbling in this style over four pages, the storm subsides into a piping pastoral :—

"Thus all parts in one luminous trail glow,  
And diffusive mildness and bounty flow :  
Anew in their wonted strands streams rebound,  
And softer air circumpaves around.  
... Thus the fair season contentment conveys,  
And the whole country in review displays."

The points of view in the panorama from the Minster are then described with some moralizing, for example :—

"Man with anxious pursuits murders life's hour—  
This one for wealth, and that one for power;  
Some others by mere ambition are led,  
But few the sacred paths of wisdom tread;  
Thus mankind often fluctuates in debates,  
Soon all-enterprising and soon amates."

The old verb *to amate* is obviously used here in the sense of *to turn from*, to desist, but in a subsequent passage our author intends it to signify *to turn to* :—

"To the left side the walls your soul amate,  
Where dire acts blot your eyes and your cheeks bathe,  
Where flaming Erebus' spirits alight," &c.

The poem ends with a strong panegyric on England of the present, a compliment all the greater as coming from so strenuous an exalter of past ages.

FREDK. HENDRIKS.

Linden Gardens, W.

[We add from personal experience the following samples. "Castle to praise, presently" (*Château a louer presentement*); "The wines shall leave you nothing to hope for"; "Salines baths at every o'clock." The first of the above is from Belgium; the second and third are on old Calais inn cards. Many similar examples might be furnished. The following was sent some months since to "N. & Q." from Hamburg :—

"Hamburg, Date of the poststamp.

"Laudable Expedition!

"By this I am so free as to direct the humble question to You, if You accept for me in Your estimable journal advertisements, for the Hamburgian-town and Brunswick-country-lottery!

"In an affirmative case you will be so kind as to give me an answer on the following questions:

- "1) How often comes out Your journal?
- "2) What is the price of insertion for a line, resp. eighth, fourth part, half and whole page of Your journal?
- "3) How broad (narrow) is a single column (how many go in it) and how many slits counts the page?
- "4) After what sorte of writing (Nonpareille, Petit, Garmond) do You account for the price of a line?
- "5) What a rebate do You consent me?
- "I join still to my last question, that I am already since many years in a Direct intercourse with more than 500 german newspapers, and that all they offered me att the same conditions, which they grant the counter of annouces. With these I discount after agreement every 3 or 6 month; but I left it entirely to Your estimation, what concession You will consent me in concern of this, however I expect from Your side favorable conditions, because my orders being for the greatest part considerable, and my advertisements of large extent.

"Expecting a defrayed favorable answer I am with consideration, . . ."

The above recalls to mind the English barrister's clerk who was ordered to address his master's letters (at Elms) to "L'Hôtel des Quatre Saisons," which the clerk translated "Hotel of the Quarter Sessions.")

#### SHAKSPEARIANA.

SHAKSPEARE ON THE EXPULSIVE POWER OF A NEW AFFECTION (5th S. i. 405; ii. 283).—This idea also occurs in *Romeo and Juliet*, Act i. sc. 2 :—

"One fire burns out another's burning;  
One pain is lessen'd by another's anguish:

Turn giddy, and be help by backward turning:  
One desperate grief cures with another's languish:  
Take thou some new infection to thy eye,  
And the rank poison of the old will die."

In the poem of *Romeo and Juliet*, upon which the play was founded, we find the following lines :—

"And as out of a planke a nayle a nayle doth drive,  
So novel love out of the mind the ancient love doth rive,  
This sodain kindled fyre in time is wox so great,  
That only death and both their bloods might quench the fiery heate."

Malone's *Shakspeare*, vol. xvi., Dublin, 1794.

See also *King John*, Act iii. sc. 1 :—

"Falsehood falsehood cures, as fire does fire  
Within the scorched veins of one newly burn'd."

"One fire drives out one fire, one nail one nail."  
*Coriolanus*, Act iv. sc. 7.

"As fire drives out fire, so pity pity."  
*Julius Caesar*, Act iii. sc. 1.

"Thus with one naile another Ile expel."  
*The True Chronicle History of King Lear and his Three Daughters*, p. 410. London, 1779. (Reprint, Six Old Plays.)

Shakspeare elsewhere uses this idea to illustrate another condition of the mind :—

"Great griefs, I see, medicine the less."

*Cymbeline*, Act iv. sc. 2.

"When we our betters see bearing our woes,  
We scarcely think our miseries our foes;  
Who alone suffers suffers most 'th' mind,  
Leaving free things and happy shows behind."

*King Lear*, Act iii. sc. 6.

It is also found in some lines by the Earl of Surrey, entitled *Prisoned in Windsor, he Recounteth his Pleasures there passed* :—

"With remembrance of the greater grief  
To banish the less I find my chief relief."

Webster, in the *Duchess of Malfy*, says :—

"To hear of greater grief would lessen mine."

In addition to the original idea (the expulsive power of a greater affection or grief) we find that a new idea is introduced in the passage from *King Lear* quoted above, namely, the alleviating power of companionship and sympathy in grief. This idea frequently occurs in the poets :—

"Fellowship in woe doth woe assuage."

*Locrine*, stanza 113.

"Grief is best pleased with grief's society:  
True sorrow then is feelingly sufficed

When with like semblance it is sympathized."

Stanza 150.

"It easeth some, though none it ever cured,  
To think their dolor others have endured."

Stanza 226.

"To weep with them that weep doth ease some deal."  
*Titus Andronicus*, Act iii. sc. 1.

"The grief that does not speak  
Whispers the o'er-fraught heart and bids it break."

*Macbeth*, Act iv. sc. 3.

"He oft finds medicine who his griefe imparta."  
*Spenser's Faerie Queen*, bk. i. c. ii. st. 31.

"Unfold the anguish of your hart :  
Mishaps are maistred by advice discrete,  
And counsell mitigates the greatest smart ;  
Found never help who never would his hurts impart."  
Bk. i. c. vii. st. 40.

"Let one word fall that may your grief unfold,  
And tell the secrets of your mortal smart ;  
He oft finds present helpe who does his grieffe impart."  
Bk. ii. c. i. st. 46.

"To utter grieffe doth ease a heart o'ercharg'd."  
*History of King Lear and his Three Daughters*, p. 399.

Some poets have opposed this idea ; for instance, Henry King, Bishop of Chichester (1591-1669), in his lines on *Silence*, says :—

"'Tis scarce a true or manly grief  
Which gads abroad to find relief."

And again, in the same :—

"If silence be a kind of death,  
He kindles grief who gives it breath ;  
But let it raked in embers lie  
On thine own hearth, 'twill quickly die."

Cowley, in *The Song*, says :—

"He who acquainteth others with his moan  
Adds to his friend's grief, but cures not his own."  
T. MACGUTH.

"QUILLET."—"Where be his quiddits now, his quillets?" *Hamlet*, v. 1. The word "quillet" is by some derived from *quid libet*; this derivation, however, is rejected by Nares on the ground that *quid libet* is the form invariably used by the schoolmen. He regards "quillet" as a corruption of *quiblet*.

As there seems to be no agreement of philologists about the derivation of the word, perhaps another conjecture is admissible. "Quiddit" is admitted to be from the logical term *quiditas*, why then should not "quillet" or "quilit" be from another logical term *qualitas*? We find "quilit" in *Every Woman in Her Humour*, 1603, "his tricks and his quilts"; and, again, in a passage from Holland, cited by Nares, *s.v.* "quillet." The word may originally have been *qualit*; then the *a* may have been thinned into *i*, to make a jingle with "quiddit," as in the passage given above from *Hamlet*. F. J. V.

HAMLET HEALTHS.—In the second part of the New Shakspeare Society's *Transactions* I quoted one passage from Stow to illustrate the drums and trumpets sounding, and cannons firing, on the king's toasts. Here is another :—

"(1606, Aug. 11.) The next day, being Monday, King James, Queene Anne, Prince Henry, with certaine other Brytaine princes and peeres, about ten a clocke in the fore noone, went a boord the King of Denmarke's greatest shippe, commonly called the Admirall, riding at anchor before Graues-end, which was a gallant shippe of a very hie and narrow building, the beakhead, the stearne, and her three galleries were fairly gilded, the waite and halfe decke adoraed with arras, and other rich ornaments, wherein the said princes were very royally feasted; and as they sat at Banquet, greeting each other

with kindness and pledges of continuing amity, and hearts desire of lasting health, the same was straight wayes knowne, by sound of Drumme, and Trumpet, and the Cannons lovedst voyce, beginning euer first in the Admirall, seconded by the English block-houses, then followed the vice Admirall, and after her the other six Denmarke ships, ending alwaies at the smallest."—1615, E. Howes, *Contin. of Stow's Annales*, p. 887, col. 1, ll. 10-31.

F. J. FURNIVALL.

[The custom of firing "chambers" when healths were drunk was still in use in the middle of the last century.]

BEING IN THE SUN.—*Hamlet*, i. 2, *Lear*, ii. 2, &c.—Mr. Joseph Hunter's capital explanation of the phrase as "being abandoned," forlorn, or "turned out of house and home" (*Lear*), is confirmed by Cotgrave's "*Je Penvoyeroi bien grater le cul au soleil*. I will send him packing, turne him out a grazing, make him goe shake his eares abroad."

F. J. FURNIVALL.

"TWO GENTLEMEN OF VERONA" (5th S. iii. 103.)—"We'll bring thee to our crews." The word *crew* has here nothing to do with the Irish ; and commentators need not have been puzzled as to the meaning of the expression had they looked at the primitive signification of the word *crew*.

R. S. CHARNOCK.

Gray's Inn.

"TEMPEST," Act iii. sc. 1, l. 15 :—

"Most busie lest when I doe it."

Might an ignoramus suggest putting an *i* between the *l* and *e*, and making one word of two—*busieliest*? H. H.

NEIF : BROGUES.—*Midsummer Night's Dream*, Act iv. sc. 1 :—

"Give me your neif, Monsieur Mustard Seed."

*Cymbeline*, Act iv. sc. 2 :—

"And put  
My clouted brogues from off my feet."

Were these two words—*neif*, a fist, *brogues*, shoes—in common use in England in Shakspeare's time, and are they found in any other English writer of the same period? They are still in ordinary usage in Scotland. J. N. B.

SHAKSPEARE.—The earliest work in which Shakspeare is alluded to by name (according to a note in the catalogue of Dr. Bliss's library) is—

"Polimanteis; or, the Meanes Lawfull and Unlawfull to Judge of the Fall of a Commonwealth, &c., with a Letter from England to her Three Daughters, Cambridge, Oxford, Innes of Court, &c., by W. (C.)larke. Cambridge, J. Legate, 1595."

It (*Polimanteia*) is further said to be "a very curious and interesting work, in which mention is made of our old English poets, including 'sweet Shakspeare,' Harvey, Nash, 'divine Spencer,'" &c. In the same catalogue mention is made of a very scarce tract in which Shakspeare's name occurs,

namely *Vindex Anglicus; or, the Perfection of the English Language Defended and Asserted*. Sm. 4to., printed Anno Dom. 1644. The poets praised are "the Earle of Surry, Daniell, Johnson, Spencer, Donne, Shakespeare, and the glory of the rest, Sandys and Sydney."

Among Dr. Bliss's MSS. there is a 4to. volume, of the seventeenth century, with the title of *Wright (Abraham) Excerpta Quædam*, containing quotations from Shakspeare, Ben Jonson, Shirley, and other dramatic writers, and critiques thereon. Abraham Wright was a poet himself, and wrote verses, those to the queen being printed in the *Flos Britannicus*, Oxford, 1636. Letters exxiii. and clxii. in the Marchioness of Newcastle's *Sociable Letters* are respecting Shakspeare.

The phrase in *King Lear*, "You are much more apt for want of wisdom," is said to be explained (at p. 125) in J. Millan's *Succession of Colonels to all his Majesty's Land Forces, from their Rise to 1744*, engraved on copper plates, 1745.

In Lupton's *Siquila*, in the second part, will be found a tale similar to that on which the plot of Shakspeare's *Measure for Measure* is founded.

In Brian Melbancke's *Philotimus* (R. Warde, 1583) mention is made of *Romeo and Juliet*. Shakspeare's play is supposed to have been written circa 1596.

Shakspeare is supposed to have perused Spenser and Harvey's *Three Proper and Wittie Familiar Letters* (1560), and to have had it in his recollection when he wrote his *Romeo and Juliet*, in which, the nurse speaks of the earthquake.

These notes respecting Shakspeare are all gleaned from the catalogue of Dr. Bliss's library, which was sold by Messrs. Leigh, Sothely, and Wilkinson, August, 1858. Some or all may not be new; but of this I have no means of judging at present. J. MACRAY.

P.S.—Dr. Bliss's catalogue is particularly interesting for its lists of books printed at Oxford; versions of and commentaries on the Psalms; characters (a most extraordinary series of humorous publications), and books printed in London in the three years immediately preceding the Great Fire.

SHAKSPEARE'S SEAL RING.—I am fully aware that it is all but impossible to explode an error of long standing, but, at any rate, I will make the attempt.

In Mr. Halliwell's *Life of Shakspeare* (1848), p. 298, is figured what is called by him "Shakspeare's seal ring." It is a gold ring which was found some years before in a field near the church at Stratford, and Mr. Halliwell (p. 334) says, with all the assurance of conviction, that "little doubt can be entertained that this ring belonged to the poet." He proceeds to show by the method of exhaustion that there was no one else in Stratford

having the same initials as Shakspeare to whom it could have belonged. Now, if the ring were a seal ring at all, we might attach such value to this conjecture as it deserves; but as it is simply a betrothal ring, the initials of the Christian names of the betrothed being tied together by a true-lovers' knot, it is clear that the letters W. S. do not stand for "William Shakspeare," but for some of the many Williams and Sarahs or Susans who may have plighted their troth to each other at Stratford in his time. It is remarkable that Mr. Fairholt should have accepted the theory that the ring belonged to Shakspeare in his "Facts about Finger Rings," printed in *Rambles of an Archaeologist* (p. 135), because only three pages before he gives the betrothal ring of Mary Queen of Scots and Darnley, on which their initials H. and M. are coupled together with a true-lovers' knot, exactly in the same way as the letters W. and S. on the so-called Shakspeare ring.

I hope that in future this ring may not be exhibited among Shakspearian relics.

WILLIAM ALDIS WRIGHT.

#### NOTES FROM THE PRINTED CATALOGUE OF THE LANSDOWNE MSS.

The following extracts are from the Lansdowne MSS. (now in the British Museum), which are, I suspect, very little known, and probably in the new catalogue, I am informed, not described with the minuteness of the printed catalogue:—

A Latin Letter from Kepler, the great Mathematician, at Prague, to his friend Sir Edmund Bruce, at Padua, on various matters, especially that he is now engaged in Astronomical Disquisitions commenting on Ptolemy, &c.

A Latin Epistle from the learned Gruter to Sir Robert Cotton, on various literary subjects. March 11, 1608.

The remarkable Letter sent to Lord Montague, conveying obscure hints of the Powder Plot. 1605.

Is this the original letter?

Sir Francis Bacon to King James, Explaining a certain Expression which his Majesty understood as a Reflection on Lord Buckingham. Aug. 31, 1607.

Mr. Randolph tells Mr. Hicks he exults on England and Scotland being under the same King, and that he dare not come to London because of the infection, &c. July, 1603.

Capt. John Davies to Mr. Secretary Walsingham, concerning his discovery of a North-West Passage. Oct. 3, 1585.

The Consuls and Burgesses of Aberdeen, in Scotland, in Latin, to Lord Burghley, to desire his friendly assistance in behalf of Andrew King, their Fellow Citizen, and other Merchants his partners, whose Ships were plundered by some English Pirates. Aug. 1585.

The Duchesse of Suffolk to Lord Burghley, to give her son, Peregrine Bertie, good Counsel, and send him from Court, &c. June 30, 1579.

The Countess of Essex intreats Mr. Secretary Cecil to join the Lords of the Council in petitioning the Queen not to sign the Warrant for the Earl's Execution. 1601.

Lady Rich's remarkable Letter of intercession to the Queen in behalf of the Earl of Essex. 1599.

James, King of the Scots, to Lord Burghley, for his



friendly furtherance of some business of his. Aug. 5, 1589.

Robert Wise's Account of the Execution of the Queen of Scots at Fotheringay. Feb. 8, 1586.

A Copy of a Letter of Mary, Queen of Scotland, to Queen Elizabeth, complaining that Claud Hamilton, a fugitive Rebel, was received and harboured by some Persons in England. Oct. 5, 1579.

Nicholas Rickward's Suit to the Queen to have for the time to come the sole searching of the Mint-ashes. 1577.

The University of Oxford, in Latin, to Lord Burghley, desiring Laws to secure their quiet against the Townsmen. March 13, 1575-6.

Nicholas Poyntz to Sir Wm. Cecil: his thankfulness for the Queen's and his kindness to his now deceased Mother, Lady Dyer; and what strange and agreeable effect it had on her before her death. March 23, 1563-4.

The Queen to Thomas Randolph, her agent in Scotland; a Letter signed with her own hand; that though Commissioners are appointed for both nations, she is unwilling an English Earl should condescend to be put on a level with a Scotch Baron; therefore though she dislikes Earl Bothwell for a Commissioner, she chuses him before one of meaner rank. Feb. 2, 1565.

A Latin Epistle of gratitude from Mr. Philip Sydney, when a Scholar at Oxford, to Sir W. Cecil, for favours to him and his Father. July 8, 1569.

A Letter, without names, but seems to be from Sir Francis Walsingham, in France, to the Earl of Leicester, that the French King was very desirous of his brother Henry Duke of Anjou's Marriage with the Queen. 1571.

Mr. Thos. Cecil to the Lord Treasurer, in Latin; that he is tired with his Proctorship, gets old and poor, and wants some little annual place of profit. Nov., 1572.

The Abp. of Canterbury to Lord Burghley recommending the Bp. of Lincoln's Exposition of the Old Test. to all Parishes. June 26, 1574.

A Copy of a Letter from Q. Eliz. to the Q. of Scots in behalf of Reynold Lee, Esq., in the 3rd year of her Reign. 1591.

A Letter of Sir Nich. Throgmorton in Scotland to Queen Eliz. concerning the Queen of Scots. 1561.

Copies of Letters from the Queen to Lord James of Scotland (perhaps Murray).

Directions for forming a Masque for the entertainment of Queen Eliz. and Mary Queen of Scots at Nottingham Castle. This Representation seems to have been set aside. See Camden's *Annals* for 1562, p. 60.

Dr. John Dee to the Lord Treasurer, of his skill in finding hid treasure, and that he may have leave to search old writings in Wigmore Castle. Oct. 3, 1574.

A Letter from the Queen to some persons of note in or near Scotland, conveyed by Mr. Randolph, together with 2,000*l.* to be distributed amongst those of that nation who were best affected to her Majesty. Jan. 31, 1577-8. Joachim Tydichius Saxon, Poet-Laureat to Lord Burghley, that he would relieve his necessities. 1580.

Lady Dorothy Perrot to Lord Burghley to intercede with the Queen for her husband, who had married her, being a Maid of Honour, without her Majesty's Consent, Sept., 1583, and again for his furtherance in obtaining her marriage money. Oct. 29, 1583.

Matthew Parker, Abp. of Canterbury, to Sir William Cecil: that he intends shortly to visit his Diocese personally, to know the state thereof. He begs a couple of Bucks, and says he believes that Bishops and Ministers in these days are not thought worthy to eat Venison; with other matters. June 4, 1563.

The same Archbp. to Sir W. Cecil, mentioning his over-bashfulness in speaking in public: that he would

gladly decline personal conference with the Bishop of Aquila, the Spanish Ambassador, and rather do it in writing. Towards the end of 1563. See Camden's *Eliz.*, edit. 4, p. 68.

Vol. xciv.—Lot 114, page 441, vol. i.—No. 17.—The Manner of Sir William Pickering's devising his Land to found a Free School, and maintain Students at Oxford, &c.

Is there anything known at the present day about this devise?

Lot 198, 367 to 374, p. 47, vol. 2.—Summaria quedam Descriptio Recordorum repositum in Archievis D'ne Regina Eliz. collecta per Arthurem Agarde, 1600. At the end of which he complains of having been poorly rewarded for all his labours, and impaired eyesight by the dust of the Records, and concludes—

Sola Salus servire Deo, sunt cetera fraudes  
Dieu m'a garde (a pun) et gardera.

He was a very learned antiquary, and intimate friend of Camden, Sir Robert Cotton, &c., vide Wood's *Athenæ Oxon.*

Lot 286, page 68, vol. 2.—A large vol. folio of various historical and heraldical matter, written about the year 1500, containing, viz.—

1. The Manner and Form of the Kynge's and Quene's Coronation.—4. A Balade sung at the Coronacion Feast of Henry VI. with the Order of the Courses. 155. Occlve's long, old, English Poem—The Boke of Governance, &c.

Lot 352, p. 72.—The Boke called the Prik of Conscience in English Verse, on vellum, 8vo.

Lot 376.—Speculum Contemplationis (Anglice) per Walter Hiltonum, on vellum.

Have the recent editors of the *Prick of Conscience* and of Occlve availed themselves of these MSS.?

Lot 391.—A miscellaneous volume (large 8vo.) of devotional, moral, and entertaining pieces of French Poetry, &c., of about the year 1500—Chansons, Ballades, Carolles, &c.

In the above catalogue there is a list of—

"A very valuable and beautiful Collection of Chinese Drawings and Books, among which there is a fine Map of the Country, divided into compartments, elegantly delineated. Fifty original Views of the interior of China, with a great number of figures, drawn by the best Artists in China, very highly finished, &c., with Drawings of Costume, Manners and Customs, Fruits, Flowers and Plants, finished in the most chaste, exquisite, and masterly style. Note. The whole of the Drawings were sent from China to the late Marquis of Lansdowne, and are a Matchless Collection."

J. MACRAY.

#### PARALLEL PASSAGES.

Few great poets have sinned so little in the way of conscious or unconscious plagiarism as Cowper; the resemblance of the subjoined passages in thought, expression, and metre is, therefore, the more remarkable:—

"Those twinkling tiny lustres of the land  
Drop one by one from fame's neglecting hand;  
Lethæan gulfs receive them as they fall,  
And dark oblivion soon absorbs them all."

Cowper, *Lines on Observing some Names of little Note Recorded in the Biographia Britannica.*

"As one by one, at dread Medea's strain,  
The sickening stars fade off th' ethereal plain."

*Dunciad*, bk. iv.

"Thy hand, great Anarch! lets the curtain fall,  
And universal darkness buries all."

*Dunciad*, last lines.

"Ah, Christ, that it were possible  
For one short hour to see  
The souls we loved, that they might tell us  
What and where they be."

Tennyson's *Maud*, p. ii. iv. 3.

"O that it were possible we might  
But hold some two days' conference with the dead!  
From them I should learn somewhat I am sure  
I never shall know here."

Webster's *Duchess of Malfy*.

"I'd rather be the thing that crawls  
Most noxious o'er a dungeon's walls."

Byron's *Giaour*.

"I had rather be a toad,  
And live upon the vapour of a dungeon."

*Othello*, A. iii. sc. 3.

W. WHISTON.

"He that is not against us is on our part."—Mark ix. 40.

"Denunciante Pompeio, pro hostibus se habiturum, qui Reipublice defussent; ipse (Cæsar) medios et neutrius partis suorum sibi numero futuros pronuntiavit."—*Sueton. in Vita Jul. Cæs.*, 75.

While Pompey denounced as enemies all who did not side with the Republic, he (Cæsar) gave it as his opinion that they who, as yet, had declared for neither party, would ultimately join theirs.

I am indebted to Dr. Farrar for this very striking parallel. See *Life of Christ*, vol. ii. p. 38, n. i.

EDMUND TWEED, M.A.

"Two stars keep not their motion in one sphere,  
Neither can England brook the double reign  
Of Harry Percy and the Prince of Wales."

Shakspeare, *Hen. IV.* Pt. I. A. v. sc. 4.

ἀπικρίνατο δὲ Λαρεῖον, μῆτι τὴν γῆν ἡλίους ἔξο,  
μῆτι τὴν Ἀσίαν ἑὸς βασιλείᾳ ὑπομένειν.

*Plutarch.*

"Most busy lest when I do it."

*Tempest.*

"Nunquam se minus otiosum esse, quam cum otiosus."

*Cic. de Offi.*

"For them no more the blazing hearth shall burn,  
Or busy housewife ply her evening care,  
Or children run to lisp their sire's return,  
Or climb his knees the envied kiss to share."

*Gray.*

"At jam non domus accipiet læta neque uxor  
Optima, nec dulces occurrent oscula nati  
Præripere, et tacitâ pectus dulcedine tangent."

*Lucræti*, iii. 907.

S. S. S.

Sir William Davenant, *To the Queen entertained at Night by the Countess of Anglesey*, l. 5:—

"Smooth as the face of waters first appeared,  
Ere tides began to strive, or winds were heard;  
Kind as the willing saints, and calmer far  
Than in their sleeps forgiven hermits are."

Pope, *Eloisa to Abilard*, l. 253:—

"Still as the sea, ere winds were taught to blow,  
Or moving spirit bade the waters flow;  
Soft as the slumbers of a saint forlorn'd  
And mild as op'ning gleams of promise'd heaven."

H. P. D.

Τοῖσι δ' ἐπὶ χθών ἔτα φέιν νιοθηλία ποίην  
Λωρόν δ' ἱερήντα, ἰλὲ κρόκον, ἡδ' ἑάκινθον  
Πικρόν καὶ μαλακόν, ὃς ἀπὸ χθονός ἡφός ἱερῆ  
Τῇ ἐνὶ λιλιάσθην.—*Hom. Il.*, 347.

"Flowers were the couch—

Pansies, and violets, and asphodel,  
And hyacinths, earth's freshest, softest lap."

*Milton's Par. Lost*, ix. 1037.

HERBERT RANDOLPH.

Ringmore.

The following instance of plagiarism I have never seen pointed out. The thought and, to a great extent, the language of Herrick's *Gather ye Rosebuds* is borrowed from Ausonius, *Idyllia*, 14. The last couplet of Ausonius's poem is as follows:—

"Collige virgo rosas dum floris novus et nova pubes,  
Et memor esto ævum sic propere tuum."

F. STORR.

THE TITLE "REVEREND" APPLIED TO OTHERS THAN CLERGYMEN.—"His Lordship, calling to his assistance Mr. Justice Crook and Mr. Justice Crawley, two Reverend Judges, took their opinion."—Case of "Soot v. Wray," 10 Car. 1, *Reports in Chancery*, ed. 1715, vol. i. p. 85. E. W. B.

THE TITLE "SIR."—It may, perhaps, be worth noting that so recently as 1628 this title was given to a schoolmaster. "Sir Thomas Parker, the old schoolmaster," is spoken of in the church accounts of Cartmel for that year.—See James Stockdale, *Annals of Cartmel*, p. 58. GLIS.

"VANT."—Last week, whilst looking through an old register in Bampton Church, Devonshire, amongst many other curious entries I came across the following:—

"P<sup>d</sup> M<sup>r</sup> Hodges for a Bason for the Vant, 2<sup>d</sup>—1730."

EALLES WHITE.

UNFORTUNATE MISPRINT.—In *Horæ Lyricæ*, by Isaac Watts, D.D., Leeds, 1788, Address to the Author, by J. Standen, p. xxxii:—

"With thought sublime  
And high sonorous words, thou sweetly sing'st  
To thy immortal lyre."

Another, not quite so bad, at p. 3 of the same book:—

"If thou my darling flight forbid,  
The muse folds up her wings."

E. W. B.

"RAYAH."—This word is from the Turkish *raia*, properly "a flock," then equivalent to "a dog of a Christian." It is an insulting name given

by the Mussulmans to the Christian inhabitants of Turkey.  
A. L. MATHEW.  
Oxford.

"ENTIRELY" AND "INDIFFERENTLY."—The use of these two words in the Communion Office of the Church of England may be illustrated from Spenser:—

"Dealing with Justice with *indifferent* grace."  
*Faerie Queen*, bk. v. canto ix. xxxvi.

"That they may truly and *indifferently* minister justice."  
Communion Office.

"And softly whispering him, *entirely* prayd  
T'advise him better," &c.

*Faerie Queen*, bk. vi. canto vii. xxii.

"We thy humble servants *entirely* desire thy fatherly goodness."  
Communion Office.

ROBERT J. C. CONNOLLY, Clerk.

Rathangan, co. Kildare.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

#### MAWBY OR MAWBEY FAMILY.

Sir Joseph, the first baronet, placed to the memory of his parents and progenitors a monumental tablet in Ravenstone Church, about two miles from Ashby-de-la-Zouch, Leicestershire. The inscription states that he was a son of John, the only son of William, the seventh son of Erasmus Mawbey, of Shenton, near Market Bosworth, Leicestershire. Sir Joseph's father married Martha Pratt, and Sir Joseph married Elizabeth Pratt. The arms, as given in Manning and Bray's *Surrey*, p. 223, are said to be—"A cross gu., and over it a fret vert, in each corner an eagle displayed sable; impaling sable a fesse argent, charged with three stars sable, between three elephants' heads arg., for Pratt. Motto, 'Always for Liberty.'" Another account says, "Arms in the monument—Or, a cross gu., fretty or, between four eagles displayed az., each charged with a bezant on the breast." Berry says the arms granted to Joseph Mawbey were—"Or, a cross gu., fretty of the field, between four eagles displayed az., each charged on the breast with a bezant. Crest: an eagle displayed az., charged on the breast with a bezant"; and Sir Joseph's motto was, "Auriga virtutum prudentia." A question hence arises, first, as to what were the arms on the monument; next, whether they were those of Sir Joseph's father, and the Mawbey family generally, impaling those of the Pratt family generally. For Fairbairn says that other Mawbeys besides the baronets of Botleys used for crest an eagle displayed, and I think Lord Chief Justice Pratt was one of the actors in the times of Wilkes and Sir Joseph Mawbey the first. The names of the other

six sons of Erasmus Mawbey were,—"Robert, Richard, Erasmus, Thomas, John, Francis," from one of whom my great-grandfather, John Mawby, of Market Deeping, Lincolnshire, who married Charlotte —, May 24, 1753, is believed to have descended; for in the MS. list of their children, which I have seen and copied since I sent my communications to "N. & Q.," 4<sup>th</sup> S. xii. 119, 458, these significant names are found given to four of their sons, Francis, John, Thomas, Robert; and as he was contemporary with Joseph the first baronet, for they died within a year of each other, 1797–1798, another of their sons is named Joseph accordingly; and, from that time, there has been a Joseph in our branch of the old family. The following advertisement, which appeared several days successively in the *Times* at the beginning of June, 1874, attesting—

"If Joseph Mawby, son of the late Joseph Mawby, Banker, in Ramsey, Isle of Man, will apply to Messrs. Laces & Co., Solicitors, Union Court, Castle Street, Liverpool, he will hear of something to his advantage.—June 3, 1874."—

the present Joseph Beecraft Mawby, living at Market Deeping, corroborating,—and the fact that Sir Joseph's father's eldest son was named, Francis, and the eldest son of my great-grandfather, John, was also named Francis,—seemingly confirm the connexion, for Francis is more connective than John would be held to be. But my great-grandfather, John Mawby, must have migrated to Market Deeping, which, by a bridge over the Welland, connects Lincolnshire and Northamptonshire. And as the Market Deeping registers do not aid us in our search, can any say whence he came, and to whom he was married? He was connected with malting at Market Deeping, and brewing at Holbeach. And there are yet standing at Market Deeping, the property of J. B. M. aforesaid, two stone-built maltings in excellent condition, having on the gable of one—

M

J. C.=John and Charlotte Mawby,

1771

and on the gable of the other—

M

J. A.=Joseph and Ann Mawby.

1793

And it has been suggested to me that the first baronet was in some way connected with malting in the lifetime of Mrs. Thrale. If such was the case, can any one confirm? For as the monumental inscription must have been more or less compiled from personal knowledge by the dedicatory, the probability, if not the certainty, of close relationship and collateral descent from the old stock would become thereby strengthened. See also Nichols's *Leicest.*, iii. pt. 2, p. 939.

I would further suggest the possibility of some one having first misread, then miswritten, and eventually misprinted, the Christian name Eras-

mus for Francis=Francis; and that the third son, Erasmus=Francis, having died, was the reason not only why the sixth son was called [Erasmus=] Francis, but why the eldest son of John, the father of the first Sir Joseph, was called Francis; and the eldest son of my great-grand-father, John, was also called Francis, in order that the old connecting family-name-link, Francis, might be perpetuated. And thus, if Erasmus has hitherto been a genealogical puzzle, this suggestion may indicate the way to a more complete and satisfactory investigation, by "N. & Q." coadjutors, than can be accomplished by unaided individual perseverance, as the cross, in Sir Joseph's arms, seems to bear evident heraldic reference to the cross of the old Norfolk family arms, and to imply descent accordingly. J. BEALE.

ELIZABETH HALL, SHAKESPEARE'S NIECE.—Is there in existence any reliable information respecting Shakespeare's niece, Elizabeth Hall, evidently, by the tenor of his will, held by him in higher estimation than his daughter Judith? Was she the daughter of a sister of Shakespeare, or of a sister of his wife, and was she any relation to his son-in-law, Dr. John Hall? R. H. LEGIS.

CHANCELLOR WEST.—Where has the portrait of Chancellor West been removed to from the Inner Temple? MR. PICKERING, of the Inner Temple Library, in answer to a query in "N. & Q." in July, 1873, writes:—

"In our Parliament Chamber there is a full-length portrait of Chancellor West in his official robes, presented to the Society by Richd. Glover, Esq., M.P. for Penryn."

Visitors have lately made inquiry for this portrait at the Inner Temple, but have been told it is not there. K. L.

"THE ENGLISH IN IRELAND."—Has the account given by Mr. Froude, in his *English in Ireland*, of the celebrated Father O'Leary been replied to, and by whom? He tells us that O'Leary was a spy of Pitt's, but the evidence which he cites to substantiate so grave a charge appears by no means conclusive. Lord Macaulay, when he brought a somewhat similar accusation against William Penn, gave some very plausible reasons for believing it to be true. It is to be regretted that Mr. Froude has not followed his example.

JAMES MORGAN.

Melbourne.

CARRIQUE FAMILY.—Can you favour me with information relating to this family? The Carrique pedigree occurs in the London Visitation of 1633-4, and commences with Richard Carrique, of Tewkesbury, who, by Mary, his wife, daughter of Anthony Harecourt, of —, co. Leicester, had, with other issue (query, their names?), a second son,

Henry Carrique, who settled at Chipping Norton. This Henry married Jane Cutts, and by her had two sons, William, who was of Chipping Norton (?), and Martin Carrique, mercer, of London, who was living at the time of the Visitation, and signed the pedigree. Martin Carrique married two wives, Grace, daughter of — Colby, of Norfolk, and Sarah Buffken, of Langley, Kent. By the latter he had two daughters, (1) Elizabeth and (2) Sarah. His will was proved in 1641. I especially wish for the names of all the children of Richard Carrique, of Tewkesbury, and also the continuation of the pedigree from William, elder son of Henry Carrique, of Chipping Norton.

J. J. HOWARD.

Dartmouth Row, Blackheath.

VARIOUS.—Can any one refer me to a history of the growth of architecture, more especially in England, and from the Conquest to the Reformation?

Where shall I find a book on and of Welsh Triads?

I want the astral conjunctions for August 9, 1851, or the name of a book on the subject.

Whence are the portraits taken of the kings, from Richard II. to Henry VII., which illustrate *Knights' History*?

I have heard a saying in this side of the country that when the sexes are in the proportion of seven women to one man, the end of the world will come.

NOREMAC.

West Boldon, Gateshead.

THE COSTUME OF MACBETH.—Dr. Macculloch, in his work on the Highlands and the Western Islands of Scotland, states:—

"Attempts have been made to introduce the Highland modern dress at Court—and the full-plumed, petticoated, plaided, pursed, buckled, pistol, dirk and sworded, is a very showy and a very picturesque one; but it was never the dress of any Court, nor of any king, nor of any Scottish noble, nor of any people. Charles Edward wore it, out of compliment to his Highland army; and Kemble dressed Banquo and Macbeth in it because he knew no better."

What is the correct costume for Macbeth?

GEORGE ELLIS.

St. John's Wood.

THE BIRKBECKS OF ORTON.—Information is requested as to the Old Hall, Orton, Westmorland, supposed to have been built by the Birkbeck family; the initials B. B., 1604, are over the entrance. It afterwards, probably in Cromwell's time, belonged to the Petty family; and the initials C. P. were, a year or two since, on the old oak pew belonging to the Hall in the parish church. Who were the Birkbecks of Orton in 1607, and the "C. P." (etty) of Cromwell's time (probably a relative of Sir William)? F. B.

Whiteabbey, Belfast.

"MR. RENNIE'S Report on Drainage of Hatfield Chase, &c., 1813, from Levels taken by Mr. J. Thackray in 1812."—In Stark's *Hist. of Gainsburgh*, 2nd edit., p. 521, the above book is quoted. Was this a Parliamentary Blue-book, or a privately printed work? It is not, as far as I can make out, in the catalogue of the British Museum Library, nor can I hear of it elsewhere. ANON.

GREENE'S "NEVER TOO LATE."—The copy (a small quarto) before me has been so cut down in binding that only the following remains at the foot of the title. I shall be much obliged if some one will complete it:—

"London, | printed by William Stansby for John Smithwicke, and are to be | sold at his Shop in Saint Dunstons Churchyard in Fleet."

W. HY. RYLANDS.

Thelwall, Cheshire.

THE "WARSPITE."—For about two hundred years there has generally been a ship in the Royal Navy of this name. Can any one explain the meaning or derivation? I have seen it spelt once as Warspight. BAYSWATER.

SIGN-POST BY E. ATTWOOD, NEAR BECKFORD, GLOUCESTERSHIRE.—Can any one tell me anything about the history of the above? I have searched in vain in Atkyns and the Bodley Library. It is a tall handsome sign-post of stone, at a five-road meeting. It bears the inscription:—

"Edmund Attwood of the Vine Tree  
In the first time erected me,  
And surely he did this bestow  
Strange travellers their way to show."

"Eight generations past and gone  
Repair'd (sic) by Edmund Attwood of Teddington."  
It stands on the Cheltenham and Evesham road, about seven miles from the latter. Any reference to a person in the neighbourhood likely to have special knowledge of it will be very acceptable to  
H. L. S.

4, Hatherly Place, Cheltenham.

THE VEDAS, &c.—Setting aside all the stereotyped "chronology" of my youth—in which, by the way, even as a boy, I never placed reliance—I am perplexed where to find the most probable age assigned to the earliest Veda. Is there a copy in the Vatican of the Rig Veda of any very early date? My query does not refer to any manuscript, but to the fact of the composition. M. S.

"ARABIC BOOK OF HIEROGLYPHICS AND ANCIENT ALPHABETS," translated by Joseph Hammer. London, 1806.—Do the letters of the alphabet invented by the Greek sage Pythagoras, p. 18, correspond in any respect with his symbols, of which an account is said to be given in the *Bibliothèque des Anciens Philosophes*, by Dacier (André), *Manuel du Libraire*, Brunet? and

in what work has a review of Hammer's translation been published? E.  
Star Cross, near Exeter.

GALIANI, L'ABBÉ, OF NAPLES.—Twenty-two volumes of his correspondence were bequeathed by Galiani to his nephew the Marquis Azzarito, who sold them to Mon. Guinguené, a member of the French Academy. A portion of the library of Guinguené is in the British Museum, but he is said to have bequeathed these volumes to a Mr. James Parry. Information would much oblige.  
C. W. H.

"SIR JAMES YE ROSS."—This ballad I heard, for the first time, recited by an old gentleman in London, who mentioned that he got the words from his mother upwards of seventy years ago. I desire to learn if it has been printed. Being new to me, I wrote down the words at the old gentleman's dictation, and shall be happy to send you a copy if desired. SETH WAIT.

THE PORTRAIT OF RICHARD III. IN THE POSSESSION OF THE SOCIETY OF ANTIQUARIES.—Is anything known of the origin of this portrait, engraved in Jesse's *Memoirs of Richard the Third*?  
C. ROWLEY.

New York.

## Replies.

### SPURIOUS ORDERS.

(5<sup>th</sup> S. iii. 442, 495; iv. 34, 73, 111.)

I am now able to throw some additional light on the formation of the spurious "Order of the Temple." And I do this very willingly, because in this our practical nineteenth century Sir Patrick Colquhoun and the flock of geese of which he is the leader—although they are certain to be well "roasted," and served up, "done to a turn," for the entertainment of the public—will run no risk of being burnt as grizzly wizards. They are too good food for ridicule to meet with such fate; and at present we have better means than those employed in the fourteenth century for lowering the pretensions of Templars, real or spurious.

Although the opponents are very unfairly matched—since one of them writes as a Freemason under his own signature, and produces documents and other evidence, while the champion of the Order of the Temple shelters himself under an alias, and deals only in misrepresentation and personal insinuations—a controversy is now being carried on in the columns of the *Freemason*, which tends to throw some light on the position of the body calling itself "The Royal, Military, and Religious Order of the Temple and St. John of Jerusalem." Still, how this self-made "order" came to be a "royal, military, and religious"

order has not yet been discovered. I cannot find any mention of it in Burke or *The Guilds' Calendar*; nor have I ever seen any officer or private soldier, regular or volunteer, in uniform, wearing its Red Cross badge.

In 1872 there existed in England a Masonic society known as "The Masonic Order of the Temple." No rational member of that body was so silly as to claim seriously for it either the status of an order of knighthood, or even a direct descent from the old Order of the Temple destroyed in the fourteenth century. It was simply—what it pretended to be—a purely Masonic body; Masonic in its composition, Masonic in its organization, Masonic in its government; and *as such* it had a treaty of alliance with two other purely Masonic bodies, namely, "The Ancient and Accepted Rite," and "The Mark Master Masons." Nevertheless, in December, 1872, a resolution was passed at the Grand Conclave of that Masonic body, by which this state of affairs was completely changed.

It is still an open question whether a resolution productive of such important constitutional changes could be properly brought forward without due notice being given to every member of such Masonic body, or without its previous discussion in each lodge, or "encampment," as lodges in that body were called. It is also an open question, and one on which a conscientious Mason may justly doubt on Masonic grounds, whether having, on his becoming a Masonic Templar, bound himself to support the statutes of the Grand Conclave of that body, he would break that Masonic obligation by supporting a resolution which practically destroyed the Grand Conclave. Conscientious Masons who were not present may, without justly incurring abuse or misrepresentation, also hold that a vote which turns a Masonic into a non-Masonic body is totally inoperative as regards themselves, and cannot bind them to an allegiance to a new body. There are Masons who, as Masonic Templars, deny any such allegiance on their part to "The Order of the Temple," a non-Masonic body. Some persons, present at the Conclave of December, 1872, objected on the ground of the radical constitutional changes involved in the acceptance of the resolution. They were, however, speedily silenced by the remarkable statement that the results of the proposed resolution had been mentioned to H.R.H. the Prince of Wales—had met with H.R.H.'s gracious approval—and that H.R.H. had signified his desire to become Grand Master on the changes being carried out. They were also told that if the changes were not carried out, H.R.H. would have nothing to do with the matter. A statement so distinct, and bearing apparently the stamp of such intimate acquaintance with H.R.H.'s views, caused most of those who heard it to acquiesce at once in what they were thus led to believe would please H.R.H.

Among the persons present on that occasion there were, however, one or two who still doubted if Sir Patrick Colquhoun could, to such an extent, control, or have the right to express, the opinions held at Marlborough House; and it has since been ascertained, on reliable authority, that the Prince of Wales never made, or authorized to be made, any such statement as was put into his mouth on that occasion.

The practical results of passing that resolution were shortly as follows: (1.) The *Masonic Order* of the Temple ceased to exist. (2.) A new British order of knighthood established itself. (3.) The new order of knighthood was named "The Royal, Military, and Religious Order of the Temple, and of St. John of Jerusalem, Cyprus, Rhodes, and Malta." (4.) The new order of knighthood, having selected for its titles—without the slightest difference—those of a religious order deceased five hundred years ago, and of an equally well-known order (with which, however, it has not the slightest connexion) still existing in various parts of Europe, became an imposture. (5.) The badge assumed by the order was a red cross almost identical with the well-known badge of the Red Cross Societies. The names of H.R.H. the Prince of Wales, and even that of H.M. the Queen, were freely used as being much interested in the welfare of the spurious order, to which their names are, with or without authority, attached; and, in order to gain adherents, it was given out that the badge of the order was shortly to be recognized at Court. (6.) *The new order of knighthood has not in any way been recognized by the State or by the Lord Chamberlain.* (7.) Freemasons, who disliked proceedings which they justly considered to be a misuse of Masonry, were slandered publicly in a newspaper by the supporters of the new order. Some of them objected, and complained to "The Council of the Great Prior," the governing body of the new order. His council gave the convenient decision that it could not take any notice of anything which might appear in a newspaper. (8.) The Scottish Order of the Temple, a Masonic body claiming descent from the old Order of the Temple, was asked to join the new body. Able to read between the lines, the canny Scot understood that the proposition was, in reality, that an English Masonic body should call itself "The Order of the Temple"; that an order of knighthood should be set up under the Grand Mastership of Royalty, and that its identity with the Scotch body was required to enable the new order to reply to any doubts as to its legitimate descent from the Grand Master and his persecuted brothers of the fourteenth century. The Scotch very wisely broke off the correspondence; whereupon Sir Patrick Colquhoun threatened to horsewhip Brother Ramsay, who had conducted the correspondence on behalf of

the Scottish Order of the Temple, and in a letter, subsequently published in a newspaper, charged the Scotch with "disloyalty,"—a most astounding outbreak of brotherly love on the part of an irritable knight who sets the press at defiance, and cannot take notice of anything that appears in a newspaper.

RALPH N. JAMES.

Ashford, Kent.

LE TELLIER, ARCHBISHOP OF RHEIMS (5th S. iv. 128, 195).—To supplement the dates already given (p. 195) some gleanings from history relative to this prelate and his family connexions may not be unacceptable to your correspondent A. M. An ardent and a distinguished student at the Sorbonne, Charles-Maurice, the younger son of Michel Le Tellier, the Chancellor of France, graduated in honours, and commenced his travels in Italy, Holland, and England, returning to his native land the fortunate possessor of many rare and valuable books, the nucleus of a future extensive library, of which the learned bibliophilist Nicolas Clément prepared and printed a catalogue, under the title of "*Bibliotheca Telleriana*, Paris, Imprimerie Royale, 1693, in-folio," preceded by a preface from the pen of the prelate himself, in which high praises are lavished on his former preceptor, the Abbé Antoine Faure, the Vicar-General of the Archbishop, and Dean of the Cathedral at Rheims. This professor of the Sorbonne had increased Le Tellier's library (already considerable) by bequeathing a portion of his own. Appointed in 1668 coadjutor to the Archbishop of Rheims, Le Tellier succeeded to the prelate at the death, in 1671, of François Barberin. From the very outset of his archiepiscopal career, he took a prominent part in the spirit-stirring events which marked so memorable an epoch in the Gallican Church.

The proposed extension of the Regale—in 1681–2 the paper warfare between the Jansenists and Jesuits—the opinion branched of the Pascal Confession in 1687—the declaration of the bishops in 1688, nearly leading to a rupture with the Papal See—the Revocation of the Edict of Nantes in 1685—the correspondence of Bossuet and Fénelon on Quietism—Cardinal Sfondrate's work, *Nodus predestinationis dissolutus*,—in the centre of these and many other ecclesiastical questions and controversies Le Tellier lived, moved, and passed his existence.

In promoting the Revocation of the Edict of Nantes none were more active and energetic than Le Chaise, the king's confessor, and the Le Tellier triumvirate; and the exclamation of the Minister (who was then eighty-three years of age), after signing the document, seems truly prophetic:—"Nunc dimittis servum tuum, Domine, quia viderunt oculi mei, salutare tuum."

Within the year he was gathered to his fathers,

bequeathing to his sons the bright example of patriotism, honesty, and integrity. "Chef intègre de la justice," writes a biographer, "politique prudent, ami invariable, sujet fidèle, père de famille vénérable, il est digne de prendre place parmi les grands hommes du siècle où il a vécu. Sa vie eût été exempte de tous reproches, si la Révocation de l'Édit de Nantes n'eût pas trouvé en lui un de plus zélés partisans."

According to Fleury, the Archbishop did not always hold moderate views; for his services in advocating the Court policy in ecclesiastical matters, Louis XIV. made him a member of the Privy Council. In what estimation—even to veneration—he held Bossuet, we learn from the Cardinal de Bausset. "Un dévouement," as the biographer expresses it, "qu'il conserva toute sa vie, et qui ressemblait à une espèce de culte." He gloried in having consecrated Bossuet on his appointment to the bishopric of Condom, soon after his appointment as preceptor to the Dauphin, of whom it was said, "Fils de roi, père de roi, jamais roi."

By his self-exemption of the payment of the customary decime at the Assembly of the Clergy, in 1680, the Archbishop no less deserved the censure and contempt of his contemporaries than, by his fondness of pomp and pageantry, he incurred their satire and ridicule.

Many traits of Le Tellier's character are given in the writings of Madame de Sévigné; the most striking is the subject of a letter dated the 5th of February, 1674, which elicits this editorial note:—

"Ce prélat en voiture étoit dans l'usage de fendre le pavé; mais dans sa pieuse fureur, on croit que le sabre lui convenoit mieux que la crosse."

The Assembly of the Clergy at which the Archbishop presided on June 2, 1700, met to discuss two questions,—“De l'état présent de l'Église” and “Sur la morale relâchée.” In adverting to this meeting, Bossuet's biographer (the Cardinal de Bausset) notices the good qualities and the failings of Le Tellier in a passage so terse and to the purpose, that any abridgment might render it obscure,—no translation could ever do it justice:—

"L'archevêque de Reims (Charles-Maurice Le Tellier) avoit des qualités recommandables; il avoit de l'instruction, et il apportoit dans le gouvernement de son diocèse les principes et les maximes les plus conformes à l'esprit des règles, des lois et de la discipline de l'Église; mais il étoit absolument dépourvu de cette mesure et de cette habitude des convenances si nécessaires au président d'une assemblée, dont tous les membres ont le sentiment de leur égalité et de leur indépendance. Il succédoit à M. de Harlay, qui avoit présidé pendant trente ans. . . . L'archevêque de Reims vouloit affecter les manières absolues et tranchantes du Marquis de Louvois son frère, sans avoir les talens qui pouvoient les faire excuser, ou pardonner. Mais il eut si peu l'art de diriger l'assemblée dont il étoit président, que l'appui de Bossuet lui devint plus nécessaire, que son appui ne fut utile à Bossuet."

The subject of this imperfect memoir died at Paris on the 22nd of February, 1710, and was

buried in the same vault as his father, at the church of St. Gervais.  
115, Piccadilly.

WILLIAM PLATT.

"THE VULTURE AND THE HUSBANDMAN" (5th S. iv. 183, 218).—F. S. conveys (unintentionally no doubt) an erroneous impression concerning this parody, that it is "in circulation in manuscript," and not in print. But the simple fact is that the manuscript copies are imperfect transcripts from a printed original, which first appeared on pp. 13, 14, of the 1872 Cambridge annual entitled *The Light Green*. There are a few omissions and errors in the version furnished by F. S., which I here rectify. It was announced as written "by Louisa Caroline," a mild indication of the Lewis Carroll foundation. Prefixed were the following definitions, for the enjoyment of us Cantabs:—

"N.B.—A *Vulture* is a rapacious and obscene bird, which destroys its prey by plucking it limb from limb with its powerful beak and talons. A *Husbandman* is a man in a low position of life, who supports himself by the use of the plough."—(Johnson's Dictionary.)

This bit of fun ought not to be omitted. In verse second the correct text is, "It's very rude," they said, "to keep us here, and," &c. "Seven D's or seven C's," in fifth verse; and "don't talk so loud," *Shavens*, not "shawms," in eighth verse. "And some looked upwards at the roof"; "Are we not putting," &c., are also corrections. Some other clever parodies appeared in *The Light Green*, both in 1872 and in the 1873 second part. The address to the octopus assumed to be, most indubitably, by Algernon Charles Sin-burn; but even the poet himself must have smiled if he saw the lines beginning:—

"Strange beauty, eight-limbed and eight-handed,  
Whence camest to dazzle our eyes?  
With thy bosom bespangled and banded  
With the hues of the seas and the skies;  
Is thy home European or Asian,  
Oh mystical monster marine?  
Part molluscous and partly crustacean,  
Betwixt and between?"

Wast thou born to the sound of sea-trumpets?  
Hast thou eaten and drunk to excess  
Of the sponges—thy muffins and crumpets?  
Of the seaweed—thy mustard and cress?" &c.

The Nonsense Verses were "by Edward Leary," not Lear; and among them was one of famous ring,—

"They went to row in a Four, they did:  
In a Four they went to row."

"The May Exam., by Alfred Pennysong," was immensely superior to what the title might have led readers to expect. Like "The Heathen Pass-ee" (a really happy parody of Bret Harte's immortal poem), it was the story of a Pass Examination. The latter appeared so recently as 1873.

J. W. E.

Molash, by Ashford, Kent.

The original of the parody is not from "Alice in Wonderland," but from "Through the Looking-Glass." Lewis Carroll is the well-known *nom de plume* of a clever student of Christ Church, Oxford. The two numbers of the *Light Green* were exceptionally clever, and written almost entirely (I heard) by one hand.

G. R.

MR. TENNYSON'S "QUEEN MARY": "THOU" AND "YE" (5th S. iv. 148, 195).—In reading *Queen Mary I* was struck by the way in which many minute points show Mr. Tennyson's careful attention to Shakspearian English. His use of "thou" and "ye" is, I think, not at variance with Shakspeare's. (1.) The upper classes use "you" to each other in ordinary speech; e.g., Gentlemen, p. 6; Cranmer and Peter Martyr, pp. 8-12; Noailles and Courtenay, p. 17; Elizabeth and Courtenay, p. 23; Mary to Gardiner, p. 39; cf. also pp. 29, 64, 71, 237. (2.) The upper classes use "thou" to each other in cases of great intimacy; e.g., Marchioness of Exeter to her son Courtenay, p. 16; Mary to Philip in soliloquy, p. 127. (3.) The upper classes use "thou" to servants and inferiors, while inferiors use "you" to superiors; e.g., Noailles "thou" to Roger, but "you" to Courtenay, pp. 17-19; Queen Mary to Alice, pp. 35, 273; Wyatt to William, p. 62, and to Brett, p. 85 ("you" is plural, p. 86, line 18), while William and Brett use "you" to Wyatt. (4.) Lower classes use "thou" one to another, pp. 3, 4, 109, 199, 216. There are some seeming irregularities and curious changes in some speeches and conversations, just as in Shakspeare, but all, or almost all, explainable under the above rules. Queen Mary uses the polite "you" to her courtiers, ministers, and ambassadors, pp. 81, 121, but when angry, imperious, or very formal, she uses "thou," as the queen to an inferior; thus, receiving Noailles politely, p. 45, she is made angry by his dispraise of Philip, and says, p. 48:—

"I can make allowance for thee,  
Thou speakest of the enemy of thy king."

Then again, "Your audience is concluded, sir," as is Shakspeare's use; cf. *Tempest*, iv. i. 169, "thy," 171, "I told you, sir." In like manner the Queen changes, pp. 244, 245, and 256-7. Conversely, having commenced speaking to Renard in a dignified manner just after the scene with Noailles, p. 49, his praise of Philip makes her confidential, and she begins to use "you," p. 51; cf. Philip as he becomes confidential to Ferial, pp. 231, 233, and to Renard, pp. 171, 172, and Mary to Alice, p. 57. On p. 111, "do you know," "you" is addressed to several attendants, of whom one replies; p. 153, Gardiner's "thou" to "friend Bonner" is natural as opposed to "I," "me," "his power," bringing out strongly the separate action of the three men, and also shows some assumption of superiority in the Chancellor. On p. 292 Cole's "thou" to the



fallen Cranmer is intended to be insulting; and so the enraged Pole's "thou" to Gardiner, p. 154. The Queen's address to Pole, on p. 235, is more curious, but probably expresses a mock formality, as though Mary did not know the reason of his sadness, whereas she does know it, and when she becomes natural and confidential, she uses "you," as she generally does in such conversations. O. W. T.

**SURNAMES** (5th S. iv. 188).—"Bethune"—this family is traceable to Robert, surnamed Faiseux, Seigneur of Bethune, in Artois, hence the family name.

"Blanchflower" is the Fr. *Blanche-fleur* = "White-flower."

"Blane" or "Blain"—I don't think the origin of this is known, unless it is a corrupted form of Blaney, in which case it is derived from Blaigni, in Normandy.

"Cameron"—Fergus II., the first of this clan, was called Cameron on account of his "crooked nose."

"Cathcart," from the town of Cathcart.

"Courtney"—a French family. William, Duke of Toulouse, was called "Court-nez," on account of his infirmity; the Courtneys, or Courtenays, are descended from him.

"Erskine," from the Barony of Erskine, on the Clyde.

"Flowerdew"—Fr. *fleur dieu* = God's flower.

"Fynden"—"Fyndern"—probably the same as Findon family, who derive their name from Findon, in Sussex.

"Garden," from residence at or near one; "Gardyne" is the old Scottish form.

"Napier" is the same as Naper. In large mansions the naper used to hand to the guests the "nappe" or napkin for washing the hands before or after meals, hence the origin.

"Nimmo," lands in Co. Stirling.

"Oliphant," from A.-Norman Oliphant, an elephant; it might be from A.-Saxon Olfend = a camel.

"Urquhart"—there are places so named in Moray, Ross, Inverness. Sir Thomas Urquhart, in the seventeenth century, drew up a fictitious pedigree of his family, tracing it from Adam. He said it was derived from Ourghartas = "fortunate and well-beloved."

I can't find the derivation of "Munro" in any of the books I have examined. If OMEX wishes for any further information on surnames, he will find *Patronimica Britannica* a very useful work.

C. W. MITCALFE DALE.

St. John's Coll., Cambridge.

**IRISH SOCIETY IN THE SEVENTEENTH CENTURY** (5th S. iii. 467; iv. 72, 152, 190).—BETA, in commenting on FRANCESCA's reply to DR. TODD's query relating to the above subject, when he

speaks of the Kavanaghs, seems to have fallen into a mistake, trivial it must be admitted, but, nevertheless, a mistake which at once seems palpable to those acquainted with the history or pedigree of that family.

He says that John Baptist was Count of Kavanagh and Governor of Prague. Now, to the best of my knowledge, no such title as that of Count of Kavanagh was ever conferred on that family by any European potentate, but there was a John Baptista Kavanagh who was created Baron of Gridtz, and who died 1774. Another member of this family, Charles, was for some time Governor of Prague and a general in the Austrian service. He died in 1766. The present head of the family is Arthur McMurrough Kavanagh, Esq., M.P., Borris House, co. Carlow, and Ballyragget Lodge, co. Kilkenny.

With the general tone of BETA's remarks I must, not unwillingly, agree, and to the eulogy which he has bestowed on the Irish soldiers of that and the succeeding century I must add my own small tribute of admiration and respect. In conclusion, I must tender to BETA my most sincere and unqualified thanks for his admirable defence of the Irish of this period, and I hope sincerely to see very often in the pages of "N. & Q." many contributions breathing the same spirit of liberality and high-mindedness which his communication in "N. & Q." for 21st August, 1875, so admirably demonstrates. P. J. COGAN.

Ballyragget.

**JOHN ADOLPHUS** (5th S. iii. 9, 96, 215, 376).—Surely Adolphus was a better writer than the compiler of the *Biographical Memoirs*? There is much in the book which such a man could not have consistently written, and would not have cared to edit. In a very bitter article in the *Anti-Jacobin Review* for 1798, p. 198, called the "Detection of the *Monthly Magazine*," referring to Johnson the publisher, and R. Phillips the proprietor, the reviewer says:—

"Mr. Phillips, it must be supposed, labours most indefatigably in his vocation. No channel for the diffusion of his principles is left unemployed. With the aid of his neighbour and coadjutor aforesaid, he has favoured the public with one volume of *Anecdotes of the Founders of the French Republic*, and threatens them with another. This work contains very suitable panegyrics on the revolutionary heroes, the regicides and plunderers of France, but it falsifies facts the most notorious in a manner so impudent, displays a degree of ignorance so profound, as would excite astonishment if it were not known that it was written for the express purpose of circulation in France, its translation and republication in which country form the public boast of its wretched compiler."

Richard Phillips had at this time his shop at No. 71, St. Paul's Churchyard, next door to that of Joseph Johnson, which was No. 72. May I add to a brief list of some of Adolphus's acknow-

ledged writings (*ante*, p. 216) that he also wrote 6. *Memoirs of Caroline, Queen Consort of Great Britain*, London, 2 vols. 8vo., 1821?

EDWARD SOLLY.

MSS. OF THE NEW TESTAMENT AND EPISTLE OF BARNABAS (5th S. iv. 168).—That unrivalled critic and Biblical scholar, Constantine Tischendorf, wrote a pamphlet, *Wann wurden unsere Evangelien verfasst*, in 1864. It was afterwards revised and published in a popular version, under arrangement with the author, by the Religious Tract Society in 1866. It will well repay perusal, but I make these extracts in answer to the queries above. After describing how the document, which he calls "the most precious Biblical treasure in existence," came into his hands, he retired to his sleeping chamber, and describes (p. 30) his feelings thus:—

"I cannot now, I confess, recall all the emotions which I felt at that exciting moment with such a diamond in my possession. Though my lamp was dim and the night cold, I sat down at once to transcribe the Epistle of Barnabas. For two centuries search has been made in vain for the original Greek of the first part of this Epistle, which has been only known through a very faulty Latin translation. And yet this letter, from the end of the second down to the beginning of the fourth century, had an extensive authority, since many Christians assigned to it and to the Pastor of Hermas a place side by side with the inspired writings of the New Testament. This was the very reason why these two writings were both thus bound up with the Sinaitic Bible, the transcription of which is to be referred to the first half of the fourth century, and about the time of the first Christian emperor."

Further on (p. 92) he adds:—

"The Epistle of Barnabas does not date from later than the early part of the second century. While critics have generally been divided between assigning it to the first or second decade of the second century, the Sinaitic Bible, which has for the first time cleared up this question, has led us to throw its composition as far back as the last decade of the first century."

There is no such competent authority as Tischendorf, who continues the discussion with all the erudition acquired by a lifelong devotion to the task of Biblical research, and with all the persevering energy of his nation. B. E. N.

PILLIONS (5th S. iv. 109).—There is no such thing now, I believe, as a real pillion; but in the districts where they were longest used may occasionally be seen two persons riding pillion-fashion on one horse, short distances. I remember a family pillion-seat, a horseshoe-shaped cushion, thickest at the sides, well made, and covered with whitish soft leather. It was secured to the saddle by a buckle and strap at each side, and over the rounded end at the crupper was an iron bow, covered with leather, for the lady's left hand. There was a cover of fine dark blue cloth, lined with white serge, and stuffed with wool, which was beautifully stitched in waving lines, and trimmed

round, like the curtain of the same in front, with short thick worsted fringe. I think it must be to this that Prof. Sedgwick's epithet of "gorgeous pillions" refers in his *Memorial of Dent*, where he saw "no longer the statesmen and their wives thus riding to church." The necessity, in mountainous districts and without roads, for tall, good horses, as well as for steps to mount by, is obvious. Some of the latter, called "horsing stones," are yet to be seen in Cumberland. Only one line is left of the oldest lament after the battle of Flodden. It is that of a Border lady,—

"I ride single on my saddle!"—

of which these recollections may illustrate the pathos. M. P.

Cumberland.

THE ORIGINAL OF "KING COLE" (5th S. iv. 67).—Of the eighteen heads into which Halliwell separates the *Nursery Rhymes of England*, chiefly from *Oral Tradition* (London, MDCCCLXVI., 12mo.), precedence is given to history, and the historical division commences with the legendary satire on King Cole, who, according to the old chronicles, flourished in the third century of the Christian era. Robert of Gloucester calls him the father of St. Helena. Butler, however, assigns a more humble parentage to the celebrated mother of Constantine. In his day King Cole was brave, and a favourite of the people, and ascended the throne of Britain upon the death of Asclepiod, amidst the acclamation of the nation.

Three of the same name are mentioned in Lewis's *History of Great Britain* (London, 1729, fol.). Jeffery of Monmouth states that the daughter was well skilled in music. Of the father's knowledge of the science, the only evidence is the nursery rhyme, of doubtful authority, and of which Halliwell's version runs thus:—

"Old King Cole  
Was a merry old soul,  
And a merry old soul was he;  
He called for his pipe  
And he called for his bowl,  
And he called for his fiddlers three;  
Every fiddler he had a fiddle,  
And a very fine fiddle had he.  
Twice twiddle twee, twiddle doe went the fiddle—  
Oh! there's none so rare  
That may compare  
With King Cole and his fiddlers three."

WILLIAM PLATT.

Piccadilly.

ON THE ORIGIN OF "KWANT" AND "QUANT" (5th S. iv. 164).—The last two or three lines of note § are, I fear, worded badly. They ran thus:—"And all this difficulty has arisen from the introduction of the *u* at the beginning, and the *t* at the end." I am afraid that the word "introduction" will be generally understood to apply to the *t* as well as to the *u*, but this, of course, was not my meaning. The *u* or *io* in "Kwant" and "Quant"

has, according to my view, been *introduced*, but the *t*, as will be seen from note \*, is *radical*, and has merely been *retained*. Instead, therefore, of saying "and the *t* at the end," I ought to have said "and the retention of the *t* at the end.\*"

F. CHANCE.

Sydenham Hill.

WEDDING ANNIVERSARIES (4<sup>th</sup> S. x. 431; xi. 42, 107).—A "Diamond Wedding" was celebrated with great festivity at Snave, Kent, July 29, 1875, on the *sixtieth* anniversary (not the seventy-fifth, as from A. T. seems to be the meaning attached to the expression in America) of the wedding-day of Mr. and Mrs. P. Tickner, aged respectively eighty-three and eighty-five.

SLADE BUTLER.

Middle Temple.

MDLLE. HORTHEMELS'S "PLANS OF THE ABBEY OF PORT-ROYAL" (5<sup>th</sup> S. iii. 428).—I possess a copy of the above work, which I purchased in Paris with a collection of portraits illustrative of the history of Port-Royal. They refer to Port-Royal *des champs*, and represent external views from the four cardinal points, views of the interior, the various ceremonies held, and the final destruction of the convent. I do not know whether my set of twenty views is complete.

Mario Magdelaine Horthemels was the daughter of an engraver of that name, and became the wife of the well-known engraver, Charles Nicolas Cochin. She was identified with Port-Royal as the engraver of the Jansenists, in the same way as Philippe de Champagne was their painter. Sainte Beuve, in his *Port-Royal*, states that the prints and the engraved plates were seized by the police at the time of the destruction of the establishment in 1709. It was vainly urged that they had been engraved and published for a length of time. "Est-ce que l'on souffrirait qu'il se fit des Estampes du temple de Charenton depuis que le roi l'a fait abattre!" was the official answer.

J. B. DITCHFIELD.

Reform Club.

SILVER IN BELLS (5<sup>th</sup> S. iv. 149).—That no advantage can come from an admixture of silver in bells was fully proved by Sir Edmund Beckett's experiments. I believe I am right in saying that no trace of silver has been found in any ancient bell, including those (as the great one at Moscow) which, according to tradition, contained a large proportion.

J. C. J.

EPITAPH (5<sup>th</sup> S. iv. 188).—Miles Button was buried in the old churchyard of my native place, Esher, in Surrey, and it was in reference to his grave the inquiry was made, "Which is the

longest, broadest, deepest, yet smallest, grave in Esher churchyard?" The answer was, "The grave of Miles Button, which is miles in length, miles in breadth, miles in depth, and, after all, it is only a Button hole." T. F. R. will most likely find his epitaph there. WILLIAM FREELOVE.  
Bury St. Edmunds.

ROBERT KNIGHT (5<sup>th</sup> S. iv. 169) was, in 1746, created Baron Luxborough of Shannon, and in 1762 further advanced to be Viscount Barrels and Earl of Catherlough. His father (Robert Knight) was cashier of the South Sea Company, but not, I believe, in any way connected with Axminster. Lord Catherlough's sister, Margaretta, married in 1731 to my great-grandfather, became ultimately his heiress. A pedigree of the family, commencing in 1520, is in my possession, and at the disposal of E. F. W. on my hearing from him.

H. M. VANE.

74, Eaton Place, S.W.

"KABARÁ-TEL" (5<sup>th</sup> S. iii. 486) is the name of this poison, and not Cobra-Tel. Sir Emerson Tennent has been misled in this particular. It takes its name from the Kabará gayá, the Sinhalese name for a large species of iguana. Cobra is a Portuguese word, the Sinhalese name for the reptile being Nayá. It is in the Mátrá district of Ceylon that the preparation of the Kabará-Tel (*tel* meaning oil) principally takes place.

C. C. G.

Galle.

PORTRAITS OF SWIFT (5<sup>th</sup> S. iv. 208).—I suppose there is no more authentic or reliable portrait of Dean Swift than the full-length painted by subscription of his Chapter, and now in the dining-room of St. Patrick's Deanery house, to which it is, I believe, an heirloom. Another full-length in the hall of Trinity College, Dublin, appears to be an inferior copy; but, indeed, the latter is hung so high, and in such a light, as to be scarcely visible at all.

Let me add a "query" to this "reply." In the exhibition of portraits collected at South Kensington a few years ago, there was an interesting and characteristic portrait, purporting to be that of Swift at the age of about nineteen or twenty. I believe that he is represented in the Trinity College gown. In whose possession is this now?

JAMES CROWDY.

WILL-O'-THE-WISP (5<sup>th</sup> S. iv. 209).—I do not think that the Will-o'-the-wisp is very rare in marshy districts. I have seen it three times in my life on the low lands in this parish. A lady has informed me to-day that she saw it some years ago in the parish of Redburne, near Kirton in Lindsey. My father has told me that he very frequently saw it in this neighbourhood before the year 1830, but that after that time, as the

\* Or "the presence of the *t*," &c.; or, simply, "from the *t* at the end."

moist lands had become better drained, it was much less common.  
Bottesford Manor, Brigg.

EDWARD PEACOCK.

DEATH AND DICE (5th S. iii. 469; iv. 75).—MR. WEBB will, if my memory serves me, find the story he is in search of inserted either in an almanac for 1873, or that for 1874, published by Hobbs & Co., Kent Paper Works, Maidstone. I have searched a tolerably copious index to the *Spectator*, but failed to find any reference to it.

H. C. DELEVINGNE.

Blackheath.

FONT IN YOULGREAVE CHURCH (5th S. iv. 169, 211).—In addition to the references to this font quoted by your correspondents, a brief allusion to it, together with an engraving, will be found at page 241 of Bateman's *Vestiges of the Antiquities of Derbyshire*. There must be some error in Paley's *Fonts*, as quoted by MR. FERREY, for Derbyshire does not possess a village, still less a church, bearing the name of "Pitsford."

J. CHARLES COX.

Chevin House, Belper.

GENITIVE OF FILIUS (5th S. iv. 193).—With the exception of proper names, there are very few Latin *substantives* ending in *-ius*. Of those which are tribrachs, *genius*, *gladius*, *lanius*, are all that I can remember. For *fluvius* (compare *pluvius*) is properly speaking an *adjective*; see Lachm. on Lucret. v. 1006, p. 326. Of those which are dactyls, beside *filius*, only one suggests itself, *ludius*, and it may be an *adjective*, as undoubtedly *nuntius* is. So we have hardly any data for disputing Bentley's rule on Andr. ii. 1, 20.

It was *a priori* probable that the Hexameter or Elegiac writers of the Augustan age should abstain from *fili* (whether genitive or vocative), when they had *nati* and *nate* so ready at hand. But LORD LYTTELTON has overlooked the fact that *fili* (genitive) occurs twice in Terence, *Heaut.* v. 1, 35=908, *Phorm.* ii. 1, 14=244. It is found also in Catull. xxxix. 4, and the vocative xxxiii. 1, 8.

CHARLES THIRIOLD.

Cambridge.

"THE PHOENIX AND THE TURTLE" (5th S. iv. 92).—It may pretty safely be stated that no good commentary whatever has been written on this poem. The "treble-dated crow" means Time:—

"That thy sable gender makest  
With the breath thou givest and takest,"

is synonymous with Goethe's—

"A seizing and giving  
The fire of the living."

in the celebrated time speech in Faust.

R. H. LEWIS.

MINEHEAD (5th S. iv. 89).—The arms of the town are a ship under sail, and a woolpack, emblematic of its pristine trade. (Savage's *Hundred of Carhampton*, 1830, p. 625.)

ANDOVER.  
SAM. SHAW.

"FREE" GRAMMAR SCHOOLS (5th S. iv. 148, 195).—V.H.I.L.I.C.I.V. is quite right in his statement that the Coventry School "was a school for the sons of the *freemen* or *burgesses* of the city"; but the *freemen* of the present day (who claim some privileges) are not the same as the *freemen* of the date of the foundation of the school. Then every man belonged to one of the trading companies, and therefore was free of the city, and it was not until Elizabeth's time, for political purposes, that it was imperative that to be a freeman (by which he gained a vote) he must serve seven years' apprenticeship within the city. It is unreasonable to suppose that the founder of the schools, Sir W. Hales, would have limited his gifts within such narrow bounds. The tuition (grammar and music) was gratis, with the exception of an entrance fee of 12*d.* and a small sum yearly to the sweeper. At the present time *freemen's* sons pay less than others, but all the boys learn Latin.

COLLATOR.

ARITHMETIC OF THE APOCALYPSE (5th S. iii. 26, 153, 172).—I am much obliged to MR. BLAIR for his interesting communication on this subject; but it only leads me to be more troublesome. He talks of "the scale of seven" and of the "decimal scale," and he remarks that 666 in the one equals 999 in the other, and that 150 in the one equals 214½ in the other. How can these two proportions be correct? If 666=999, 150 would equal 225? Will he kindly explain these two scales, the divine septenary and the decimal? What is the true and what is the false millennium? and when does the 1260 begin to count from? Elliott made it start from the finding of the Justinian Pandects at Amalfi, I think, but why I never could see. However, he got excellent coincidences out of it all the same.

C. A. WARD.

DR. MARTIN LISTER (5th S. iii. 208, 433; iv. 16, 177).—There is yet "one (more) crumb of information respecting this great naturalist, which has not, I believe, been mentioned by any of your correspondents." If they will turn to Turton's *Conchological Dictionary of the British Islands*, p. 83, edit. 1819, they will find Lister's name connected with the name of a shell of the genus *Mastra*, viz., "*Mastra Listeri*, *Listeri's Mastra*," and, if they will turn to Turton's remarks on *Conchological Authors*, they will read the following favourable criticism on Lister's *Historia Conchyliorum*, fol. 1770:—

"This work is the basis and ancient foundation of all good conchology. This admirable volume contains one thousand and fifty-five plates, besides twenty-one of anatomical figures, all drawn from original specimens by

his two daughters, Susanna and Anna. Considering the state of natural science at the time this work was first issued, one hundred and thirty-three years since, it is impossible to contemplate this stupendous effort of genius and industry without admiration at the grandeur of the design and the correctness of its execution. Some of the plates, especially the anatomical ones, are of matchless excellence, and it is gratifying to recollect that the original drawings are preserved among the archives of the University of Oxford. His *Historia Animalium Angliæ* and its Appendix are now of rare occurrence."—*Conch. Dict.*, Preface, p. 14.

I have in my cabinet of shells some specimens of the *Mastra Listeri*, named as such for me when a boy, under the personal supervision of Dr. Turton himself. E. C. HARTINGTON.

The Cluse, Exeter.

LOSSES OF MSS., &c., BY FIRE (5<sup>th</sup> S. iv. 1, 58.)—Lhwyd's large collection of MS. material for the continuation of his work (*Glossography*) unfortunately perished by three separate accidental fires in London and Wales. The official *Proceedings* of the Westminster Assembly of Divines is commonly supposed to have perished in the Fire of London. There is not in existence, as far as is known, any complete list of the *Proceedings*.

We are informed by Mr. Earwaker, in his "Local Gleanings for Lancashire and Cheshire," inserted from time to time in the *Manchester Courier*, that—

"In the Great Fire of London the Herald's College, or College of Arms, as it was also called, was one of the countless buildings destroyed. At the time it was stated that most of the records and books had fortunately been preserved, but this is now believed not to have been the case, and that much of a most valuable character perished, but which it was not for the interest of the College to make known. In 1672 the Herald's began to set about rebuilding their College, and obtained numerous collections for that purpose from all parts of the country, and among them is a document relating to the collections made in Cheshire, under the patronage of Sir Thos. Mainwaring, of Peever, Bart. This document is now in the Bodleian Library, and probably found its way there through Elias Ashmole, the celebrated Windsor Herald, together with many others relating to the Mainwarings."

Mr. Earwaker is right; the document appears in Black's *Catalogue of the Ashmolean MSS.*, University Press, Oxford, 1845.

The loss sustained by the fire in Sir Isaac Newton's room can never be known. From Sir Isaac's own language on the occasion, a conjecture may be formed of its importance.

In the fire at Dantzic, mentioned by Mr. WEBB, the observations made by Römer and Horrebon were consumed.

"America had just one small old library (a hundred years ago), and the lamentation over the loss of this ewe-lamb is touching evidence of her poverty in such possessions. The Harvard Library dates from the year 1638. In 1764 the college buildings were burned, and though books are not easily consumed, yet the small collection of five thousand volumes was overwhelmed in the general ruin. So were destroyed many books from the early presses of the mother country, and many of

the firstlings of the Transatlantic printers; and though its bulk was but that of an ordinary country squire's collection, the loss has always been considered national and irreparable."—Burton's *Book-Hunter*.

In the terrible fire which, in January, 1778, destroyed nearly one-half of Charlestown, the "Library Society's" library almost totally perished; only 185 volumes out of between 5,000 and 6,000 were saved. Mackenzie's library fared better, nearly two-thirds of the books being saved, but of these many belonged to broken sets.

In 1851 the new library of Congress (to replace that destroyed by the British army in 1814) was partially destroyed by fire.

"There are probably false impressions abroad as to the susceptibility of literature to destruction by fire. Books are not good fuel, as, fortunately, many a housemaid has found when, among other frantic efforts and failures in fire-lighting, she has reasoned from the false data of the inflammability of a piece of paper. In the days when heretical books were burned, it was necessary to place them on large wooden stages, and, after all the pains taken to demolish them, considerable readable masses were sometimes found in the embers; whence it was supposed that the devil, conversant in fire and its effects, gave them his special protection. In the end it was found easier and cheaper to burn the heretics themselves than their books. Thus books can be burned, but they don't burn; and though in great fires libraries have been wholly or partially destroyed, we never hear of a library making a great conflagration, like a cotton mill or a tallow warehouse. Nay, a story is told of a house seeming irretrievably on fire, until the flames, coming in contact with the folio Corpus Juris and the Statutes at Large, were quite unable to get over this joint barrier, and sank defeated."—Burton's *Book-Hunter*.

I have seen it stated in an article in *Fraser's Magazine*, that probably at one or both of the fires which occurred at Luton Hoo in 1771 and 1843, the valuable papers were destroyed which were in the possession of the third Earl of Bute.

J. MACRAY.

Oxford.

"GARRT LAIDIR A BOO" (5<sup>th</sup> S. iv. 149, 195.)

—There must be some mistake in the spelling of the first word of this controverted phrase, or cry, or sentence. O'Brien (*Dict.*, p. 272, Paris ed. fo.) gives the words *Gara* and *Garach*—useful, profitable, near, neighbouring—but they would not do to make sense. There is no such word as *Garrt*; but there is the word *Garrta*, or *Garrtha*, or *Garrthach*, which signifies a great shout or war cry, and the phrase, if *Garrta* be the proper word, is capable of an easy translation—namely, the strong shout or strong war cry uppermost or victorious. There is, again, such a phrase as "Ceart Laidir"—right through the centre. Your correspondent, in reference to the motto of the Leinster family, "Crom a boo," alleges that there is no castle in Ireland called Crom Castle. He is in error. Croom or Crom Castle, in the county of Limerick, near the town of Croom, is the castle which has been so closely connected with the

history of the Fitz Gerald as to have given the family the motto. The word *Crom* itself signifies bent, but the word *Crom* also signifies a god of the ancient Pagan Irish, somewhat like Jupiter, according to O'Curry; and the first Sunday in August, "Domh nach Crom duibh"—the Sunday of the black crom, or worm, or serpent—was dedicated to this Irish Jupiter. Crom Cruich was a famous Irish idol.

MAURICE LENIHAN, M.R.I.A.

Limerick.

PHILOLOGICAL: JANAKA (5th S. iii. 407, 514; iv. 52, 175).—*Cyning*, O.H.G. *chaning*, are patronyms formed from the Northern *kmr*, from Welsh *cun*, leader, chief; *cwn*, top, summit. *Brennin* is from Welsh *brenin*, king, sovereign, from *bren*, supremacy (*bryn*, hill, perhaps, literally, high). *Rex regis* is from Sanskrit *rājā*.

R. S. CHARNOCK.

Paris.

CHINESE PIRATES: CAPT. GLASSPOOLE (5th S. iii. 420, 495).—Capt. Glasspoole's narrative of his capture by the Ladrões in 1809, together with the letters addressed to him on the occasion, is in the possession of Miss Glasspoole of Ormesby St. Michael, Norfolk. It is fully extracted in Macfarlane's *Banditti and Robbers*, published by Edward Bull in 1833, and in the *United Service Journal* of 1809 or 1810; I cannot give the exact date. I am sure that Miss Glasspoole will gladly afford information to any one interested in the history of the Ladrões in or about the year 1809, when her father was captured. WILLIAM WORSHIP.

THE ROBIN AND THE WREN (5th S. iii. 84, 134, 492; iv. 96).—I have seen the circumstance alluded to by Mr. BLENKINSOP thus versified:—

"Sweet Robin, I have heard them say,  
That thou wert there upon the day  
When Christ was crowned in cruel scorn,  
And bore away one bleeding thorn."

Just at present I cannot verify the quotation—a piece of advice which I have heard that Dr. Routh of Magdalen gave to a young man as the most important one in his long experience—for I am moving about. JOHN PICKFORD, M.A.

Sprotbrough, near Doncaster.

"THE FINGER OF SCORN" (5th S. iii. 39, 154, 397).—

"The 'prentice speaks his disrespect by an extended finger, and the porter by stealing out his tongue."—*The Spectator*, No. 354.

WILLIAM GEORGE BLACK.

TECHNOLOGICAL DICTIONARIES (5th S. iii. 370; iv. 73, 109, 134).—The expression *aqua regis* occurs in Watt's *Dictionary of Chemistry*, the best and most recent work of the kind. There is also another form, viz., *aqua regalis*, and this is to be

found in Buchanan's *Technological Dictionary*, a manual which was justly praised by one of your correspondents, although it is now a little out of date.

There are two ways of criticizing a book, one is to look with a microscopic eye for all the faults, and the other is to take a generous and liberal-minded survey, with the intention of discovering the good qualities of the work. May I, in a friendly way, venture to recommend the latter method to TYRO? Perhaps if he were to look again into Dr. Tolhausen's *Dictionary*, animated by such a spirit, he might arrive at a somewhat different conclusion. X. K.

DANIEL DEFOE (5th S. iv. 9, 135).—In the register of baptisms belonging to the Octagon Chapel, Norwich, now deposited among the Non-Parochial Registers at Somerset House, occurs the following:—

"1719. June 6. Benjamin Son of M<sup>r</sup> Benjamin D<sup>r</sup>Foe Gent & Hannah his Wife in S<sup>t</sup> George's of Colgate Baptized by me P Finch."

This is the only occasion on which the name occurs in the above register. Was this any relative of Defoe? V.H.I.L.C.I.V.

I have a copy of "*De Laune's Plea for the Non-Conformists*," 1712, with a Preface by the Author of *The Review*." The preface (16 pp.) is signed "D. Foe." E. A. P.

"FURMETY" OR "FRUMENTY" (5th S. iv. 46, 95, 139).—The name by which I have always heard this well-known dish called in Yorkshire, and of which I generally partake at Christmastide, is *frumety*. S. RAYNER.

Pudsey, Yorkshire.

KNIGHTS OF THE ROYAL OAK (5th S. iv. 49, 151).—Referring to F. F.'s reply I would ask if the medal mentioned was ever struck. I have a brass medal, roughly pierced, perhaps for a ribbon to pass through, bearing the under-mentioned device:—Obv., a trunk of a tree, upon which is placed a crowned bust of Charles II. looking towards the right, and from each shoulder two other crowns, all of which have oak branches springing from them. Above the centre crown the sun in splendour breaking through clouds; the inscription, "THE. ROYALL. OAKE," and in exergue the letters "D.Q.D.R." Rev., the royal arms, mottoes, &c., filling the whole side.

HENRY CHRISTIE.

BYRON'S BOOKS (5th S. iv. 109, 175).—Lord Byron's library was sold by auction by Mr. Evans, at 93, Pall Mall, on Friday, July 6 (and the two following days), in 1827. Although (called "the Library" in the catalogue now before me, there were only 233 lots, 197 being 8vo., 34 being 4to., and 2 being folio. Few of the-books have any

great interest, but some were presentation copies, and some had autograph notes. Coleridge's *Biographia Literaria*, 2 vols., with Byron's autograph, sold for 3l. 13s. 6d.; Ossian in Italian, also with autograph, 5l. 15s. 6d.; Leigh Hunt's poems, 2l. 6s.; but no poems by Rogers are named.

ESTE.

Birmingham.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Proceedings of the Society of Antiquaries.* January—June, 1875.

The following details concerning the above Society are taken from the Report of the address delivered by J. Winter Jones, Esq., V.P. (in the absence of the President, Earl Stanhope), on Friday, April 23, and printed in the *Proceedings*, just published:

"Founded about 1572—as we know from Spelman\*—by Archbishop Parker—as we learn from Fleetwood†—the meetings appear to have been held during the first few years at the houses of the various members, or, as Spelman puts it, 'at a place agreed of.' About 1580, however, the meetings used to be held at the Herald's College, or Derby House, on St. Benet's Hill, built by Thomas Stanley, first Earl of Derby of that name, and given for the use of the Herald's by Queen Mary in 1555. Of the men who first gathered together at these meetings a Camden, a Cotton, a Raleigh, and a Stowe . . . it is beside my present purpose to speak. Towards the close of Queen Elizabeth's reign we find that the meetings of the Society were held at the house of Sir Robert Cotton, or Cotton House, Westminster, where its members were probably surrounded by those heads of the Cæsars which are still used as press-marks to distinguish the Cotton MS. in the British Museum from other collections. The suspicious fears of James I. compelled the Society to suspend their meetings. We hear almost nothing of its proceedings during the seventeenth century—they probably met as private friends as they best could—they were no longer in open day the *Collegium Antiquarium*, to which Camden had appealed as arbiter in his dispute with Brooke. That they had not, however, 'completely vanished,' as has been alleged, may be gathered from an entry in Ashmole's *Diary*, where he speaks of July 2, 1659, as 'the Antiquaries Feast.' Early in the seventeenth century they appear to have met at the Bear Tavern in the Strand, 'each Friday at six in the evening.' This seems to have been behind St. Clement's Church, in what was then known as Butcher's Row. . . . A few months after—viz., on January 9, 1707—we find them at the 'Young Devil Tavern,' adjoining Dick's Coffee House in Fleet Street, close to Temple Bar, and so called to distinguish it from the 'Devil,' alias 'Old Devil,' Tavern, between Temple Bar and the Middle Temple Gate. In 1709 we find them at the Fountain Tavern; 'the Tavern,' writes Browne Willis, 'as we went down into the Inner Temple, against Chancery Lane.' By the year 1717 they had removed to the Mitre Tavern, at 39, Fleet Street, where they remained till 1753, when they settled in the 'Society's House in Chancery Lane,' to

quote the designation on the title-page of our *Archæologia*. On the 2nd of November, 1751, a Charter of Incorporation was granted to the Society by George II., who therein declares himself 'Founder and Patron,' and gives it the name of 'Society of Antiquaries of London.' Early in 1752 they set about finding a more settled residence, more in keeping with the dignity and position of a chartered Society. . . . On the 25th January, 1753, the 'Committee for a house' reported that they had seen a house in Chancery Lane, lately called Robin's Coffee House, which they apprehended would be proper. After some voting and countervoting the Committee finally report to the Society that they had 'agreed with Mr. Samuel Baldwin, Receiver under the High Court of Chancery of the Rents and Profits of the Estate late of Sir Joseph Jekyll, deceased, for a house on the east side of Chancery Lane. . . . at the yearly rent of £600s. 0d., and signed a written agreement.' The arrangements were now completed, and the Society held their first meeting in Chancery Lane on April 12, 1753. They tried to console the landlord of the Mitre for their departure by the assurance that they would dine at his house on St. George's Day.

"On March 19, 1774, the Bishop of Worcester reported to the Council 'that the King was pleased to order, That the Society be accommodated with Apartments in the new Erections to be made at Somerset House, pursuant to their Request.' Of the apartments here referred to, formal possession was given to us on February 15, 1781, by Sir William Chambers, by order of the Lords Commissioners of His Majesty's Treasury.

"Our last annual meeting was held on June 25, 1874, in the apartments at Somerset House which had been occupied by the Society for the last ninety-five years."

The first meeting of the Society in their new apartments in Burlington House took place on Thursday, Jan. 14, 1875, Earl Stanhope, President, in the chair. Peter Cunningham, *Handbook of London*, says that the College of Antiquaries founded in Queen Elizabeth's time "was extinct long before the Civil Wars." He names, as the originators of the present Society, in the year 1707, 'Wauley, Bagford, and a Mr. Talman,' the three agreeing to meet together every Friday evening at six, "upon pain of forfeiture of sixpence." Their first meeting was at the "Bear" Tavern, in the Strand, Dec. 5, 1707 (early in the eighteenth century). "They moved, 9th Jan., 1708, to the Young Devil Tavern," and, according to Cunningham, "In 1739, the Society, having no house of its own, met at the Mitre, in Fleet Street."

*In Omnibus Glorificetur Deus: the Rule of our most Holy Father St. Benedict, Patriarch of Monks.* From the Old English Edition of 1638. Edited, in Latin and English, by One of the Benedictine Fathers of St. Michael, near Hereford. (Washbourn.)

LEANDER JONES, who shared the same room with Laud at St. John's, and was afterwards known as Father Leander of St. Martin, began the translated part of this *Rule*. It was finished by another reverend father; and Mr. Washbourn has published a pretty and handy edition in Latin and English. It affords a better idea of the life of the Benedictines than any description could give. It

\* *Reliquiæ Spelmanianæ*, p. 69.

† *Masters's History of Corpus Christi Coll.*, Appendix, No. xxix.

was not a very hard life,—a pint of wine a day was a liberal allowance. Obedience is the great virtue inculcated. If a Superior orders what is impossible the lower brother is enjoined to do it if he can. There are some inconsistencies in the *Rule*; but the most remarkable thing is in the opening chapter. St. Benedict says that there are four sorts of monks; the Cenobites, the Anchorites or Hermits, the Sarabites, and the Gyrovagi or Wanderers. He speaks unreservedly well only of his own, the Cenobites. He describes the Sarabites as the very worst kind of monks, *deterimum genus*; and the Wanderers as worse than the Sarabites, *deteriores Sarabaitis*. St. Benedict charges both with a pretty heavy burden of sins, and altogether seems to lack charity, and to disregard the injunction, "Judge not, lest ye yourselves be judged."

It is proposed to restore the noble church of Chipping Campden, Gloucestershire. Chipping Campden, once of importance, is now described in Mr. Murray's *Handbook* as a decayed corporate town, and hence it is that the vicar is compelled to appeal outside for aid in his good work. In this church William Greil (1401), described as "flos meritorum Lanze, totius Anglie," and his wife are represented in brass; but, besides these and other brasses—one of them the largest in England—there are monuments which go far to create a great interest in the whole building. From the small circular before us we gather that restoration, in the best sense of the word, and not destruction—the latter only too often now an equivalent for the former term—is contemplated, that every bit of ancient work and all the old tombs will be religiously cared for. We therefore wish every success to the Rev. R. Braithwaite, the vicar. By this gentleman contributions will be thankfully received.

"LOVE IS A SOWER DELIGHT, A SUGRED GRIEF," &c. (5th S. iv. 160.)—This definition of love will be found in *England's Parnassus*, 1600, reprinted by T. Park, 1814, p. 211, and is there ascribed to Thomas Watson; probably taken from Watson's *Passions Manifesting the True Frenzy of Love*, 1590. The second passage given may be from the same source. CH. ELKIN MATHEWS.  
Codford St. Mary.

THE LATE BISHOP THIRLWALL.—Mr. John Thirlwall, 59, Pulteney Street, Bath, asks persons who possess letters of Bishop Thirlwall to entrust him either with the originals or with copies, with a view to publication. If originals are sent they will be carefully returned.

MR. NORTH's forthcoming work on *The Church Bells of Leicestershire* (now in the printer's hands) will prove (it is hoped) a valuable addition to works on campanology.

### Notices to Correspondents.

STREATFIELD and LARKING MSS. AND HIST. OF KENT, p. 178.—MR. R. J. FYNMORE writes:—"Walthof's suggestion is excellent, but does not a 'Kentish History Club' exist already in the County Archaeological Society? Why not, instead of the heavy volume which may or may not appear annually, have a monthly magazine? This would be a record of events connected with the county invaluable to present and future historians; from its pages pedigrees could be posted up; changes in pro-

prietorship of estates registered; and discoveries of antiquities, &c., noted."

A KENTISH HISTORY CLUB.—MR. HENRY CROMIE writes:—"I shall be very happy to work with WALTHOF if the Kentish History Club be ever established." Woodville House, Isle of Man.

W. PERGELLY, referring to "There is mercy," &c. (5th S. iv. 220), says:—"The lines are the latter half of the seventh and last stanza of Cowper's *Verres* supposed to be *Written by Alexander Selkirk*, &c. In the two editions on my shelves the third line is 'Gives even affliction a grace,' not 'Lends even,' &c. It strikes me that this is not only the correct but the more appropriate form, it being 'the quality of mercy' to give rather than to lend." Similar replies as to authorship have been kindly sent by twenty-three correspondents.

LINDIS asks on what authority MR. JONATHAN BOUCHIER assigns the authorship of the little poem; beginning, "Away! let nought to love displeasing," p. 200, to "John Gilbert Cooper, 1723-1769." This poem, of which the title is *Winifreda*, is classed by Archbishop Trench, in his *Household Book of English Poetry*, as "Anon." as to authorship, and by Mr. Frederick Locker, in his *Lyra Elegantiarum*, as "Unknown." Both these are high authorities in such matters. Can J. Gilbert Cooper's title to the authorship be proved?

MR. PIGOTT, p. 160, *ante*.—D. C. E. writes:—"The only mention I can find of the name is as follows:—'Hugh Beauchamp, a Norman, came with the Conqueror, who made him baron of Bedford, of whose descended W<sup>m</sup> Beauchamp, baron of Bedford, who had issue three daughters & heirs: Mawde married to Robt. L. Mowbrey; Beatrix to W<sup>m</sup> L. Latimer; and Ella married to Rich<sup>d</sup>. Pigot, of whose died descend Goscoyne of Bedfordshire. Quarterly, Or et g. bend sa.'"

HATTON GARDEN.—A few years ago a gentleman invited an audience to hear him recite, in one of our public halls, *Paradise Lost* from memory. It was a failure, we believe, through want of time; and the scanty audience survived the dread attempt.

CAMPANOLGY.—W. G. D. F. desires to add to the list of books on Bells, *Notes on Nottinghamshire Campanology*. By William Phillimore W. Stiff, Esq., reprinted from *The Reliquary*, vol. xiii. 1872-3.

J. G. M. (New York).—It is commonly known that St. Médard is supposed to be to France what St. Swithin is to England.

C. ROWLEY (New York).—The mystery as to the inscription referred to has not been cleared up.

THE "FAIR MILE" AT HENLEY.—E. T. asks in whose reign was this made?

THOS. O'G.—We have forwarded your letter to PETRUS.

"THE THREE COURSES."—See "N. & Q., 4th S. xi. 116, 183.

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## Notes.

## MICHAELMAS LEGENDS.

It is supposed that the honours rendered by mortals to St. Michael originated in that alleged apparition of the Archangel at Colossæ in Phrygia, which may have given the Apostle Paul ground for his injunction to the Colossians:—"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen," &c.

Mrs. Jameson (*Sacred and Legendary Art*) says: "Although the worship of angels was considered among the heresies of the early Church, we find Constantine no sooner master of the empire and a baptized Christian, than he dedicates a church to the Archangel Michael; and this church, one of the most magnificent in Constantinople, became renowned for its miracles, and the parent and model of hundreds more throughout the East." Constantine, however, who became master of the empire and a professor of Christianity about the year 323, was not a worshipper whom St. Michael had any special reason to favour, seeing that the Emperor did not submit to baptism till the year 337. In other words, he was not a received member of the Church by that initiation till he felt himself dying. The author of the *History of the Christian*

*Church, from the Apostolic Age to the Reformation*, the Rev. J. C. Robertson, Canon of Canterbury, says of the Imperial votary of the Archangel, that "feeling the approach of death, he sent for some bishops, to whom he declared that he had deferred his baptism from a wish to receive it in the waters of Jordan, but as the opportunity was denied to him, he begged them to administer the Sacrament." This was done by Eusebius, Bishop of the neighbouring city of Nicomedia.

About fourteen hundred years have brought us so much nearer "to the last syllable of recorded time," since the warrior Archangel made another of his many alleged apparitions upon earth. This peculiar one is said to have occurred near Siponte, or Manfredonia (at Monte Gargano), in Apulia. It is celebrated, not at Michaelmas, but on the 8th of May, the day on which a bull made off from the herds of the wealthy Gargano, and sadly perplexed the herdsmen who went in search of it. At last the bull was found in a cavern, with an arrow in its side. One of the herdsmen was about to extricate the weapon, whereupon it flew out and sorely wounded him for his pains. The herdsmen, naturally bewildered, repaired to their diocesan for an explanation. The prelate pondered over the matter for three days, and could make nothing of it, till Michael himself appeared and cleared up the mystery. The cavern, he intimated, was a favourite resort of his own, and it was an audacious act on the part of the irreverent bull to enter it without leave. However, for the offence there would be full compensation if a church, in honour of St. Michael, were forthwith built over the cavern. This was accordingly done; the magnificent edifice was consecrated on the 29th of September, and next Wednesday, Michaelmas Day, the festival of the consecration will make the district round Monte Gargano, or Monte St. Angelo, its present name, as piously gay as the May day which reminds the inhabitants of the bull, the wonderful arrow, and the Archangelic apparition. This Michaelmas legend is told with much variety of detail. One version is, that the Archangel was offended not with the bull, but with the herdsmen, and that when the latter let fly an arrow at the quadruped, St. Michael turned it in its flight, and sent it with death upon its point into the heart of the poor fellow who had first despatched it. This history generally is confirmed by Siebert, and is approved as authentic by the "judicious critic" Mabillon. Such is the record of Butler. Baronius says that many of the particulars are certainly apocryphal. Mr. Baring-Gould's opinion is to the effect that the account, as given above, is "obscured by fable and even grotesque."

In the same century that saw St. Michael's Church erected on Monte Gargano, another was erected on that Cornish Mount which we know as St. Michael's. That church fell into ruins,

A new one was, however, erected on that tide-encompassed rock, in the reign of William the Conqueror. The church erected on the opposite coast, Mont St. Michel, between Normandy and Brittany, was the work of Bishop Aubert of Avranches, early in the eighth century. There is a bull in this legend also, and St. Michael appeared to the prelate; it is said, in several visions before the bishop made up his mind to erect the church as required. "St. Michael's Chair" (not the present beacon place), in the Cornish bay, indicated the spot to which St. Michael once descended, and expressed his desire to have a chapel built to his honour on the mount. The conventual body here became subject to the younger establishment on the French coast. The Cornish brethren possessed a MS. history of that establishment, which William of Worcester, on his visit there, in the last quarter of the fifteenth century, saw, read, and copied, under the impression that it was a history of the English house and brotherhood. Fortunately, William lived before critics had appeared upon earth, and his soul remained unweaved by critical naughtiness. Even his spirit has doubtless been undisturbed by the mistake having been simply recorded in the *Chips* of Prof. Max Müller.

The only poetically framed legend of the most poetical of Archangels, is the one which tells of the appearance of Michael to St. Gregory (before he was Pope) in the sixth century, when Rome was scourged by a fatal pestilence. After three days of prayer that the plague might be stayed, Gregory was standing near the Mole of Hadrian, when he beheld Michael above that monument, sheathing his blood-dripping sword. Therefore, Gregory knew that the mortal visitation had passed away, and the church of St. Michael, the bronze statue of the huge winged Archangel, and the title of "Castle of St. Angelo" (substituted for that of "Hadrian's Tomb"), commemorate the event, which will be the theme on Wednesday, the 29th inst., of many a discourse in that Eternal City, where St. Michael was formerly greeted with loud artillery—

"Arx tonat in gratiam tutelaris Numinis."

ED.

#### A LIST OF WORKS ON SWORD PLAY.

(Continued from p. 202.)

1619. *Arte di maneggiare la spada a piedi, et a cavallo*, descritta dall' Alfiero Giovanni Battista Gaiani. . . . In Loano, appresso Francesco Castello, MDCXIX. 4to., pp. xii-124. M.

*Escrime nouvelle, ou théâtre auquel sont représentées diverses manières de parer et de frapper d'espée seule, et d'espée et poignard ensemble* demonstré par figures en tailles en cuture. . . . Par Nicolot Giganti Venetien; et traduit . . . par Jacques de Zeter. Francfort apud Ja. de Zeter, MDCXIX. Obl. 4to., pp. viii-68; engd. port. and 42 pl., the figures mostly nude. M.

Joach. Köppen neuer diskurs von der rittermässigen

und weit berühmten kunst des fechtens, &c. Magdeburg, 1619. Folio.

1620. Hans Michael Schöffler von Diez gründliche und eigentliche beschreibung der freien adelichen und ritterlichen fechtkunst. Marburg, 1620. 4to.

1622. *Escrime nouvelle, ou théâtre auquel sont représentées diverses manières de parer et de frapper d'espée seule*. . . . Par Nicolot Giganti. . . . Francfort, 1622. Obl. 4to.; figs. German and French.

1624. *De lo schermo, o vero scienza d'arme di Saluator Fabris*. Padova, 1624. Folio.

1625. *Modo facil y nuevo para examinare los maestros en la destreza de las armas*. . . . Por Don Luis Pacheco de Narvaez. . . . En Madrid, por Luis Sanchez año de 1625. 8vo.; folios vi-92. M.

1626. *Académie de l'espée*. . . . à pied et à cheval, par Girard Thibault. Paris, 1626.

1628. *Scuola o vero teatro nel quale sono rappresentate diverse maniere e modi di parare e di ferire di spada e pugnale*, di Nicoletto Giganti, Vinitiano. In Padova, 1628.

*Académie de l'espée*. . . . à pied et à cheval, par Girard Thibault. Anvers, 1628. Folio. B.

1632. *Giucoco d'arme*, da Torelli, 1632. 4to.

1635. *L'exercice des armes, ou le maniement du fleuret*, par Jean Baptiste Le Perche Du Coudray. Paris, 1635. Folio.

*Engaño y desengaño de los errores que se an querido introducir en la destreza de las armas*. Por Luis Pacheco de Narvaez. Matriti, 1635. 4to.

1637. *Jo. Salgen. Kriegsübung, &c.* . . . den frisch ansehenden fechttern und soldatren für erst nützlich und nützig zu wissen. 1637.

1639. *Advertencias para la enseñanza de la destreza de las armas así a pie como a cavallo*. Por Luis Pacheco de Narvaez. Matriti, 1639. 4to.

*Pallas armata: the gentleman's armorie*, wherein the right and genuine use of the rapier and of sword is displayed. London, 1639. 12mo.

1640. *La scherma di Francesco Fernando Alfieri*. In Padova, 1640.

1641. *L'esercizio della spada regolato con la perfetta idea della scherma e insegnato dalla maestro-mano, di Terenziano Ceresa, Parmegiano, detto l'eremita*. Ancona, 1641. 4to.

1645. *Cereza (Terenziano) da Parma. L'esercizio della spada regolato, la perfetta idea delle scherma*. Ancona, 1645.

1653. *L'arte di ben maneggiare la spada* [in two parts] di Francesco [Fernando] Alfieri. . . . Con l'aggiunta dello spadone [one part]. In Padova, per Sebastiano Serdi, MDCCLIII. . . . Obl. 4to. Parts I.-II. pp. xii-168; engd. 2nd title, portrait of Martino Vidman, the dedicatee, and 35 engs. amongst the text. Part III. pp. viii-40; 17 engs. amongst the text. M.; Part III. B.

*Le maître d'armes libéral, traitant de la théorie de l'art et exercice de l'espée seule ou fleuret, et de tout ce qui s'y peut faire et pratiquer de plus subtil, avec les principales figures et postures en taille douce*, par Charles Bernard. Rennes, 1653. 4to.

*Les vrais principes de l'espée seule*. . . . par . . . . Philibert de La Touche. . . . Paris, 1653.

*The shield single against the sword double*. By Henry Niccoli. London, 1653. 4to.

1659. *Modo facil y nuevo para examinare los maestros en la destreza de las armas*. . . . Por Don Luis Pacheco de Narvaez. . . . En Madrid, 1659. 4to.

1660. *Gründliche beschreibung, der freyen ritterlichen und adelichen kunst des fechtens*. . . . Durch Joachim Meyer. . . . Augspurg, 1660. 4to.

*Il vero maneggio di spada* d'Alessandro Sencio. In Bologna, 1660. Folio.

1661. Kurze jedoch deutliche beschreibung, handelnd vom fechten auf dem stoss und hieb. Halle, 1661.  
1664. L'Ange, fechtkunst. Heidelberg, 1664. 8vo.  
Quesiti del cavaliere instrutto nell' arte della scherma. Padova, 1664. 8vo.

Jo. Gr. Triegiers, neues künstliches fechtbuch. Leipzig, 1664.

1665. Defensa de la doctrina, y destreza de las armas. Por Miguel Perez de Mendoza. Madrid, 1665. 4to.

1666. Der adelichen gemüthlicher wohlverfahrene exercitien meister, das ist vollständiges fecht-, ringe- und völtgirt-buch. Halle, 1666. Folio.

1668. Académie de l'épée . . . à pied et à cheval, par Girard Thibault. A Bruxelles, 1668. Folio.

1669. Mattei (Francesco Antonio). Della scherma napoletana. Foggia, 1669. 4to. Novello de Bonis.

1670. Les vrais principes de l'épée seule . . . par . . . Philibert de La Touche . . . Paris, 1670. 4to.

L'exercice des armes, ou le manieiment du fleuret, par Jean Baptiste Le Perche Du Coudray. Paris, 1670. Folio.

La scherma illustrata composta da Giuseppe Morsicato Pallavicini . . . In Palermo, per Domenico d'Anselmo, 1670 . . . Folio, pp. vi-76. Engd. port. and 31 engs. of nude figures. Part I. Part II. published in 1673. M.

1671. Jo. Ge. Brüche, beschryving van de schermkonste. Leyden, 1671. 4to.

1673. La seconda parte della scherma illustrata . . . composta da Giuseppe Morsicato Pallavicini . . . In Palermo, per Domenico d'Anselmo, MDCLXXIII. . . . Folio, pp. vi-84. Engd. port. and 36 engs. with the text. Part I. published 1670. M.

Defensa de la doctrina, y destreza de las armas. Por Miguel Perez de Mendoza. Matriti, 1673. 4to.  
Fecht-, ringe- und völtgirt-buch. Leipzig, 1673.

1675. Quijada, destreza de las armas. En Madrid, 1675. 4to.

1676. Jo. Ge. Bruchii grondige beschryvinge van de eedelen en de ridderslike scherm-often wapenkonste. Tot Amsterdam, 1676.

L'exercice des armes, ou le manieiment du fleuret, par Jean Baptiste Le Perche Du Coudray. Paris, 1676. Folio.

1677. Scienza e practica d'arme di Salvatore Fabris. Deutsch. Leipzig, 1677. Folio.

1679. Der kunstliche fechter, oder Theodori Verolini beschreibung des fechtens im rappier, Dsacken und Schwerdt. Würzburg, 1679.

1680. Francesco Della Monica. La scherma napoletana: discorsi due. 1680.

1682. Der adelichen gemüthlicher wohlverfahrene exercitien meister, das ist: vollständiges fecht-, ringe- und völtgirt-buch. Halle, 1682. Folio.

1683. Alfieri (Francesco Fernando). L'arte di ben maneggiare la spada. Padova, 1683. 4to. Sardi.

Der adelichen gemüthlicher wohlverfahrene exercitien meister, das ist: vollständiges fecht-, ring- und völtseier kunst von Jo. Ge. Paschen. Frankfurt u. Leipzig bei Christ. Weidemann. 1683. Folio.

1686. Regole della scherma insegnate da Lello e Titta Marcelli, scritte da Francesco Antonio Marcelli, figlio . . . Parte prima [seconda] . . . In Roma, nella stamperia di Dom. Ant. Ercole, 1686. . . . 4to. Part I. pp. viii-176; plate with seven portraits of the author's family; 20 engs. with text. Part II. pp. x-122; 14 engs. with text. M., B.

Le maistre d'armes, ou l'exercice de l'épée seule . . . par [André Wernesson] de Liancourt. A Paris, chez l'auteur . . . MDCLXXXVI. Obl. 4to., pp. viii-190; engd. 2nd title, portrait, and 14 other plates. M.

1691. Hope (Sir Wm.), the complete fencing-master. London, 1691. 12mo.

1692. The compleat fencing-master . . . The second edition. By Sir W. Hope, Kt. London . . . Dorman Newman . . . 1692. 8vo., pp. xxii-184; 12 plates. M.

Le maistre d'armes, ou l'exercice de l'épée seule . . . par André Wernesson de Liancourt. A Paris et à Amsterdam, 1692. Obl. 4to.

1693. Borath, palaestra surcana, oder fächtere-konsten. Stockholm, 1693. Folio.

1694. The swordman's vade mecum . . . By Sir William Hope, Kt. . . . London . . . J. Taylor . . . and S. Holford. . . 1694. 8vo., pp. xiv-98. M.

1696. L'art en fait d'armes, ou de l'épée seule avec les attitudes, par Labat. Toulouse, 1696. 8vo.

La spada maestra di me Bondi di Mazo da Venetia . . . In Venetia, per Domenico Lovisa A Rialto a spese dell' autore. MDCCXVI. Obl. 4to., pp. 174; 80 engs. with title text. M.

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(To be continued.)

### STEPHEN, KING OF ENGLAND.

On the death of Henry I., in 1135, his nephew, Stephen of Blois, second surviving son of Adela, fourth daughter of William the Conqueror, sister of Henry, and wife of the Count of Blois, ascended the throne. This has always been regarded as, in any point of view, a singular departure from the law of hereditary succession, as Henry had not only left a daughter, Matilda or Maud, who was married, at the time of Henry's death, to the Count of Anjou, but Stephen himself had an elder brother, Theobald, Count of Blois, who, in so far as any right of succession could be derived through their mother, Adela, had a better claim to the throne than Stephen. These are the leading circumstances, as regards the descent and kindred of Stephen, under which he assumed, or rather had conferred upon him, the royal dignity, in so far as these circumstances have been directly stated by historians; for, as far as I am aware, Stephen has, with reference to his accession to the crown, been solely viewed in the light of his relationship to the House of Normandy. But I now submit that there is every reason to doubt whether his relationship to that house—though not without its effect—was the chief element involved in the success which crowned his efforts to become King of England. Did he not succeed to the throne in right of, and along with, his wife, as the representative of the ancient Saxon royal line?

Stephen, when Henry died, was Earl of Mortaigne in Normandy, an earldom conferred upon him by Henry, and of Boulogne in right of his wife, Matilda or Maud, the only child of Eustace III., Earl of Boulogne, and of Mary, daughter of Malcolm Canmore and Margaret, King and Queen of Scotland; Mary being thus the sister of Matilda, the wife of Henry I. I am not going to trace Stephen's accession to the throne through Mary, although it was no doubt an element in his favour that he was married to her daughter. But

Stephen's wife seems to have been descended from Goda, the wife of Eustace I., Count of Boulogne, and sister of Edward the Confessor. The right of Stephen's wife to the throne of England may, therefore, be held to have been preferable to that of any other individual then in existence, as representing the old Saxon royal line. It was preferable to that of Edgar the Atheling, and his sisters, because it is distinctly stated by Matthew Paris that their grandfather, Edmund Ironside, was the son of King Ethelred by a concubine. Was this not the reason why Edward the Confessor and the English people always seem to have been so black and indifferent in supporting the claim of Edgar to the crown? And as Stephen, in right of, and along with, his wife, had succeeded to the Earldom of Boulogne, so in right of, and along with, her he succeeded to the kingdom of England. His succession is thus no longer an enigma; it is not to be regarded as a usurpation, but as a matter of pure and absolute right. Accordingly, King Stephen and Queen Matilda were stoutly supported not only by the clergy, but also by the citizens of London, in all ages highly conservative, and always to be seen tenaciously adhering to the old Saxon line both before and after the arrival of William of Normandy. And thus, and by the support they received from the English people generally, Stephen and Matilda were enabled to overcome the strong efforts made by Henry's daughter and her husband, the Count of Anjou, to possess themselves of the royal dignity. Stephen was greatly aided in doing so by his own personal qualifications. According to all accounts he was brave and generous, accomplished, affable, and noble looking. With such qualifications he could not fail to be popular. Of this we have, it is thought, complete proof, including the lines preserved by Shakspeare, in *Othello*, beginning—

"King Stephen was a worthy peer."

I shall, with your permission, make a few remarks on these lines elsewhere, under the heading of "Shakspeariana," as they would be out of place here. Stephen and Matilda had three children, Eustace, William, and Mary. Eustace married the sister of the French king in 1140, but there seems to have been no issue of the marriage. In 1151, Stephen wished the Archbishop of Canterbury to crown Eustace as his successor, but he declined to do so. Eustace died in 1153. Stephen himself died in 1154, after reigning about nineteen years, and having been pre-deceased by Queen Matilda. Their son William succeeded to the Earldom of Boulogne. He died in 1159, without issue, when Mary, the daughter of Stephen and Matilda, became Countess of Boulogne. She married a younger son of the Count of Flanders, and, through the issue of that marriage, the House of Austria, it is believed, represents Stephen and Matilda. Had William possessed the abilities and

qualifications of his father, in all probability the House of Plantagenet, in the person of Henry II., would not have obtained any footing in England. On the other hand, Henry was, both by birth and marriage, extremely powerful on the Continent; he possessed great ability, and the blood of the old Saxon royal line was also in his veins. Besides, it is stated by historians that it had been arranged, in order to put an end to the war between Stephen and Matilda, Henry's mother, that while Stephen should possess the throne during his lifetime, Henry should be his successor. Stephen does not seem to have attached much importance to this arrangement, regarding it, no doubt, as an infringement of the rights of his children derived through their mother, and he therefore proposed, as already stated, that his son Eustace should be crowned as his successor by the Archbishop of Canterbury. But Stephen had forfeited the favour of the clergy by standing up against them for the rights of the crown. Besides, the Archbishop was aware that by crowning Eustace, he would, in all likelihood, involve England in civil war, and that the consequences might be most injurious to himself personally. And judging from the comparatively early deaths of Stephen's two sons, and on other grounds, it may be assumed that they had not been possessed of vigorous constitutions. In short, the whole circumstances seem to have been highly favourable to Henry II., and he accordingly became King of England on the death of Stephen without any opposition, though Stephen's children, as descendants of the ancient Saxon line, had the better right.

HENRY KILGOUR.

#### THE POSTAL SYSTEM OF THE UNITED STATES.

Our cousins in Great Britain and other portions of the world cannot see the great importance of putting the names of the State, county, and post office upon the kind, interesting letters they would send us. They often send such, but by neglecting some of these important conditions, their letters fail of reaching us, and the blame—spiced, I fear, sometimes with profane and impolite expletives—is cast upon the post office, post masters, &c.—in fact, upon all but the really guilty ones.

In the American Union there are now thirty-eight States and eleven Territories. While the State of New York has about 3,000 post offices, little Delaware has 101, and Rhode Island 103; Alaska Territory, recently purchased from Russia, has 4, Arizona T. 35, Colorado T. 171 (or had a few days since), and so on over that immense country between the Mississippi and Pacific Ocean. It is the intention of our Government that the same name shall not occur twice in the list of post offices in the same State or Territory,



and so has it been with our States in giving names to counties. In the new settlements of this country names have been usually adopted for localities by the new settlers and emigrants by a sort of general consent, and as the result of caprice, whim, or accident. There are very many places all over this country bearing local names—names not known in any statute, but very likely better known than the true one in the particular locality. These “nick-names” are sometimes given by ignorant, illiterate people for the true names—are often seen on letters written here, and sometimes upon foreign letters. These local names, being outside of and unknown to law, are sometimes duplicated and even triplicated in the same State. This shows why the names of counties should be given. The fact that most of the States have many of the same names for counties furnishes a reason why the name of the State should always be given. Without the name of the State or Territory, the chances are very few that the letter will ever be received, unless addressed to one of our larger cities. When a letter arrives in the State or Territory, however new or unsettled, the names and locations of its counties will be known, and when within the county, the post office, or even the “nick-name” or local name, will be known. Thus, with the post office, county, and State given plainly, letters will seldom miscarry.

It may gratify curiosity to give a few instances of the number of post offices in this country bearing the same names :—Washington, 28, and, with a suffix, 13 more; Jefferson, 20, and, with a suffix, 19 more; Adams, 10, and, with a suffix, 30 more; Addison, 8; Akron, 8; Albany, 15; Albion, 14; Alexander, 8; Alexandria, 12; Alta, 4; Alto, 5; Alton, 10; Amboy, 5; Amherst, 8; Antioch, 12; Utica, 14; and so on through the alphabet. If by these facts I shall induce greater care in addressing letters intended for the United States, and, as a consequence, there shall be less tears, sorrow, or cursing, my object will be accomplished.

M. M. J.

Utica, N.Y., U.S.A.

P.S.—The oddity of the names of post offices in the United States has been the death of divers Englishmen, who have killed themselves laughing. Take a few in the State of California—Midway, Drytown, Fiddletown, Lovelock, Yankee Hill, Angel's Camp, Big Trees, Copperopolis, Jenny Lind, Musquito Gulch, Point of Timber, Happy Camp, Fair Play, Grizzly Flats, Slippery Ford, Big Dry Creek, Gas Jet, Mad River, Lone Pine, Black Bear, Uncle Sam, Zem Zem, Susanville, Omega, Yankee Jim's, Peach Tree, School House Station, Fir Cap, Port Wine, Horsetown, Two Rocks, Twenty-six Mile House, Hay Fork.

FRANCIS THYNNE, one of the continuers of Holinshed's *Chronicle* and the animadverter on Speght's *Chaucer*, wrote a small volume of *Emblemes and Epigrams*, dated A.D. 1600, of which the MS. is now in Lord Ellesmere's library. His married life was not a happy one, and I quote two of his epigrams, which show it. A wife, he says, is best when she's dead; and marriage is happy only when the husband is deaf, and the wife blind :—

## “EPIGRAMS.

“ (Bridgewater House MS.)

“ When a wife is badd, worse, and worst.

When she is good, better, and beste.

“ My frend, yf that my Iudgement do not fayle,  
as one well taught by longe experience skill,  
thy wife allwaies is but a needefull ill,  
and beste is bad, though she faire she beare her saile;  
but ved not well, she worsen is to thee,  
but worst of all, when best she seemes to bee.

“ Thy wife is good when shee forsakes this light,  
and yealdes by force to natures destine:  
she better is, (thow livinge,) yf she die;  
but best, when she doth soonest take her flight;  
for soe to thee thine ease shee doth restore,  
which soonest hadd, doth comforte thee the more.

## “ Marriage.

“ Deepe witted menn b' experience haue contrived,  
that marriage, good and quiet is, ech hower,  
where the mans heringe organs are deprived  
of their right vae and sound receyving power,  
and where is seekid vp the womans percing sighte,  
that she maie not behould her husbands sweet delights.

“ For since nature hath made that sex most fraile,  
and subject to tormenting lealousie,  
vpon ech guiltles signe they will not fayle,  
their loving husbands to suspecte falselie:  
yet if she could not see, but were by nature blinde,  
such fonde conceites she would not harbor in her minde.

“ And if suspected manne were dombe to heere  
the lealous brawles of his vnquiet wife,  
ech would embrace and hold the other deere,  
wherebye they might obtayne a quiet life;  
without which rare effects, swete marriage is a hell;  
but linkid with these guiltes, doth Paradise excell.”

This quotation is from my forthcoming re-edition of Francis Thynne's *Animadversions* for the Early English Text and Chaucer Societies.

F. J. FURNIVALL.

MOORE'S “MEMOIRS OF SHERIDAN.”—In the *Memoirs of the Life of R. B. Sheridan*, Lond., Longman, 1825, quarto, at p. 574, an article is quoted from the *Gentleman's Magazine*, vol. lxxi. p. 904, with reference to a song set to music by Mr. Thomas Wright, the well-known organist of Stockton-on-Tees. The title of the song is “Think not, my love,” which Sheridan was accused of having plagiarized.

Moore seems to have seen the accusation of plagiarism, but, unfortunately, not the refutation in the succeeding number of the *Gent. Mag.*, 13th Nov., 1801, p. 984, where will be found a letter from Mrs. Wright stating that the song in question was taken from Ritson's *English Songs*,

and was, in fact, written by Sheridan. Though this rectification comes rather late in the day—just half a century has elapsed—those of your readers who have Moore's *Memoirs* may like to make a note of this, and also that Mr. Thomas Wright was not, and never was, organist at "Newcastle," but only at Stockton. And for the benefit of my old friend the *Musical Standard*, I may add that Mr. Thomas Wright died while on a professional visit at Wycliffe Rectory on the 24th, and was buried in Norton Churchyard on the 29th Nov., 1829. He did not, as stated in the *Gent. Mag.*, die on 1st Dec. A notice of him will be found in the *Dictionary of Musicians*, 1824, Richmond's *Local Records of Stockton*, and Heavises's *Annals of Stockton*, 1865, p. 87.

While on rectifications, and having above mentioned Mrs. Wright, I may observe as to Mrs. Wright's *Marvellous Pleasant Love Story*, Heavises, at p. 87, has the following:—"When these volumes were published they created a great sensation at Stockton, as some young ladies residing in the town were satirized in them under the title of the Misses Fizzigs." Mr. Heavises should have said "were supposed to be satirized." The imputation of personal satire was a malicious fiction, which occasioned the authoress sad and bitter unhappiness in after years. She intended no personality whatever. I make this statement on the authority of her son, Mr. T. G. Wright.

OLPHAR HAMST.

OPENING OF THE BODY OF KING JAMES I.—The following extract from a letter addressed by Mr. William Neve to Sir Thomas Hollonde, April 15, 1625, contains an account of the surgical examination of the body of James I., and is from the Harleian MSS., vol. 383:—

"The king's body was, about the 29th of March, disembowelled, and his heart was found to be great but soft, his liver fresh as a young man's; one of his kidneys very good, but the other shrunk so little as they could hardly find it, wherein there was two stones; his lights and gall black, judged to proceed of melancholy; the suture of his head so strong as they could hardly break it open with a chisel and a saw, and so full of brains as they could not, upon the opening, keep them from spilling, a great mark of his infinite judgement. His bowels were presently put into a leaden vessel and buried; his body embalmed, and remained there\* until the 4th of April; it came from there close in a black velvet coach, and by torch-light, thereto being allowed 300 dozen. Yesternight, between nine and ten of the clock, it was conveyed through Smithfield, Holbourne, Chancery Lane, so to Denmark House, in this manner:—First, the guards; secondly, gentlemen, esquires, knights, &c.; then pensioners, then trumpets, then heralds, then the body, then the lords in coaches—the prince first, most of them meeting the body at Wood's Close; then of others in coaches, about 120, which would have been more, had not the weather been extreme. The body

\* Theobalds, originally the property of Lord Burleigh, and exchanged by his son Sir Robert Cecil with James I. for Hatfield.

was, by the gentlemen of the bed-chamber, carried into the withdrawing-chamber to the privy-chamber, wherein is an effigie to be laid on a bed of honour and there reposed. The privy-chamber is also fringed with velvet, the presence-chamber with cloth, and the guard-chamber with bays. All state observed there by the servants, as if the king were living."

H. A. KENNEDY.

Junior United Service Club.

"WHARLING": R, THE DOG'S LETTER.—

"In my father's time, says Fuller in one of his meditations, there was a fellow of Trinity College, Cambridge (Joseph Mede), a native of Carlton in Leicestershire, where the people throw some occult cause are troubled with a wharling in their throats, so that they cannot plainly pronounce the letter r. This scholar, being conscious of his infirmity, made a Latin oration of the usual expected length without an r therein; and yet did he not only select words fit for his mirth, easy for pronunciation, but also as pure and expressive for signification, to show that men might speak without being beholden to the dog's letter."—Cited in *Bailey's Life of Fuller*, p. 375.

E. H. A.

TICHBORNE.—Speaking of the beneficence of Godfrey de Lucy, Bishop of Winchester, *temp.* Richard I., Milner says:—

"Of these measures the most useful to this city and the neighbouring country was his restoring the navigation of the river Itchen, not only from the port of Northam (the old Southampton) as far as Winchester, but also to the very head of that river in the neighbourhood of Alresford," &c.

To which he adds the following note:—

"At the head of this water the ancient family of Tichborne, before the Conquest, had their habitation, and thence their denomination by construction of *De Tichborne* (or of the Itching river) into Tichborne."—Milner, *Hist. of Winchester*, 3rd edition, vol. i. p. 173.

S. W. T.

QUEEN MARY'S POEM.—In the Harl. MSS. 787, fol. 44, is a curious poem stated to have been written by Mary Queen of Scots; it is headed as follows:—

"The cōpye of a Poeme composed by Mary Qu: of Scotts when she was in loue w<sup>th</sup> Earle Bothwell, & found in a little Trunke of his w<sup>th</sup> diuers other L<sup>rs</sup> (all written w<sup>th</sup> her owne hand) at Edenburgh Castle. The Trunke was garnished in diuers places of it w<sup>th</sup> a great F & a crowne ouer it, &c. In memory of her first Husb<sup>d</sup> francis y<sup>e</sup> 2<sup>d</sup>."

The poem consists of twelve stanzas, commencing thus:—

"O Diexz ayez de moy compassion,  
Et in enseigner quelle preue certain,  
Je puis donner qui ne luy semble uain,  
De mon Amour et ferme affection,  
Las n'est il pas ja en possession,  
Du cors du cœr qui ne refuse peine,  
Ny deshonneur en la uie incertaine!" &c.

On fol. 43 of this MS. is "A cōpye of ye Contract for marriage made between y<sup>e</sup> Queen & E. Bothwell."

"Memorand<sup>m</sup>." This Contract was made April 5 w<sup>th</sup>in 8 weekes after the murder of y<sup>e</sup> Kinge who was slaine

febr'y 10 before. Alsoe it was made 7 dayes before E. Bothwell was acquitted by judgment (such as it was) from ye murder, and before any sentence of Diuorce, or suite begun for it was not till Apr. y<sup>e</sup> 26 as appears by ye Records," &c.

Has this MS. been published entire?

W. WINTERS, F.R.H.S.

Waltham Abbey.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

AN INTERESTING MS. BOOK.—I have been shown a curious and interesting little book in manuscript, which has been in the family of the present owner (himself a Jew) for more than a century, and is a translation of a work written in very remote antiquity. The title is as follows:—

"The Jews' Catechism, containing the Thirteen Articles of the Jewish Religion, formerly translated out of Hebrew, with a Prefatory Discourse against Atheism. Writ by me, David de Castro, in Dublin this 4th March, 1727."

The book consists of forty-four 8vo. pages, neatly and closely written, and of these pages five are devoted to the above-named preface, thirty-eight to the Catechism, which consists of a dialogue between a master and a scholar, and one to a prayer for the prosperity of King George and the royal family. The first sentence of the preface is as under:—

"Seeing with a bleeding heart the miseries that we are involved in by the wickedness, depravity, and viciousness of the present age, and youth being like a tender plant, which produceth according to the care taken of it, I am fir'd with zeal for the reprinting of this edition, it being very useful for the education of youth, and to initiate them into the knowledge of God and the laws of nature. It was originally writ in Hebrew by Rabby Abm. Jagel, by the title of *Good Advice or Doctrine*, translated into Latin by the learned Ludovicus de Campeigne de Veil, and thence into English in 1690, by the title of the *Jews' Catechism*."

Can any of your readers give me information about this work? Has it ever been printed? and if so, where are copies to be seen or obtained? and what is their value? What is known of Rabby Jagel? and what would be the best mode of ascertaining the value of the MS. described? Dr. Benisch has pronounced that no such catechism is known among Jews of the present day.

F. H. MEGGY.

Chelmsford.

### AN OLD SONG.—

"When some sad swain shall teach the grove  
Ambition is no cure for love."

These lines occur in the *Lay of the Last Minstrel*, and Miss Seward, in her *Letters*, vol. vi., writes:—

"Sir Walter Scott refers in them to an old song, entitled 'My sheep I've neglected, I've lost my sheep-hook—music by Dr. Arne.'"

Can any correspondent give any information about this old song, or furnish a copy of the words?

K. L.

### THE WONDROUS FLITTING OF THE KIRK OF OUR BLESSED LADY OF LAURETO.—

"The Kirk of Laureto was a chamber of the house of the Blest Virgin neir Jerusalem, in the towne of Nazaret, in which she was borne and teende up and greeted by the Angel, and thairin also conceaved and nourisht her sonne Ieshus whill he was twalle year aud. This chamber, efter the Ascensione of our B. Saviour, was by the Apostles Hallowed and made a Kirk in honor of our B. Ledy, and S. Luke framed a pictur to her very Likness thair zit to be seine. It was haunted with mucale deuotione by the folke of the lande, whar it steid als lang as they were Catholiks. Bot whan they foseckte the Christen fath and went efter the error of Mahomet, the Angels tocket and set it in Selaronia by a toune nemmed Flumen, whar net being honored as it sould, they transported it over sea to a wood in the bounde of Recanati, belonging to a noble dame called Laureta, frae whom it take it nem of B. Ledy of Laureto, thence agen for cause of many theiffries to a hill of twa Brothers in the same bounde, and lastly, for their striving for the gifts and oblations, to the high road neir by whar it zit stands mervellous for mirakels, and above ground without foundatione, wharath the indwellers of the toune of Recanati, wha caum oft to see it, meikle wondring bigged a great wall about it. Zit caude ne man tel wherfrae it cam first, whill in the zeir 1296 the B. V. in sleipe revelled it to a helly devote man, and he telled it to divers of authority."

Where can this legend be met with? I have copied it from a manuscript. Is it the one generally received?

GEORGE MACKEY.

### WATERLOO BRIDGE.—

"Concerning Waterloo Bridge. A bridge over this part of the Thames was repeatedly suggested during the last century, but no actual preparation to carry it into effect was made till 1806, when Mr. Dodd procured an Act of Parliament, and gave the present site, plan, and dimensions of the bridge; but, in consequence of some disagreement with the committee, he was superseded by Mr. Rennie, who completed this noble structure. It was commenced 11th October, 1811, and was finished 18th June, 1817, on the anniversary of the battle of Waterloo, when the Prince Regent, the Duke of Wellington, and other distinguished persons were present at the opening. Its length within the abutments is 1,242 feet; its width within the balustrades is 42 feet; and the span of each arch, of which there are nine, is 120 feet."—*Weekly Dispatch*.

If this statement is correct, Mr. Dodd is the designer of the bridge, although Mr. Rennie's name alone is associated with it. Any particulars on the subject would be interesting.

GEORGE ELLIS.

St John's Wood.

39, EVERSFIELD PLACE, HASTINGS.—Can any one tell me why Eversfield Place at Hastings has no No. 39? I have inquired more than once at Hastings, and have never been able to learn the

reason, and I believe that a great many of the residents are quite unaware of the fact. It was brought to my notice about eleven years ago when I was staying at No. 48, Eversfield Place, and a friend who came down to see me for a few days went out one morning before breakfast, and came in announcing his discovery. There are sixty-six houses, but, as there is no No. 39,\* of course the last house is numbered 67.

The only guess I can make is, that they began to number at both ends, and that it had been supposed there were sixty-seven houses instead of sixty-six. There is no trace of two houses having been thrown into one. I believe it is considered somewhat of a joke at Hastings to give 39, Eversfield Place, as one's address.

Sydenham Hill.

F. CHANCE.

**JEWISH PHYSIOGNOMY.**—In Sir J. G. Wilkinson's *Popular Account of the Ancient Egyptians* (Murray, 1854), vol. ii. page 198, there are some interesting remarks on the type of features belonging to the Jews of the East. It is said that the prominent nose is a mark of the Syrians, and not of the ancient or modern Jews of Judæa; and that, if it is found in a Jew now living there, it is a proof of mixture with a Western family. The Jews of the East (it is said) often have red hair and blue eyes, with a nose of delicate form and nearly straight, and are quite unlike their brethren of Europe, and the children in modern Jerusalem have the pink and white complexions of Europeans. Are these statements confirmed by the observations of other travellers? Has any attempt been made to account for the difference in colour and type of features between the European and Oriental Jews?

J. C. RUST.

The Vicarage, Sobham, Cambridgeshire.

**"DEFEAT OF THE SWITZERS."**—Where can this tune be found? It is mentioned, it seems, by Brantome in his account of Mdle. de Limeuil. That lady had it played over and over again to her on the violin by her servant Julian:—

"Play it to me, Julian," she said, "and play on until you see me quite dead; and when you come to the words *all's gone*, play it four or five times over, as dolefully as you can."

Julian did so, and she accompanied with her voice. When they came to *All's gone*, she repeated it twice, turned her head on the pillow, and said to her companions, "All's gone now, indeed," and so expired. I have read that it is recorded by Vittorino Sirti, though on what authority he gives it I know not, that Queen Elizabeth, when dying, sat on her bed with her eyes fixed on the ground and one of her fingers on her mouth, and that she listened with great delight to her musicians, whom she had sent for to play to her. The sounds seemed to

soothe her, and she continued to listen to them to her very last gasp.

C. A. WARD.\*

**M'KENZIE FAMILY.**—Can you give me any information concerning the family of M'Kenzie? The particular member of that clan whose pedigree I wish to find is one James Elder, whose father took the name of Elder, "because," I am told, "he was the head of the clan M'Kenzie." This James Elder (*alias* M'Kenzie) married, in Barbadoes, Elizabeth Thomas, sister of Mr. Lynch Thomas, and aunt of Sir John Thomas. He had by her thirteen children—ten sons, who all *d.s.p.* of fever in the West Indies, and three daughters, the youngest of whom, Margaret, married the Rev. William Garnett, Rector of St. Michael's, Bridgetown, Barbadoes. If I may be allowed to make two queries at once, I should also like to know if Lynch Thomas was connected with the Thomases of Yupton, whose ancestor was colonel of the *Barbadoes* regiment.

W. G. TAUNTON.

**SAMUEL B. HALL** is author of *Poems*, 1839, Halifax, Yorkshire. The author resided, I believe, for many years at Skipton in Craven, and died about eight years ago. What is the precise date of his death?

"*ZAPPHIRA*," a tragedy, in three acts, 1792. Anon., published by Ridgway. Who is author? At the end of *Modern Comedy*, a dramatic piece published by Ridgway in 1792, the tragedy of *Zapphira* is advertised as by a nobleman.

**SCOTT HAMILTON.**—Can any of your Belfast readers give me information regarding the author of *Garibaldi*, a drama, 1864: printed by J. Johnston, 24, High Street, Belfast? S. Hamilton is also author of *Abnomah* and *Sacred Dramas*. What are the titles of his sacred dramas, and what is the date and place of their publication?

R. INGLIS.

**THE 1250TH NIGHT!**—In the new volume for 1874 of the *Almanach des Spectacles*, published by M. Jouast in continuation of the 48 volumes issued irregularly between 1752 and 1815, p. 71, there is a statement that in October last *Le Pied de Mouton*, a *féerie* by Martinville, attained its 1250th performance at the Porte St. Martin theatre. Is there any instance on record of a piece having been played at one theatre over 1250 times?

J. BRANDER MATTHEWS.

Lotos Club, New York.

**BURIED IN CAMBRIC.**—

"Lately at Taunton, far advanced in years, Mrs. Mary Davis, an eccentric character. In her will she ordered that the expenses of her funeral should not exceed 300*l.*, but that she should be buried in cambric, and that her coffin should be made of mahogany. Her wishes were complied with."

I extract this obituary notice from the *Monthly Museum*, a Dublin periodical, commenced Oct.,

\* I was at Hastings very recently, and there is still no No. 39.

1813. It is part of the addenda to the *Monthly Register*, vol. i. p. 64, &c. My object is to ascertain if any of your correspondents can add to its value by saying what was the particular eccentricity and age of Mary Davis, and if there exists an earlier record of being "buried in cambric." I have searched the burial records and funeral customs embalmed in the valuable pages of "N. & Q.," but find no allusion to "cambric."

C. H. STEPHENSON.

Lilian Road, Barnes, Surrey.

"RELIQUE ANTIQUE URBS ROMÆ."—Will any correspondent favour me with the probable value of the above work? It is a folio, in excellent condition, printed at the Hague, 1763, and bears the name of Bonaventura ab Overbeke on the title-page. The book contains about 150 fine full-page engravings of the public buildings, temples, baths, aqueducts, bridges, arches, columns, &c., of Rome, with descriptions, some in considerable detail, in Latin.

W. H.

Kingston.

JOCK OF ARDEN.—Who was this hero of Warwickshire folk-lore? I have been told that his adventures are immortalized in chap-book form, but I never met with them.

JOHN EVANS, THE NECROMANCER.—Can you refer me to contemporary accounts of this man?

C. E. B.

"JESUITISM AND METHODISM."—Who was the authoress of this tale, published by Saunders & Otley in 1829? A new edition, condensed, polished, slightly altered, and with a different title, would in these days probably attract considerable notice.

E. C. L. F.

THE PUBLIC WORSHIP ACT.—Whence, when, and how came Bishops and Archbishops to address candidates previous to and after laying on of hands in "The Order of Confirmation" of the Established Church? Is it not illegal for them to do so?

AARON ROBERTS, M.A.

Carmarthen.

### Replied.

"ITE MISSA EST."

(5th S. iv. 209.)

The following extracts from well-known liturgical authors will perhaps be the best reply to this question:—

"Vox missa latina est, ac a mittendo dicta. Explosio enim placitis autumatam missæ nomen hebraicum, græcum aut alterius idiomatis esse, latinum indubitatam stabilit post alios eminentissimos Bona (*Rev. Liturg. tom. i. pag. 3*). Missa idem ac missio est, inquit laudatus auctor, sicut remissum pro remissione dicebat antiqui. Id offertur Tertullianus, lib. iv. *Advers. Marcionem*, cap. 18, Cyprianus, *de Bono Patien.*, Optatus Milevitanus,

lib. i., aliique."—Carli, *Bibliotheca Liturgica*, vol. ii. p. 219.

"Omnes prefati Auctores" (Card. Bona, P. le Brun, Claude de Vert, and others) "adstruunt incumentum novæ legis Sacrificium missam appellatum fuisse a Missione, seu dimissione Populi, et licentia discedendi."—Merati, *Observationes et Additiones ad Gavanti Commentarium*, Pars i. n. v.

The same author states that, though the words *Ite missa est* are said by Radulphus to have been introduced by Leo, they are of earlier origin, "cum et in Liturgia, quæ D. Petri nomine decoratur, necnon in aliis Liturgiis Orientalibus consimiles sæpius legantur adstantium populorum dimissiones" (Pars i. Tit. xiii.).

"The Latin word *missa* is a contraction of *missio*, which signifies a dismissal or permission to depart as soon as the sacrifice is completed. Such abbreviations are not unusual with profane as well as ecclesiastical writers.

"The origin of denominating the holy eucharistic sacrifice by the term *Mass*, or dismissal, arose from a ceremony which, in the earliest ages of the Church, was observed on two several occasions, and still continues to be practised once during its celebration.

"Immediately after the reading of the Gospel, and the delivery of the sermon by the bishop, the deacon turned about to the assembly, and in an elevated tone of voice admonished the different persons who composed it, that the initiated only might remain, and consequently the unbaptized and unbeliever were required to depart. . . . . As soon as the eucharistic sacrifice was terminated, the deacon proclaimed to the congregated faithful that they might withdraw. This he announced by a form of speech which to the present day remains in use—Ite missa est: 'Go, leave is given to depart'; hence arose, in the earliest ages, amongst our venerable predecessors in the faith, a custom of denominating the second part of the sacred Liturgy, 'the Mass of the Faithful.' From this we gather that the whole of the Liturgy, or public service, was by the ancients comprehended under two general divisions, to each of which they assigned a distinctive appellation. The first was termed the Mass of the Catechumens—*Missa Catechumenorum*; the second the Mass of the Faithful—*Missa Fidelium*."—Rock's *Hierurgia*, p. 209.

In a note Dr. Rock gives the passages in Tertullian and St. Cyprian referred to above, in which they use the word *remissa* for *remissio*.

C. J. E.

Hendred House, Wantage.

These words have no exceptional connexion with "the Latin mass," but were in use in the Church from the earliest times. *Missæ* = *Missio*, and is so used by classical writers; e.g., Cicero, in his 5th Philippic, says, "Legiones bello confecto missas fieri"; and Suetonius, in *Caligula*, "Brevi missam fecit." As employed by the Primitive Church, the word *missa* had a much wider signification than that conveyed by its English equivalent. It had then no special reference to the sacrament of the altar, but was used indiscriminately of other parts of divine service. Cardinal Bona says (lib. i. c. i. § vi.) :—

"Missio autem in veteri ecclesia duplex erat; una post evangelium et sermonem, quando catechumeni, infideles, penitentes, et alii, quibus vetitum erat sacramen-

torum participationi interesse, a diacono dimittebantur hac voce, 'Si quis est catechumenus, exeat foras': vel ut dicit Gregorius, lib. ii. *Dialog.* c. xxiii., 'Si quis non communicat, det locum'; et hæc diebatur 'missa,' seu missio catechumenorum. Altera erat initialiorum, quum re divina peracta eos diaconus dimittat dicens, 'Ite, missa est'; et hæc 'missa fidelium' vocabatur."

The dismissal in the ancient Church was of two kinds; one after the Gospel and the sermon, when the catechumens (or candidates for baptism), unbelievers, penitents, and others, who were prohibited a participation in the sacraments, were by the deacon dismissed with these words, "If any catechumen be present, let him withdraw"; or, as Gregory says, "If any one does not communicate, let him give place"; and this was called the *missa*, or the dismissal of the catechumens. The other was of the initiated, whom, after the divine ordinance had been celebrated, the deacon dismissed with the words, "Ite, missa est," and this was called *missa fidelium*, the dismissal of the faithful.

*Missa*, no doubt, is the passive participle of *mitto*, agreeing, perhaps, with *ecclesia* in ellipse. The English then would be, "The assembly, as to your part in it, is dissolved."

Bingham says (*Christian Antiq.*, vol. iv. p. 80, 8vo. 1814):—

"Mabillon very judiciously remarks further, that the word *missa* has at least three significations. It sometimes signifies 'the lessons,' sometimes 'the collects,' or prayers, and sometimes 'the dismissal of the people.' And, indeed, the third sense is the original notation of the word. For *missa* is the same as *missio*, and it was the form used in the Latin Church, *Ite, missa est*, which answers to the Greek 'Ἀπολύετε καὶ Προΐχετε, the solemn words used at the dismissal of the catechumens first, and then of the whole assembly afterwards, at the end of their respective services. When the services at last took their names from these solemn dismissions; the one being called *missa catechumenorum*, and the other *missa fidelium*; neither of which ever signify more than the divine service at which the one or the other attended."

EDMUND TEW, M.A.

The meanings with which the word *missa* is used are thus expressed by Thomas Aquinas:—

"Et propter hoc etiam *missa* nominatur; quia per angelum sacerdos preces ad Deum mittit, sicut populus per sacerdotem: vel quia Christus est hostia nobis *missa* a Deo: unde et in fine *missæ* diaconus in festis diebus populum licentiat, dicens, *ite, missa est*, scilicet hostia ad Deum per angelum, ut scilicet sit Deo accepta."—*Summa*, iii. q. 83, a. 4, ad. 2.

But in Suicer's *Thesaurus*, s. v. *ἀπολύεις*, there are several passages from Greek writers and Liturgies in which *ἀπολύεις*, or *ἀπολύεις ἐκκλησίας*, is shown to be the usual expression for the dismissal of the people from church or other assemblies, as *ἀπολύεις θεατρον*; and so also from a Latin writer, Cassian, who died, as it is said, A.D. 448:—"Sed congregationis missam stans pro foribus præstolatur" (lib. iii. c. 7, de *Cenob. Instit.*).

Earlier than this, St. Ambrose, in the letter to his sister Marcellina (Ep. xx. § 4), has:—"Ego tamen mansi in munere, *missam* facere cepi"; where the Benedictine edition has a note that it "seems to be said of the sacrifice itself" and not of "the dismissal," or there would be an "extremely improper use" of "cepi" (Ed. Par., 1836, toni. iv. p. 267).

The manner in which the transference of the word from the dismissal to the service itself took place has been thus stated:—

"... Il est plus probable qu'il [le nom *messe*] vient du Latin *missio*, renvoi, parce qu'après les prières et les instructions qui précèdent l'oblation des dons sacrés, on renvoyoit, les catechumènes et les pénitents: les fidèles seuls, que l'on supposoit dignes de participer au saint sacrifice, avoient droit d'être témoins de la célébration. C'est l'étymologie que Saint Augustin, Saint Avit de Vienne, et Saint Isidore de Séville ont donné de ce terme. Par analogie, l'on a souvent donné le nom de *messe* à tous les offices du jour et de la nuit."—Berger, *Dict. de Théol.*, s. v. "Messe." Par., 1863.

ED. MARSHALL.

This does not mean "Go, you are dismissed," but "Go, mass is now going to be celebrated," Low Latin *missa*, called in England *messe* or *messe*, French, German, Danish, *messe*, Spanish *missa*, as "celebrar o decir *missa*," Italian *missa* or *massa*, &c. The words were addressed to the catechumens, who were dismissed before the celebration of high mass. E. CONHAM BREWER.

Lavant, Chichester.

Probably *missa* is not here the name of the mass, but is equal to *dimissio*. See D'Arnis' *Dictionary of Basic Latin*. The English will then be, "Go, this is the dismissal."

C. F. S. WARREN, M.A.

Bexhill.

At the end of the sacramental services, R.C., the priest says, "Ite *missa est*" (*concio*—English, congregation or assembly—being understood). It is thus construed: "Go; the congregation is dismissed." In French it is translated, "Allez, il y a permission de sortir." F. R.

"RIFLE ET RAFFLE": "NI RIF NI RAP" (5th S. iii. 129).—DR. E. C. BREWER gives "avoir rifle et raffle" as meaning "to have everything"; but I much doubt, as apparently does also M. GAUSSEON, whether he has any authority for it, and whether *rifle* and *raffle* can be used in an affirmative sentence. DR. BREWER seems to me to have evolved the phrase out of Cotgrave's "on n'y a laissé ne rifle ne raffle, they have swept all away," just as he probably made up his "il n'a laissé ni rif ni raf," which is not found in modern French dictionaries, out of Cotgrave's "il ne luy lairra [i.e., laissera] rif ne raf, he will strip, reave, or deprive him of all." But because "ni rifle ni

*raffe* means "nothing," it by no means follows that "*rifle* et *raffe*" means "everything."

The first of the above two phrases I also find in Littré (s.v. "*Raffe*"), who quotes the following, "*Pillez, rongez jusques aux os sans y laisser rifle* ou *raffe*," from Gerson, *Harengue du Roi Charles VI.*, p. 18, and explains *raffe* in this phrase to mean a "grappe de raisin qui n'a plus de grains,"\* or the bare stalks of a bunch of grapes, which are worth nothing, so that *raffe* virtually equals *nothing*. *Raffe* is also written *raffe* and *rape*, and thus *raf* may well = *raffe*, and, indeed, Cotgrave defines *rif* in the phrase quoted as = *rien*.

Littre identifies *raffe* in this sense with the Ital. *rappa*=cluster, and derives both from the Germ. *Rappe* (or *Rapp*), which has identically the same meaning as that given above to *raffe*.† He dissociates this *raffe*, therefore, from the much better known French word *raffe*, as in *faire raffe*=*rafter*, to make a clean sweep, to sweep away, and that there is a marked distinction is, I think, shown by the use of the verb *faire* with the one and the very different verb *laisser* with the other. This second *raffe* he connects with the Germ. *raffen*, to snatch up, sweep away. But even this *raffe* might, so it seems to me, have well come to mean "anything worthless," for in *faire raffe* and *rafter*, as in the Germ. *raffen*, there is a notion of indiscriminate snatching up or sweeping away, and where there is no discrimination in the selection, much that is worthless must be snatched up or swept away. Comp. the Germ. *Raff-holz*, which is used of small bits of wood picked up of trifling value, and our *raff* in *riff-raff*, defined by Webster "refuse, sweepings."

I have not considered *rifle* and *rif*, because it seems to me that they are the same words with the *a* altered into *i*, as is so commonly seen in reduplication, as e.g. in *riff-raff*† just quoted. There is, however, the antiquated or old Fr. verb *rifler*=*our* to *rifle*, and Burguy derives it from a Low Germ. verb *riften*=*raffen*, but which I do not find in this sense; and this being so, the reduplication is all the more vivid, both the members having or seeming to have some meaning. I will refer the reader to my note on "Zin-zan" (5th S. iii. 117), where I have spoken of the reduplication of words.

F. CHANCE.

Sydenham Hill.

Littre, in the history of the word *raffe*, gives two quotations with "*rifle* et *raffe*." 1. When *raffe* is derived from the German *Rappe*, and

\* He gives as an example, "*Les oiseaux ont mangé tous les grains, il ne reste plus que la raffe*."

† The derivation of this German word is uncertain, and Schmitthenner refers it back to the Fr. *ripe*=*our* *raff*.

‡ The Anglo-Saxon explanations quoted from DR. BREWER are, I am afraid, somewhat mythical. I can find nothing like them in Bosworth.

means "Pédoncule central ou axe d'une grappe, principalement d'une grappe de raisin ou d'un épi. Quelques uns disent *raffe* et d'autres *rape* :—

"XV<sup>e</sup> S. '*Pillez, rongez jusqu'aux os sans y laisser rifle* ou *raffe*.'—Gerson, *Harengue au Roi Charles VI.*, p. 18."

2. When *raffe* is derived from the Dutch "*rappe*, *teigne*," and means "Nom donné dans quelques provinces à une maladie éruptive de la vache. On la nomme aussi échauboulure, rave ou feu :—

"XV<sup>e</sup> S. '*Hélas ! j'ai goute miséraine, j'ai rifle* et *raffe* et *roigne* et *taigne*, j'ai fièvre lente et suis podagro.'—Mir. de Ste. Geneviève."

"Ni rif ni raf" is not mentioned by Littré.

MATHILDE VAN ETS.

I refer M. HENRI GAUSSERON to the *Études de Philologie Comparée*, par Francisque-Michel, Paris, Librairie de Firmin Didot Frères, 1856, p. 359 :—

"Au XVII<sup>e</sup> siècle, quand quelqu'un voulait dire que l'on avait tout emporté, il disait qu'on n'avait laissé ni *rif* ni *raf*, ou ni *rifle* ni *raffe*; car Cotgrave et Oudin donnent les deux."

The Dict. of Phrase and Fable says :—

"The French have the expression avoir *rifle* et *raffe*, whence . . . the phrase il n'avait laissé ni *rif* ni *raf*."

"Hélas ! j'ai goute miséraine,

J'ai rifle et *raffe*, et roigne et taigne."

Les Miracles de Ste. Geneviève, p. 283.

Examples may be easily multiplied, but the article referred to above enters largely into the subject.

E. COBHAM BREWER.

Lavant, Chichester.

ENGLISH SURNAMES: BOOKS ON SURNAMES (5th S. i. 262, 330, 352, 391, 470; ii. 157; iv. 189.)—HIBERNICUS writes a long letter, but, so far as I am concerned, my reply must be brief.

(1.) I have already proved, in reply to VERITAS, that Fuller and Bowler in the old guilds represented two distinct occupations; the fuller fulled cloth, the bowler made wooden dishes. The forms of registration are:—"John le Bolur" (*Hundred Rolls*), or "Adam le Bolour" (*Writs of Parl.*); and, to keep to the same lists, "Grigge le Parl" (*H. R.*), or "Matthew le Fullere" (*W. of P.*).

(2.) HIBERNICUS says "Bowler" has been corrupted into Bowlder. I am quite prepared to believe it. He then writes a long paragraph to show that, on the strength of a Kerry entry, "John Fuller, alias Bowler," we are not to suppose that originally these two names represented separate occupations. He adds with naïve simplicity that there were two well-established families in Kerry, one named Fuller, the other Bowler. This statement explains the *alias*, although HIBERNICUS does not seem to see it. An intermarriage, or an informal or irregular marriage, or one of a hundred accidents or freaks, would cause the

*alias*. They are common in nearly all registers of the same period. That "Bowler" and "Fuller" did not originally represent "bowl-carving" and "cloth-cleansing," because in a certain document of the sixteenth century, in Kerry, "John Fuller" is met with bearing the *alias* of "Bowler," is a remarkable deduction indeed!

(3.) On this foundation HIBERNICUS makes the declaration that all the many hundred Fullers and Bowlers throughout England owe their names to one occupation. I was writing upon "*English surnames*," and he declares my statements false. To demonstrate the falsity he adduces "John Fuller, *alias* Bowler," of Kerry.

(4.) I will add nothing in reference to HIBERNICUS's high-sounding platitudes about the need of "perseverance in research," or his warning against "superficial examination," or his quotation from Müller, "Sound etymology has nothing to do with sound," or his allusion to my "many misleading statements." Let him learn the lesson such phrases should teach. C. W. BARDSLEY.

P.S.—What I can't get over is this, that two men—VERITAS (5th S. iii. 62) and HIBERNICUS—should conclude that an *alias* must necessarily prove the two names it links together to be etymologically or occupatively the same.

COMETS (5th S. iv. 146).—Another illustration concerning the illa attending comets I have met with in Joshua Sylvester's translation of *Du Bartas, his Divine Weekes and Workes*, folio, 1633, p. 33:—

"There with long bloody haire, a Blazing Star  
Threatens the World with Famine, Plague & War:  
To Princes, death: to Kingdoms, many crosses:  
To all Estates, inevitable Losses:  
To Heard-men, Rot: to Plough-men, hap-lesse Seasons:  
To Baylers, Storms: to Cities, civill Treasons."

CH. ELKIN MATHEWS.

Codford St. Mary.

SIR HENRY MORGAN (5th S. iv. 89).—There is much information respecting Sir Henry Morgan, the buccaneer, in the *Gentleman's Magazine* for 1832.

SAM. SHAW.

Andover.

SPITTING WHITE (5th S. iv. 106).—"We're all dry with drinking out," says the song, and does not Falstaff rather mean "May I never have another spree again"? When a man has had a drinking bout his mouth is dry, and his saliva white, and in the north of England he is ironically or reproachfully said to be "spitting feathers." Gentlemen now-a-days do not keep discharging saliva as the lower orders do, but the men of Cambridge are to be congratulated if they none of them know what spitting white is. P. P.

THE QUEEN, THE DUKE OF LANCASTER (5th S. iv. 149).—If the Queen's health be drunk under

the title of Duke of Lancaster, it is parallel to the celebrated exclamation of the Hungarian nobles, "*Moriamur pro rege nostro Maria Theresa*."

E. L. BLENKINSOPP.

GOLDSMITH ON THE ENGLISH DRAMA (5th S. iii. 41).—I should fully agree with all MR. WYLIE's remarks on Goldsmith's criticisms if I thought Goldsmith's ridicule of Shakspeare was seriously meant; but, when I remember George Primrose's account of his own array of paradoxes intended to provoke adverse discussion, I cannot but think that Goldsmith was merely realizing that fiction when he derided Shakspeare's plays and Homer's epic. The author of the *Vicar of Wakefield* and *She Stoops to Conquer* was surely not so insensible to the humour or the tenderness of the immortal dramatist. S. T. P.

THUMB RINGS (5th S. iii. 249).—In Chaucer's "story of Cambuscan bold," we are told the knight from Araby and Inde—

"Upon his thombe he had of gold a ring,"

and also that Canace was to wear the ring on her thumb. Dr. Thomas Chalmers wore the ring of his great-great-grandfather, John Alexander, on his thumb. WILLIAM GEORGE BLACK.

CICISBEO (5th S. iv. 89).—*Il cavalier sercôte* is not confined to Italy. He is not unknown in England. R. S. CHARNOCK.

Paris.

SIR R. CHAMBERS'S SANSKRIT MSS. (5th S. iv. 188).—These MSS. were sold by auction by S. Leigh Sotheby on Wednesday, April 13, 1842, and three following days. W. H. A.

SIGNBOARDS (5th S. iv. 88, 136).—The sign of the "Silent Woman" seems to have been not very rare fifty years ago, and appears to have been of a satirical character. I remember such a sign at Pershore, in Worcestershire, where the lady is represented as asleep, on one side of a swinging board, and with a padlock on her lips on the other—the two only states, according to the satirical artist, in which a woman could be expected to "hold her tongue."

WM. PENGELLY.

Torquay.

ALPHABETS, &c. (5th S. iv. 107).—The tree alphabet attributed to the pen, and bearing the name, of Dioscorides, and which is set forth at p. 38 of the Arabic text, and p. 8 (not 38) of Hammer's translation of Ibn Wahshiyah's work, entitled *Shawak il mustaham fee maarufuti rumus ilaklam*, i.e., "the long desired knowledge of occult alphabets," can only be so denominated in honour of such a distinguished writer on the medicinal uses of plants, as neither in his *Treatise on Materia Medica* nor in the various comment-



aries is any allusion made to an alphabetical cipher invented by that eminent physician and philosopher. It is evident that this alphabet is not of Grecian, but of Oriental origin, as the letters follow each other in the Abjad (or arithmetical verse) order of the languages of the East; the letters, as in the Greek alphabet, having different powers in succession from one to a thousand.

Of the eighty alphabets enumerated in the work, the greater portion may be classed under the same category. The most common is the tree alphabet; and some of the alphabets are used to this day, as ciphers, by Turks, Arabs, and Persians.

The similarity of the tree alphabet to the Ogham of the ancient Irish is most curious and remarkable. In both, the letters are formed by lateral strokes from one to five, and never exceeding that number. In his *Essay on the Irish Language*, General Vallancey confidently asserts that the Ogham was introduced by the Pœni, or Carthaginians, derived through the Phœnician; and the author of *The Round Towers of Ireland* (p. 140) considers the identity of its letters with the arrow-headed characters of Persepolis absolute and beyond all question. The soundness of the opinions of these learned antiquarians is borne out and corroborated by two cuneiform inscriptions delineated in Rawlinson's *Five Great Monarchies of the Eastern World*, vol. i. pp. 80-1, where the outlines of the characters are traced out, and intermingled with the text in a manner the more clearly to show how the changes from the earlier, or rectilinear, to the later, or cuneiform, character, were developed, to which work the reader will be pleased to refer. Dioscorides, for the sake of distinction surnamed Pedacius or Pedanius, might have visited in his travels, but whether he ever resided in, the island of Socotra (*Dioscoridia Insula*) is a question which we may search the pages of history in vain to solve. Born at Anazarba, in Cilicia Campestris, he is supposed by some to have lived in the first or second century of the Christian era, by others to have officiated as court physician to Antony and Cleopatra in Egypt. Ahmed Ali ibn Al Muktar, called Ibn Wahshiyah, flourished nearly 800 years later, having deposited his work in the library of the Khalif Abdomalik, A.H. 214, A.D. 829.

WILLIAM PLATT.

115, Piccadilly.

"GALORE" (5th S. iv. 88).—In answer to the question as to the meaning and derivation of the Irish word *galore*, the word means "sufficiently." In Irish and in Gaelic (by which is here meant Scotch Gaelic) adjectives are turned into adverbs by writing *gu* (to) before them, equivalent to the *ly* at the end of English adverbs. *Leor* is "enough," "sufficient," and *gu leor* is "sufficiently." From *leor* is the Latin *plures*, *p* prefixed. Your correspondent seems suspicious about the word in the

way that a person inquiring about a stranger might say, Who is he? That the word is highly respectable is proved by the fact that from *leor* are derived *pluralities*, *pluralist*, &c.

THOMAS STRATTON.

This is an English phonetic spelling of the Irish *go leor*. The latter is not a single word, but a phrase formed, as Irish adverbs commonly are, of *go* (to) and an adjective, *leor*. *Leor* means "plentiful," "abundant"; as a substantive, "plenty," "fullness," "abundance"; and *go leor* means "abundantly," "in plenty."

D. F.

Hammersmith.

The Celtic adjective *leor* or *lir* signifies enough, and the adverb *go leor* or *go lór*, sufficiently, is formed from it by prefixing the particle *go*. O'Reilly, in his *Irish Dictionary*, also gives as a noun *gleire*, much, plenty. O'Donovan, in his supplement to this work, has the noun *lór*, enough, and adduces as an example of its use, apparently from Zeuss's *Grammatica Celtica* (Leipzig, 1852), the words "ár lour-ní," *sufficientia nostra*. Is there any affinity between this word *lór* and the *lar* in *largus*?

ROBERT J. C. CONNOLLY.

Rathangan, co. Kildare.

The following gleanings may help W. S.:—Hutton, *Tour to the Caves*, &c. (1781), *galloor*=plenty (Eng. Dial. Soc., Series B. 1); Willan, *West Riding Yorksh.* (1811), *gallore* (from *gillore*, Irish)=great plenty (*ibid.* 2); Halliwell, *galore*=plenty (var. dial.); Jennings, *Somersetsh.*, &c. (1869), *g'lore*=in plenty. The word *galore*=plenty is occasionally heard in East Cornwall.

WM. PENGELLY.

Torquay.

The proper spelling is *go leor*. *Leor* (adj.) means "sufficient," *go leor* (adv.) means "sufficiently."

WM. R. DRENNAN.

Manchester.

*Galore* or *glore* is derived by Jamieson, in his *Scottish Dictionary*, from Gael. *go-leoir*, signifying "plenty" or "enough." In the Irish ballad, *Lilli Birlero* (temp. Jas. II.), the following lines occur, which show a third mode of spelling the word:—

"But see do Tyrconnel is now come ashore  
And we shall have commissions gillore."

A. W. PLEACE.

PYTHAGORAS (5th S. iii. 469).—

"Jamblichus's Life of Pythagoras, or Pythagoric Life, accompanied by Fragments of the Ethical Writings of certain Pythagoreans in the Doric Dialect, and a Collection of Pythagoric Sentences from Stobæus and Others."

This is the title of a book translated from the Greek by Thomas Taylor. There are also two German editions, one by Kuster and the other by Kiessling.

This book, supplemented by Mr. Bridgman's

translation of the *Golden Sentences of Democritus* and the *Similitudes of Demophilus* (1 vol. 12mo.), printed in 1804, will give all the Pythagoric sentences extant, except those of Sextus, most of which are spurious. E. COBHAM BREWER.  
Lavant, Chichester.

Pythagoras, I think, was not a writer. The *Golden Verses* have been attributed to him wrongly, and are probably the work of a disciple, Lysis. They were published with Hierocles's *Commentary*, by Needham, Cambridge, 1709, 8vo. Orelli's *Opera Veterum Græcorum Sententiosa et Moralia*, Leipzig, 1819-1821, 2 vols. 8vo., contains fragments attributed to the first followers of Pythagoras. The biographies of this philosopher by Porphyrios, Jamblicus, and an anonymous author, have been edited by Kiessling, 1815-1816, 2 vols. 8vo.

HENRI GAUSSEON.

It is believed that Pythagoras did not commit his doctrines and theories to writing, but confined himself to oral instruction, like the great moral teacher Socrates. At all events, no writings of his seem to have survived him. For the little which is known of the personal history of the first "philosopher," Smith's *Dictionary of Biography* may be consulted; for his philosophy, some History of Ancient Philosophy, as Ritter's.

J. H. L. OAKLEY.

"PENNY" or "PENY" (5th S. iii. 148, 336; iv. 113).—MR. SOLLY has misunderstood me. If I remember, CUTHBERT BEDE's query was not which was the correct way of spelling "penny," but why the Oxford Prayer Books spelt it "peny"; to which I replied by pointing out that the Sealed Books, our standard, had "peny"; but whether or not I am right about the question, in calling "peny" "correct," I simply meant correct for our Prayer Book, though no doubt I should have expressed myself more clearly. As to the spelling of the original A.-S. word, I am not competent to say anything. CHARLES F. S. WARREN, M.A. Bexhill.

HEBER (5th S. iv. 205).—MR. MACRAY's quotation is of sufficient interest to bear our being reminded of it. His inference, however, is entirely antiquated. It has been shown many years since that such a miscellaneous collection as Heber's would not in the present day be at all the sort of thing the nation should purchase, at least not for the British Museum. Libraries must be purchased systematically to be thoroughly useful. Although I do not agree with wholesale purchase of big libraries for the British Museum, I do think that something should be done to stop up the vast gaps there are in the present catalogue. I could give hundreds of instances of works published during the present century. OLPHAR HAMST.

"WITH A RAN, DAN, DAN" (5th S. iv. 169).—The following is the chorus of a very old hunting song, which gives a somewhat different reading of the above:—

"With a hip, hip, hip, and a hey!  
All on that merry, merry morn,  
With a ran, ran, ran, and a chevy, chevy, chen,  
And away went the royal dogs!  
With my doodley umpty day and my bugle horn,  
Fal de ral, de ral dal, fal de ral de ray,  
As through the woods we ran, brave boys,  
As through the woods we ran!"

By the way, why is a boat for two oars and a pair of sculls called a "randan"?

J. ASHEY-STERRY.

A GERMAN GRAMMAR (5th S. iv. 209).—I think the German lesson-book required by H. H. M. B. is—

"Easy Poems with Interlinear Translations, and Illustrated by Notes and Tables chiefly Etymological. By A. Sonnenschein and J. S. Stallybrass. London, David Nutt, 270, Strand, 1857."

It forms No. 1 of Sonnenschein's *German for the English*, but I do not know if a No. 2 has appeared; I think not. VIGORN.  
Clent, Stourbridge.

[See page 260.]

LEGISLATOR-COMEDIANS (5th S. iv. 6).—MR. W. S. Andrews, now a lecturer on American humour, and formerly an actor playing low-comedy business and characters (Gravedigger in *Hamlet*, and Lord Dundreary to the Asa Trenchard of Mr. J. S. Clarke, among other parts), was a member of the New York Legislature a few years back. He took pride in signing the roll "W. S. Andrews, comedian," because, as he told me, he was the first actor who had ever been elected to the Assembly.

Mr. Wm. F. Cody, well known as the scout, Buffalo Bill, plays in various blood-and-thunder Indian dramas. He is, or has been, a member of a territorial legislature.

J. BRANDER MATTHEWS.

Lotos Club, N.Y.

VALUE OF MONEY (5th S. iv. 169, 216).—J. T. F. should also consult Bishop Fleetwood's *Chronicon Preciosum*, and the Rev. R. Ruding's *Annals of the Coinage of Great Britain*.

HENRY W. HENFREY.

THE HUMMING-TOP (5th S. iv. 209).—In reply to the query made by your correspondent MR. HERBERT RANDOLPH on the humming of the humming-top, it will be well, in the first place, to state distinctly the facts of the case. The top is furnished with a small aperture, sometimes bounded by a sharp bevelled edge. One side of this edge being pushed, by the rotation of the top, against the external air, cuts it, and catches up into the hollow of the toy the part "cut off." Now, as the top was previously full of air, this extra quantity

compresses the portion nearest the aperture; the part condensed condenses other portions more remote, and then dilates, establishing both within and without the toy a series of "sound-waves" (just like those produced by any other wind instrument). The sound is augmented by resonance, and modified by the vibrations of the top itself. To the unscientific it may be useful to add, that the "catching up" of the air "cut off" corresponds exactly to the "puff of breath" blown into a wind instrument by the player thereon.

Now for the cry and *timbre* of the top. The sound uttered differs considerably in pitch and tone between its first and last gyrations. There is first a shriek, which relapses into a steady murmur, and the murmur gradually ceases as the top begins to stagger to its fall.

The first gyrations produce the loudest shriek, because the top then takes a wider range and disturbs more air. The steady hum of what is called the top's "sleep" arises from the great rapidity and steadiness of its rotatory movement at this period, when the vibrations follow so quickly upon each other that they produce on the ear the impression of one monotonous, unbroken sound. As the top staggers, its motion becomes more *slow*, and the aperture can no longer cut the air with the same precision; at this time, therefore, the sound becomes more and more feeble, as the sound of a wind instrument when an unskilful player attempts to make it speak. The sound becomes more and more feeble, till at last the top falls.

In the explanation given above, no notice has been taken of the sound produced by the simple gyrations of the top common to this toy and the "peg-top," but of course this must be added. It would be almost needless to say that the mere act of spinning disturbs the equilibrium of the air in some measure; but this disturbance is increased by the small inequalities of the top, which lash the air with a succession of little shocks. When the gyrations are slow, as they always are towards the "fall," the disturbance is not sufficiently violent to produce audible sounds.

E. COBBHAM BREWER,

Lavant, Chichester.

Author of *Guide to Science*.

GRAY'S "ELEGY" IN ITALIAN AND LATIN (5th S. iii. 265, 393).—Two Italian versions are now before me. One is "Elegia Inglese di Tommaso Gray in Cimitero Campestre, trasportata in Verso Italiano del Giuseppe Torelli, Veronese. Parma, nel Regal Palazzo, MDCCXCH., co' Tipi Bodoniani," giving English on left and Italian on right hand page. The other (also 4to.) is, "Traduzione della stessa Elegia Inglese dell' abate Michele Cesarotti," in blank verse; and the handsome volume also includes a Latin version, "Thomæ Gray Elegia in Sepulchreto Rustico conscripta Latinis Versibus Reddita a Joanne Costa."

Another Latin version (also 4to.) is before me, "Elegia Scripta in Sepulchreto Rustico Latine Reddita a J. Wright. London, vneunt apud T. Lewis, in vico dicto, Russell St., et B. White, Fleet St., MDCCCLXXXVI." Another 4to., in English, seems to be the first edition:—"An Elegy Wrote in a Country Church Yard. London, printed for R. Dodsley in Pall Mall, and sold by M. Cooper in Paternoster Row, 1751. [Price Sixpence.]"

ESTE.

Birmingham.

"BRAND-NEW" (5th S. iv. 24, 72).—In the *Poems* of the Rev. Josiah Relph, of Sebergham, the earliest writer in the Cumberland dialect, who died 1743, is one entitled "A Brand New Ballat." This must have been more than twenty years before the instance quoted from Ross by O. W. T., who asks for any earlier. The word is still in use, and is understood, though the sound of *d* may not always be heard, to mean—as Jamieson, Atkinson, and Ferguson agree—new, from the fire; from the marking-iron.

*Brant*, or *brent*, also here means steep, lofty. A *brent* brow, whether used of a face or a landscape, means a high, not a smooth, one—Jamieson and Ferguson. *Bratlr*, O. Norse, steep.

*Brav* is a Scottish and Border word, always meaning fine. The same authorities connect it with *brave*.

The three words are here well known, and quite distinct.

Cumberland.

M. P.

MILTON AND SPENSER'S USE OF THE WORD "CHARM" (5th S. iv. 25, 118).—As a further instance of Spenser's use of this word, the following passage, in the fifth book of the *Faerie Queen* (canto ix. xliii.), should not be overlooked:—

"Like as the fowler on his guilefull pype

*Charmes* to the birds full many a pleasant lay,  
That they the whyles may take lesse heedie keepe  
How he his nets doth for their ruine lay."

R. J. C. CONNOLLY, Clk.

Rathangan.

THE "SEVEN COMMUNES" OF VICENZA (5th S. iv. 68, 117, 158).—To the indications already given upon this subject the following may be added:—

"Schmeller. Ueber die Cimbern der Sieben Communen. 1838."

"Kohl. Monatsblätter zur Ergänzung der Augsburgers Allgemeinen Zeitung (not the articles mentioned in my former letter). Oct. 1847, p. 480."

"Berkmann. Ueber die Cimbern. Vienna, 1848."

H. K.

THE BISHOPS' BIBLE (5th S. iii. 347; iv. 159).—Collet, in his *Relics of Literature*, gives the subjoined tolerably full list of the company of translators of Archbishop Parker's Bible. Your correspondent B. E. N. will observe that the name of

the translator of the Psalms is said to be Thomas Beron:—

"Dr. Wm. Alley, Bishop of Exeter, the Pentateuch; Dr. Richard Davies, Bishop of St. David's, Joshua, Judges, Ruth; Dr. Edwin Sandys, Bishop of Worcester, 1st and 2nd Books of Samuel, 1st and 2nd Books of Kings, 1st and 2nd Books of Chronicles; Dr. Andrew Peerson, Prebend of Canterbury, Ezra, Nehemiah, Esther, Job; Thomas Beron, Prebend of Canterbury, the Book of Psalms; A. P. C., the Book of Proverbs; Dr. Andrew Ferne, Dean of Ely, Ecclesiastes, and the Ballet of Ballets of Solomon; Dr. Robert Horne, Bishop of Winchester, Isaiah, Jeremiah, and Lamentations; Thomas Cole, of Lincolnshire, one of the Geneva translators, Ezekiel, Daniel; Dr. Edmund Grindal, Bishop of London, all the lesser Prophets; Dr. John Parkhurst, Bishop of Norwich, Apocrypha; Dr. Richard Cox, Bishop of Ely, the four Gospels, and the Acts of the Apostles; Dr. Edmund Guest, Bishop of Chester, the Epistle to the Romans; Dr. Gabriel Goodman, Dean of Westminster, First Epistle to the Corinthians.—The rest of the translators are unknown, nor are there any initials prefixed to any of the remaining books."

H. A. KENNEDY.

Waterloo Lodge, Reading.

"CAYENNE" OR "KYAN"? (5th S. iv. 67, 155.)—It is spelt "Kyan" in Roman capitals on the silver label, *temp.* George III., belonging to a crucist-stand of mine. W. J. BERNHARD SMITH.  
Temple.

GIANTS AND GIANTESSES (5th S. iii. 469, 520; iv. 132).—In a series of interesting papers on "Round about Bradford," now appearing in the *Bradford Observer*, from the pen of Mr. W. Cudworth, and in the article on Eccleshill, July 15, 1875, is the following sentence:—

"Strolling down the bank the most noteworthy item we learn is that many of the houses belonged to the Greaves family, the present representative being a youth 7 ft. 6 in. in height."

S. RAYNER.

LYING IN WESTMINSTER ABBEY (5th S. iv. 105, 196).—It is only fair to the abbot of Lord Chesterfield's *Characters*, 12mo., 1777, to observe that he did not publish the note about the Earl of Bath as being written by Lord Chesterfield. In the copy of his note printed, *ante*, p. 105, the first two lines of the editor's note have been left out; they are:—"One instance, if he had known it, the characterizer might not have thought beneath his notice." If Lord Chesterfield did know of it, it was one of those scandalous instances of avarice "which I forbear to mention."

EDWARD SOLLY.

AUMUSSES (5th S. iv. 89, 175).—The following, from Madame de Sévigné's *Letters* (I cannot now quote chapter and verse), throws some light on the dimensions of the sacred article:—

"Le Comte d'Estrées conte, qu'en son Voyage de Guinée il se trouvoit parmi des Chrétiens; il y trouva une Église; il y trouva vingt Chanoines noirs,—tout

nus, avec de bonnets carrés, et une aumusse au bras gauche, qui chantoient les louanges de Dieu. Il vous prie de réfléchir à cette rencontre, et de ne croire pas qu'ils eussent la moindre Surplis; car ils étoient comme quand on sort du ventre de sa mère, et noirs comme des Diabes."

QUIVIS.

The fur Almuze or Amesse (not to be confounded with the linen "Amice"), from which our canons' scarves are possibly derived, was not the badge of any "monastic order," but of secular canons; see Pugin's *Glossary*, s. v. J. T. F.  
Winterton, Brigg.

ELIZABETH HAMILTON (4th S. xi. 522; xii. 55, 133, 216; 5th S. iv. 178).—The *Biographical Dictionary*, 1816, and the *London Catalogue*, 1800-1827, both attribute *Education; or, a Journal of Errors*, to Emma Hamilton. Probably, however, the writer referred to by Mr. EDWARDS has seen the book, which I could not find at the British Museum when I wrote before. My queries as to Ann and Emma Hamilton are still unanswered. I am obliged to Mr. CHRISTIE for his useful note on p. 174. OLFHAR HAMST.

THE PASSAGE OF THE ISRAELITES THROUGH THE RED SEA (5th S. iii. 347; iv. 30, 98, 216).—The evidence, if such a word may be used, for the supposition that Pharaoh escaped alive, may be thus stated:—

Historic evidence: Manetho, in Josephus, *Against Apion*, i. 15, whose words, as they are translated in Cory's *Ancient Fragments*, p. 71, Lond., 1828, are:—

"After the departure of this nation of shepherds to Jerusalem, Tethmosis, the King of Egypt, who drove them out, reigned twenty-five years and four months, and then died; after him his son Chebron took the government into his hands for thirteen years."

Rabbinic: translated from Gilb. Gardmy, *De Vita et Morte Mosi*, libri tres, p. 275, Par., 1629:—

"They commonly assert, however, that Pharaoh was delivered. Sopher Haisachar:—'And they all were drowned, nor was there a survivor to a single one, with the exception of Pharaoh, King of Egypt, who confessed to God, and escaped by the assistance of an angel whom God sent, who delivered him from danger, and placed him, when restored to earth, in the city of Nineveh, where he long reigned.'"

Calmet, in his *Commentary*, on Exodus xiv., treats of these statements. ED. MARSHALL.

BETEL BOXES (5th S. iii. 461; iv. 67).—Betel is a creeper, the leaves of which are used by the natives of many Eastern countries as components of an aromatic preparation for chewing. The word Betel is used as signifying the whole preparation, which is thus referred to in the Sanscrit version of the *Hitopadesa*, book iii. fable 9:—

"Betel is pungent, bitter, spicy, sweet, alkaline, astringent or carminative, a destroyer of phlegm, a vermifuge, a sweetener of the breath, an ornament of the

mouth, a remover of impurities, and a kindler of the flame of love. O, friend, these thirteen properties of betel are hard to be met with, even in heaven."

As a matter of fact, betel is neither a "sweetener of the breath" nor "an ornament of the mouth"; its scent is very unpleasant to Europeans, and it destroys the teeth. C. C. G.  
Galle.

"EARTH TO EARTH" (5<sup>th</sup> S. iii. 148, 394; iv. 99.)—The fact of the Barons of Roslin being buried "in complete steel," as Shakespeare has it, is alluded to by Sir Walter Scott in the *Lay of the Last Minstrel*:—

"Seemed all on fire, that proud chapelle  
Where Roslin's chiefs uncoffined lie,  
Each baron for his sable shroud  
Clad in his iron panoply."

Upon this, see the notes appended to the poem, and also Chambers's *Book of Days*.

JOHN PICKFORD, M.A.

Sprotborough, near Doncaster.

TANTIVIES (5<sup>th</sup> S. iv. 128, 196.)—I have a curious little book bearing this title:—

"The Reformer's Doom; or, an Amazing and Seasonable Letter from Vtopia, directed to the Man in the Moon, &c. Presented to the Consideration of all the Tantiy Lads and Lassies in Vrope, by a True Son of the Church of England. 12mo. Printed for John Duntun at the Raven, 1683."

The book purports to be "an arraignment, tryal, and condemnation of all those grand and bitter enemies which disturb the Christian world"; and in forming its juries for this purpose, all classes of the community pass in review and receive their meed of praise or censure.

Under "The Tryal of Mr. Hot-spur, the Constable," evidence is given that he belongs to a race of Tantiives, who, the clerk affirms, "have maintained and taught that there is no God, and so no heed may be taken of religion." Among the many quaint cuts and characters exhibited in the book, there is the effigy and description of a "Tantivee Parson, a plain country vicar, that proclaimed by the redness of his nose he did oftener go into the alehouse than the pulpit," who offers himself and his followers—a lot, by their professions and appearance, savouring rather of the Conventicle than the Church—to be upon the quest for the trial of Sir John Fraud. Being interrogated as to their qualifications, the parson guarantees their competency, and that, with himself, they are just the parties needed to put down the disturbers of the kingdom; but in the summoning officer's reply we have the author's description of the Tantiives of 1683. "You are too brief," says he to the parson, "for you are a fellow that raiseth up new schisms and heresies and divisions among your people, and the world was never in quiet, devotion, neighbourhood; and hospitality never flourished in this land since such upstart boys and shuttle-

witted fools became of the ministry; you preach Faith, and say that doing of alms is Papistry; but you have taught so long *Fides solum justificat*, that you have preached good works quite out of your parish; a poor man shall as soon break his neck as his fast at a rich man's door."

Old Sam. Wesley supplied many odd things for the press of his brother-in-law, John Duntun; may this have been one intended for the million to warn them against these Low Church Tantiives?  
J. O.

LONDON ALMANACS (5<sup>th</sup> S. iv. 81, 139, 214.)—Of these there is one, of which I have a copy, that is rendered curious not only by its age, but also because of its small size. This little volume measures two and a quarter inches by one and a quarter, is bound in morocco gilt, and contains thirteen pages. On the title-page is the City coat, with "London Almanack for the Year of our Lord 1775" around the shield; beneath which "The Almanack explained. Note that under the Title of every Month is the Change of the Moon, & every Month contains three Columns: 1. Days of the Month. 2. Saints' Days, &c. 3. The Time of High Water at London Bridge. Printed for the Company of Stationers." Facing this is a woodcut of the river, and overleaf another occupying both the sides, and having over it "Adelphi Buildings." The next page has a view of some edifice, and on the opposite one, headed by the heraldic bearings of the Company of Stationers, is a list of feast days, &c. Then comes the calendar, arranged as before mentioned; after which there is "A Table of Kings' & Queens' Reigns," ending with George III., "whom God preserve." Next comes an account of the "Lord Mayors & Sheriffs from the year 1752 to the year 1775." Then a "List of Holidays kept at the Exchequer, Bank, Stamp & Excise Offices, Custom House, East India & South Sea Houses, in 1775," with the note, "No Holiday at the Custom House on Feb. 28, Apr. 19, Aug. 1, and Sep. 2." On the last page is a table giving the full weights of the gold and silver coins then current, to which is added another giving the lowest weights at which the gold pieces could be legally tendered for their nominal value, between which two there seems to have been a difference allowed of one grain in the guinea, and of half a grain in the half guinea.

J. YOUNG, Jun.

Owthorne.

PRIEST'S BELL, OR "TING-TANG" (5<sup>th</sup> S. iv. 188.)—I read Mr. NORTH's query respecting these small bells, which are not uncommonly met with in Derbyshire belfries, on the day that I was correcting the proof of my account of Eckington Church (*Notes on the Churches of Derbyshire*), and the following extract may be of some service to him:—

"There is also in the bell-chamber a small bell, much resembling a sanctus bell, but in this instance it bears the date 1737, and the initials B. H. F. It seems probable that it originally served the Catholic purpose of a sanctus bell, but was recast at the date above mentioned, and placed in its present locality to be used as a service bell. At the time of the Reformation, the use of all bells during service time was strictly prohibited with the exception of 'sermon bells,' which were allowed to be rung for a few minutes before the sermon, thus affording proof that in those days it was no unusual thing for part of the congregation to attend only to hear the sermon, or, what is perhaps more important, to leave before it commenced. Many of the sanctus bells were then removed from their position over the gable of the nave, and were placed in the belfry to serve for sermon bells."

Derbyshire belfries afford several instances of recast sanctus bells of a date much nearer to the Reformation than that at Eekington, and, though now disused, they are generally known by the name of sermon bells. The index volume of the Parker Society's publications will refer MR. NORTH to several of the injunctions respecting bells.

J. CHARLES COX.

Chevin House, Belper.

Many of the churches in this neighbourhood retain the niches or arcades wherein the small bell was formerly hung, in such a situation that its rope fell in proximity to the officiating priests, so that an attendant could ring it at the precise moment that these words were uttered, "Sancte, sancte, sancte, Domine Deus Sabaoth." "Then," as I once heard a Roman Catholic clergyman say in his sermon, "did the bell denote everywhere the same holy mysteries. The ploughman stopped his team to lean on his plough, the artificer laid aside his tool, and the housewife paused amidst the threads of her distaff to join the Church in a common offering of prayer and praise." At present I only know one sanctus bell remaining in its ancient site, namely, at Idbury, on the border of Gloucestershire, though another has, in recent times, been restored to its arcade at Bloxham, and is used to call worshippers to a daily service. That the modern use of ringing the ting-tang, just before the commencement of service, has prevailed for at least two centuries, is evidenced by a couplet in *Hudibras* :—

"Hypocrisy, that thriving't calling,  
The only saint's bell that rings all in."

From the tower of my own parish church, Rector Duckworth (the author of *Tintinnalogia*) removed the small bell towards the close of the seventeenth century to make it a school bell. Nearly ten years ago I gave a new one, for which I was freely charged with several *isms*, but it is regularly used now, acquiesced in, and approved.

WILLIAM WING.

Steeple Aston, Oxford.

ILFRACOMBE (5th S. iii. 449; iv. 31, 213).—Since my query respecting the early history of

Ilfracombe was inserted, I have had the pleasure (through the kindness of the Rev. J. M. Chanter, M.A.) of examining the old register of the parish. The book, which is of parchment and an oblong folio, is in very good condition, except that here and there the writing is completely obliterated through damp. The entries commence on March 15, 1567, and the illuminated title-page runs thus :—

"The Register booke of the Parische Church of Ilfracombe, wherein is written christnings, weddinges, and burienes, 1602. The firste parte contains the christnings from the yere 1567. The second contains the marriages from the same yere 1567. The third parte contains the Burienes from the same yere 1567. Noate the yere of our Lorde God beginneth alwaies the five and twentieth daie of Marche. George Milton sen. wrote this Register booke in yere of our Lord, 1602."

The first thirty-five years are, therefore, copied from some older register, and are written in a very clerly and legible hand. From 1602 the entries are made by the vicar, and each year is signed by the vicar and churchwardens. In 1653 the following heading occurs, "A register, according to the late acts of Parliament, of all the Births, Marriages, and Deaths w<sup>thin</sup> the Parish of Ilfracombe from September, 1653, thence following"; while at the end of 1678 is the following note, "The Burialls henceforth are registered in a picular Book, according to act of Parliament for Burying in Woollen only." After this note there nevertheless occur several entries of burial even so late as 1691. The transcriber of the early part of the register was a scrivener by profession, and the following two entries (among others) may be of interest :—Birth, "19 May, 1601, George sonne of George Milton, Hujus Libri Scriptor"; death, "10 Feby. 1601 [qy. 1602], Alice wife of George Milton, Scriv." On Feb. 2, 1634, the burial is registered of "Maathew Pickering filius populi," and on July 15, 1643, that of "Humfry Snow poore man," an inmate, I presume, of the old almshouse. Under date August 21, 1644, is the following historic entry :—

Peter Harris  
John Skinner, Sen.  
Thomas Latchford  
Thomas Knight  
John Eatway  
Robert Eatway  
Nathaneel Moule  
John Skinner, Jun.  
John Davis  
William Davis  
Florence —

} Slain in fight to-day.

In 1645 the death is registered of "a strange Welch woman shot by a souldier," and in 1653 that of "an Irish woman's child—borne in our towne and buried." Among the burials in 1657 is the following entry :—"Elizabeth, the wife of Mr. Leonard Prince, minister and vicar of this prsh of Ilfracombe, dyed the 25th of September, 1657"; Leonard Prince, father of the author of

*The Worthies*, was Vicar of Ilfracombe from 1652 to 1662. There are in the register numberless entries such as the following:—"Thomas Steven, of Appledore, cast up dead by sea." But I have trespassed already on too much of your space. Any further references to books dealing with the early history of Ilfracombe will be very acceptable to

S. DEWAR LEWIN.

Prince, in his *Worthies of Devon*, uses *Ilford Combe* and *Ilfarcombe*. I have found one instance of the former and six of the latter. Fifty years ago, sea-faring men were wont to call it *Elford-combe* (probably a mispronunciation of *Ilford-combe*), and not unfrequently *Combe*—the latter an abridgment of the former merely, and not as signifying the Combe of North Devon.

WILLIAM PENGELLY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Shakespeare's "King Edward the Third," absurdly called and scandalously treated as a "Doubtful Play."* An Indignation Pamphlet, &c. By Alexander Teetgen, Self-Justified Shakespeare, the Subtlest of Authors. (Williams & Norgate.)

AFTER reading Mr. Payne Collier's calm judgment on *King Edward the Third*, in which he finds the undoubted hand of Shakespeare, this pamphlet comes upon one like a succession of hurricanes, roaring thunder and flashing lightning. The writer ridicules and anathematizes all persons who do not believe that every word of this old play is Shakespeare's. His enthusiasm is so highly pitched that it might sometimes pass for satire. He quotes a few lines, to which he adds this sort of comment: "These things drop from Shakespeare like plumes from the pinions of an archangel in his flight through heaven before God!" Among witnesses in proof of his own views, Mr. Teetgen cites Orlepp, who held *Timon* to be "the best thing Shakespeare ever wrote." And, after quoting three lines from a speech of Warwick's, the enthusiast exclaims, "May we not cry, Shakespeare, by G—d?" It is a pity this indignation pamphlet is not in a form to be bound up with Mr. Payne Collier's reprint.

*William Royce's Dialogue between a Christian Father and his Stubborn Son.* (Vienna, Karl Gerold, jun.)

THIS is a reprint, edited by Adolf Wolf, from a unique copy in the Imperial Library at Vienna. The editor gives a brief but clear view of Royce, who worked for More and with Tyndal. The former said of him that he had wit enough to make men stark mad. The date is 1527, and the fatherly advice is as valuable now as ever.

OTHELLO AND SAMPIERO.—The following is from the *Athenæum* of Sept. 18:—"Was Shakespeare indebted for

any part of the conception of Othello to the story of Sampiero, the famous Corsican leader? I do not remember to have seen the idea suggested in any of the works which treat of Shakespeare's plots, but the hint was thrown out more than a century ago by the anonymous writer of a paper in Dodsley's *Museum*, when replying to some of Rymer's criticisms upon this drama. He said (in substance), why this continual cry about the unnaturalness of Othello when there is evidence from real life that a brave soldier, whose character resembled in many points that which Shakespeare has given to the Moor, being placed in similar circumstances of terrible perplexity, behaved almost exactly as Othello is represented to have done!

"There is some resemblance between the careers of Sampiero and Othello. Sampiero, or, as the name is more correctly written, San Pietro di Bastelica, was an Italian adventurer in the service of France, who had arrived at high distinction by conduct and valour, and he had married, against the wish of all her relatives, the beautiful Corsican heiress, Vanina d'Ornano. After much active service during the civil wars of France, he became the principal leader of the Corsican revolt against Genoa, and is allowed by all the historians of the period to have been a man of considerable military genius. Thuanus calls him 'vir bello impiger et animo invictus.' In 1563 Sampiero, leaving his wife in France, went to Constantinople to beg assistance for the Corsicans from the Turks. During this absence his Genoese enemies are said to have tampered with some servants of his wife's household, and caused a report to reach Constantinople that she was living on too intimate terms with his secretary, Antonio. Immediately returning to France, Sampiero came up with his wife at Aix, and after a scene which all accounts agree to have been characterized on his part by a strange mixture of passionate tenderness and brutal ferocity, and on hers by gentle uncomplaining submission, he asked pardon upon his knees for the deed he was about to commit, and deliberately strangled her with her handkerchief. It is proper to add, that there is in existence another version of the affair, in which the cause of Vanina's fate is attributed to her husband's indignation at some secret advances which she had made to the Genoese Government for the purpose of obtaining his pardon, thus excluding altogether the motive of jealousy.

"Although wanting in several important points of resemblance, this story comes much nearer to the murder-scene of the drama than that of the tale in the *Hecatommithi*. Cinthio's Moor has degenerated before the catastrophe into a vulgar and cowardly ruffian, who permits or rather hires lagoon to kill Desdemona in her own bed-room, and, after seeing her beaten to death with a stocking filled with sand, helps the murderer to break her skull and pull down the ceiling upon the mangled body, in order that their villainy may appear the effect of accident.

"This Sampiero tragedy made so great a noise in Europe that it is almost impossible to believe that Shakespeare would be unacquainted with it. But in order to estimate the nature of any possible influence upon *Othello*, it is necessary that we should have the story before us in the precise form in which it was known to his contemporaries. Can any of your readers point this out? In recent times the history of Sampiero has been investigated by M. Arrighi, in the *Histoire de Sampiero*, published at Bastia in 1842, and by M. Du Casse in his work entitled *Les Trois Marchaux d'Ornano*; but in neither of these books is there the slightest reference to original authorities. The same complaint also may be made of several older writers who have told the story, as the Chevalier de Mailly (*Histoire de la République de*

*Gènes*, 1696), and the Abbé de Germanes (*Révolutions de Corse*, 1771). A crime of so striking a character, and one appealing so much to popular sympathies, would, no doubt, be recorded in some contemporary or nearly contemporary narrative. C. ELLIOT BROWNE.

**THE BENEDICTINES.**—The measure of wine allowed to the brethren was more liberal than is stated, *ante*, p. 240. There was no prescribed measure for the healthy save moderation, to adhere to which was not the universal practice. "Licet legamus," says the Rule of St. Benedict, "vinum omnino Monachorum non esse, sed quia nostris temporibus id Monachis persuaderi non potest, saltem vel hoc consentiamus, ut non usque ad satietatem bibamus sed parcius." It was to the weak in health that the "*hemina*" was allowed. The translator of the Latin text in Mr. Washbourn's edition interprets this as "one pint of wine." Our esteemed correspondent, the REV. EDMUND TREW, writes, in correction of the translation which we followed, "The *hemina* is the half of a *sextarius*—a pint," and he adds, "What Benedict says of the four sorts of monks had been said before by St. Jerome, from whom he is simply quoting," but without acknowledgment.

DOCTOR BUCHHEIM, who is revising the Bibliographical Appendix to his edition of Lessing's play, *Minna von Barnhelm*, writes:—"Mr. William Taylor, of Norwich, mentions, in his *Historic Survey of German Literature*, an 'elegant version' of Lessing's *Minna von Barnhelm*, which was made by 'Richard Harvey' under the title of *Love and Honour*. I have hitherto in vain made researches for a copy of that English translation. Can any of your learned correspondents give me some information concerning it? Has the version mentioned by the literary historian of Norwich actually been published under the title of *Love and Honour*, or is it perchance the same which was published in 1799, being entitled *The School for Honour, or the Chance of War*?"

**A CONTRIBUTION TO THE CENTENARIAN CONTROVERSY.**—In the *Gentleman's Magazine*, 1774, p. 238, John Tice is said to have died in that year at Hagley, aged 125. By the parish register he appears to have been 98. The report adds that a brother of his died at Kidderminster about twenty years before that, aged 102, probably an equal exaggeration; but the Kidderminster register does not give the age. LITTLETON.

MR. BRISCOE, F.R.H.S., principal librarian of the Nottingham Free Public Libraries, will publish, in the course of a day or two, a small volume on Nottinghamshire folklore, entitled *Nottinghamshire Facts and Fictions*.

### Notices to Correspondents.

H. H. M. B. ("A German Grammar," 5th S. iv. 269, 254.)—MR. W. S. SONNENSCHNEIN writes as follows:—"I am convinced H. H. M. B. refers to the book by my father, Mr. Sonnenschein. It appeared originally ten years ago. A second edition was published lately, now a third is in the press, and will be published by Messrs. Williams & Norgate, Covent Garden. The best means I can afford H. H. M. B. of identifying the book are that several excellent 'etymological trees' are brought into the work in the form of plates."

On the other hand, ANDREANUS says that "The following is the title of the book H. H. M. B. inquires for, '*New Guide to German Conversation*,' containing an Alphabetical List of nearly 800 Familiar Words, similar in Orthography or Sound, and of the same Meaning in both Languages, with Exercises, a Classical Vocabulary of Words in Frequent Use, Familiar Phrases and Dialogues, a Sketch of German Literature, Idiomatic

Expressions, Proverbs, &c., and a Synopsis of German Grammar. By L. Pylodet." 18mo., 2s. 6d., Macmillan & Co."

AR. MA.—The boldness of Latimer's politics in the pulpit is appropriately illustrated by a passage in the first sermon he preached before the young King Edward VI. "Oh! what a plague were it that a strange king of a strange land and a strange religion should reign over us! God keep such a king from us. Well; the King's Grace hath sisters, my Lady Mary and my Lady Elizabeth, which, by succession and course, are in heritage to the crown, who if they should marry with strangers, what should ensue? God knoweth! But, God grant (if they do so, whereby strange religion cometh in) that they never come to coarsing or succeeding."

"LOSS OF QUESTION" (*Causa Questionis*).—We lately quoted from Mr. H. T. Riley's *Dictionary of Latin and Greek Quotations* that gentlemen's definition of the phrase, and the probability of its being alluded to in a passage in *Measure for Measure*, ii. 4:—

"As I subscribe not that nor any other

But in the loss of question."

An old correspondent (H. E. B.) reminds us that he had given his exposition of "Loss of Question" long before, namely, in "N. & Q." 1st S. vi. 217.

R. S. C. (Paris).—Moore, in his version of the *Odes of Anacreon*, has noted the similitude between the thoughts in the ode, ΕΙΣ ΤΟ ΔΕΙΝ ΗΙΝΕΙΝ, and those in the lines in Shakespeare's *Twelfth of Athens*, iv. 3, beginning, "I'll example you with thievery."

"THE ROBIN AND THE WREN" (5th S. iv. 238).—"Sweet robin," &c., is by George Washington Doane, Bishop of New Jersey, and is printed in Mrs. Alexander's *Sunday Poetry*. G. F. S. WARREN, M.A.

WAVERLEY.—There is an Order of the Imperial Portrait in Persia. It is conferred only on the initiative of the Shah. No minister has the right or privilege to make any suggestion on the subject.

GREYSTIEL.—"Pretty Fanny's way."—See Farnell's *Elegy to an Old Beauty*. The Irish song is in every good collection of such pieces.

PONT IN YOUNGHEAVEN CHURCH, DERBYSHIRE: ERRATUM.—In the quotation from *Paley's Baptismal Fonts*, in my note, p. 212, for "Pitsford, Derbyshire," read *Pitsford, Northamptonshire*. EDMUND B. FERREY.

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C. A. H.—&c.—and, *per se* and."

J. OWEN.—A full stop at the end is quite sufficient.

S. M. DRACH.—Forwarded to MRS. BURTON.

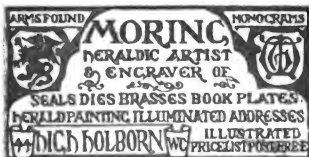
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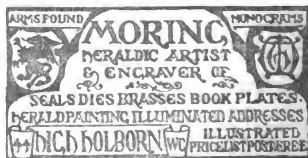
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LONDON, SATURDAY, OCTOBER 2, 1875.

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## Notes.

## THE ENJOYMENTS OF "FAITH IN THE PICTURINGS OF THE IMAGINATION."

Tertullian thus calls his representations of the infernal regions, which he recommends to his readers instead of the varied exciting and cruel exhibitions of the Roman amphitheatre. Such representations have been in all ages profusely dwelt upon by rhetoricians, from the lurid photography of the fiery African to the pulpit eloquence and plat-form platitudes of the popular preachers and orators of the present day. It might be asked whether the human tortures of the circus, which went to snuff up the pleasures of a "Roman holiday,"—performances which Tertullian and Augustine had formerly frequented, scenes in which they did not deny they had at one time delighted,—might not have imperceptibly affixed a corresponding stamp on their impressions of the future invisible world, which produced such curious and horrid transformations in heaven of what these Christian fathers had witnessed, unnerved and with interest, on earth. What moved them in the past had they not transferred to the religious emotions of the present and the future? We might inquire also whether the African genius, observed in all parts of the peninsula, which in the agonies, bloodshed,

and death of the living has presented the consolations of religion to the survivors on earth, and the great source of comfort to the shades below, may not have influenced by climate or descent these Africans, Tertullian and Augustine.

The human sacrifices of old to make atonement to the gods in the city of Carthage may have been reflected in the hearts of its modern and Christian, in place of its heathen and ancient, inhabitants. A long list of eminent theologians could be given who have displayed parallel declamation on this subject, and quotations from their discourses may be read in the *History of Opinions on a Future State*, by Alger.

That the pleasures of those in paradise are supplemented by the pains of those who are condemned to hell is either expressed or may be reasonably inferred from the language of these discourses. These writers would literally unveil or exaggerate in their imagination what has even been taken figuratively or spiritually in the Scripture, and by commentators on the text.

The wit or humour, coarse or homely illustrations bordering on profanity, alleged against Spurgeon and Moody may constantly be found in Tertullian; but the most pointed and sustained example may be met with in vol. ii. p. 163, of the writings of Tertullian, translated in Clark's "Ante-Nicene Christian Library."

On the *Flesh of Christ*, p. 165, chap. ii. :—

"Marcion would blot out the records of Christ's nativity, and is indignantly rebuked by Tertullian for so startling a heresy."

"Clearly enough is the Nativity announced by Gabriel. But what has Marcion to do with the Creator's angel? The conception in the Virgin's womb is also set plainly before us. But what concern has he with the Creator's prophet, Isaiah? He, Marcion, will not brook delay, since without any prophetic announcement did he bring down Christ from heaven. Away, says he, with that eternal plaguy taxing of Caesar, and the scanty inn, and the squalid swaddling clothes, and the hard stable. We do not care a jot for that multitude of the heavenly host which praised their Lord at night. Let the shepherds take better care of their flock; let them keep their gold to themselves. Let Herod, too, mend his manners, so that Jeremy may not glory over him. Spare also the babe from circumcision, that he may escape the pain thereof; nor let him be brought into the Temple, lest he burden his parents with the expense of the offering; nor let him be handed to Simoon, lest the old man be saddened at the point of death. Let that old woman also hold her tongue, lest she should bewitch the child. After such a fashion as this, I suppose you have had, O Marcion, the hardihood of blotting out the original records of the history of Christ, that his flesh may lose the proofs of its reality."

First, Tertullian writes, Marcion "says." Tertullian afterwards allows that Marcion never said it, but he, Tertullian, has supposed it for him. We may presume Marcion never delivered himself of such railleury, when there were the common enemies of the faith, the Pagans, Celsus, or the

Jews, ready to assail with every sarcasm the creed of Christianity. But Tertullian found in Marcion an excuse for his own, the same as the wit of infidels. As there is no evidence that the Gnostics treated the Scriptures with the levity attributed to them by Tertullian, he must, therefore, have been turning into ridicule the sense of the objections the Gnostics may have urged against the chapters on the Nativity in Matthew and Luke, and in the apocryphal gospels, which the Gnostics left out of their Christianity. Marcion is said to have amputated, and Valentinus to have allegorized, this part in the narrative of the Evangelists. Tertullian himself admits that he puts, as I have said, hypothetically, this ridicule or abuse or blasphemy into the mouth of Marcion.

Marcion is said to have been a sincere and pious individual, and, therefore, probably very far from employing the expressions given to him by Tertullian.

Marcion and the Gnostics must have known they were the most exposed to ridicule by heathens and Christians. Irenæus, against heresies, used ribaldry against Gnostic systems and theories of Christianity. Tertullian followed in the same line.

Bishop Kaye on Tertullian, p. 514, says, "the whole system of the Gnostics is so replete with absurdity, he should be disposed to pass it over without notice," and p. 524, that the attempts of some moderns, which Mosheim has noticed, "to reconcile the Valentinian doctrines with reason" are hopeless. The bishop, however, appears to me, p. 597, to have been mistaken in charging the Gnostics with the "opprobrious terms" in the same chapters, to which I have referred, of the *De Carne Christi*. It is in this treatise of Tertullian, *On the Flesh of Christ*, after he has himself tried to put as absurdly as possible the statements of Scripture on the subject of the Nativity, and even of the Resurrection, that in spite of it he defiantly flaunted his faith in the face of his antagonist, in often quoted and celebrated passages.

Tertullian continues the Nativity to the end of the fourth chapter. In it, caricaturing Marcion, he exceeds in grossness what he had said in the second chapter. He makes Marcion utter against the conception of Christ by the Virgin what Celsus at the time, and Voltaire afterwards, expressed, and perhaps took from his predecessor. Then in the fifth chapter he turns to the sufferings and resurrection of the Saviour:—

"There are, to be sure, other things also quite as foolish as the birth of Christ, which have reference to the humiliations and sufferings of God. . . . For which is more unworthy of God, which is more likely to raise a blush of shame, that God should be born, or that he should die? that he should bear the flesh or the cross? be circumcised, or be crucified? be cradled, or be confined? be laid in a manger or a tomb?"

"The Son of God was crucified; I am not ashamed

because men must need be ashamed of it. And the Son of God died; it is by all means to be believed, because it is absurd. And he was buried, and rose again; the fact is certain, because it is impossible."

Bishop Kaye, in his preface to his work on Tertullian, p. xix, says:—

"Neander has found matter for admiration in passages in which others have found nothing but extravagance and absurdity—the concluding passage on spectacles, which called forth Gibbon's animadversions, and the celebrated declaration, *Certum est quia impossibile*."

Bishop Kaye, apparently with Neander, would apologize for them in consideration of the context.

W. J. BIRCH.

Oxford and Cambridge Club.

#### A LIST OF WORKS ON SWORD PLAY.

(Continued from p. 243.)

1701. Questions sur l'art en fait d'armes, ou de l'épée. . . par Labat. . . Toulouse, G. Robert, 1701. 8vo., pp. viii-129.

1705. The English fencing-master; or, the compleat tutor of the small sword. . . By Henry Blackwell. London, printed for J. Sprint. . . and H. Montgomery . . . 1705. 4to., pp. xii-56; 5 plates. M.

Nobleza de la espada, cuyo esplendor se expresa en tres libros, segun ciencia, arte y experiencia. . . Por . . . Francisco Lorenz de Rada. . . En Madrid. . . Joseph Rodriguez Escobar. Año de 1705. Folio. 1., pp. xxviii-204, 5 plates; 11., pp. xii-334, 33 plates; 111., "En Madrid: por Diego Martinez Abad," pp. viii-622, 62 plates. M.

1707. Hope (Sir William), A new, short, and easy method of fencing. Edinburgh, 1707.

1712. Fabris (Salvator), Ital. fechtkunst, &c. Leipzig, 1712. Folio. 2 rthl. 16 sgr.

1713. Scienza e pratica d'arme di Salvatore Fabria. Deutsch von Joh. Joach. Hymitschen. Leipzig, 1713. Bei Johann Herbold (Ital. und Deutsch). Fol.

1714. Hope's new method of fencing: . . . the author is ready to defend the same either by argument or practice, before any two understanding sword-men, against any fencing master who shall impugn (*sic*) it. The second edition. By Sir William Hope, of Balcanie. . . Edinburgh: printed by James Watson. . . mdcxciv. 4to., pp. xvi-290, 2 folding sheets of rules and positions. M.

1715. Alexander Boyle. Neu altmodische ritterliche fecht- und schirmkunst. Nürnberg, 1715.

1717. Chevigny (— de), La science des personnes de la cour, de l'épée, et de la robe. . . ouvrage, augmenté dans cette V. édition. . . par H. P. de Limiers. Amsterdam, 1717. 12mo.

1721. L'art de tirer des armes, réduit en abrégé méthodique. . . par J. de Brye. Paris, C. L. Thiboust, 1721. In-12.

1724. A vindication of the true art of self-defence, with a proposal. . . for erecting a court of honour in Great Britain. . . To which is annexed a short. . . memorial for sword-men. By Sir William Hope, Baronet. . . Edinburgh: printed by William Brown and Co. mdcxciv. Sm. 8vo., pp. x-xvi-188, folding plate. M.

1728. The expert swordman's companion. By Donald MacBane. Glasgow, 1728. 8vo.

1729. Neu altmodische ritterliche fecht- und schirmkunst von Alexander Doyle. Nürnberg, 1729. 8vo.

A vindication of the true art of self-defence, with a proposal. . . for erecting a court of honour. . . memorial for sword-men. By Sir William Hope. 1729. Sm. 8vo., plate.

1730. Blackwell (Henry). The gentleman's tutor for the small sword; or, the compleat English fencing master. London, 1730. 4to. B.

1731. L'art de tirer des armes réduit en abrégé méthodique... par J. de Brye. Paris, 1731.

1734. The art of fencing, or, the use of the small sword. Translated from... L'Abbat... By Andrew Mahon... Dublin: printed by James Hoey... 1734. 8vo., pp. vi-x-136, 12 plates. M.

Chevigny (— de). La scienza delle persone di corte, di spada e di toga, accresciuta di vari tratti di H. P. de Limiers dottore di legge, ed arricchita di molte figure in rame: traduzione dal francese di Salvaggio Canturani. Venezia, 1734. 4 vols. in-12, nella stamperia Baglioni.

1735. The art of fencing, or the use of the small sword. Translated from... L'Abbat... By Andrew Mahon... London: printed for Richard Wellington... mdcxxxv. 8vo., pp. vi-x-136, 12 plates. This is the work of 1734, with a new title-page. M.

1736. Nouveau traité de la perfection sur le fait des armes... Par... P[ierre] J[acques] F[rançois] Girard... Enseignant la manière de combattre, de l'épée de pointe seule, tous les gardes étrangers, l'espada... A Paris, chez Moette... mdcxxxvi. Obl. 4to., pp. vi-164; engd. second title, portrait, and 116 plates. Sword-play, pp. 1-110; 77 plates. M.

1737. Traité des armes... par... P. J. P. Girard... Enseignant la manière de combattre de l'épée... A Paris, chez Moette... mdcxxxvii. Obl. 4to., pp. vi-164; engd. second title, portrait, and 116 plates. Sword-play, pp. 1-110; 77 plates. The work of 1736 with a new title-page. M.

1739. Kahn (Anton Friedrich). Anfangsgründe der fechtkunst. Göttingen, 1739. 4to.

1740. Girard (P. J. Fr.). Traité des armes. La Haye, 1740. Obl. 4to. B.

1742. Chevigny (— de). La scienza delle persone di corte, di spada, e di toga, accresciuta di vari tratti di H. P. de Limiers... traduzione dal francese di Salvaggio Canturani. Venezia, 1742. 4 vols. in-12, nella stamperia Baglioni.

1747. A treatise upon the useful science of defence, connecting the small sword and back sword... Also an examination into the performances of the most noted masters of the back sword... By Capt. John Godfrey. London... T. Gardner... mdcclxvii. 4to., pp. viii-66. M.

1749. Schmidt (Johann Andreas). Fecht- und exercitien-meister gründlich lehrende fecht-schule. Nürnberg, 1749. 8vo. B.

1750. Schmidt's Fechtkunst. Nürnberg, 1750. 8vo.

1752. La science des personnes de cour, d'épée, et de robe, commencée par Mr. de Chevigny, continuée par Mr. [H. P.] de Limiers, revue, corrigée, & augmentée par Mr. Pierre Masuet... Tome septième. Partie I... Amsterdam, chez Z. Châtelain & Fils. mdcclii. 12mo. "De l'art de faire des armes." Chapitre x., pp. 118-138; 8 folding plates. M.

Uebungen auf den fürstlichen sächsischen hof- und fechtboden in Weimar, von S. C. F. Weichner. Weimar, 1752. 8vo.

1755. L'académie de l'homme d'épée, &c., par M. Girard. A La Haye, 1755. Obl. folio.

1758. Ragionamenti acedemici intorno all' arte della scherma, da Alessandro di Marco... Napoli, 1758.

1759. Discorsi istruttivi ne' quali si tratta in particolare intorno all' arte della scherma, da Alessandro di Marco. Napoli, 1759.

1760. Schmidt (Jh. Andr.). Lehrende fecht-schule. Nürnberg, Stein, 1760. 8vo., mit kpf.

1761. Kahn (Anton Friedrich). Anfangsgründe der fechtkunst. Helmstädt, 1761. 4to., mit 25 kpf.

Riflessioni fisiche e geometriche circa la misura del

tempo ed equilibrio di quello, e della natural disposizione ed agilità del competitori in materia di scherma, e regolamenti essenziali per saggiamente munirsi da ogni inconsiderato periglio sul cimento della spada nuda; da Alessandro di Marco. Napoli, 1761.

1763. L'ecole des armes, avec l'explication général des principales attitudes et positions concernant l'escrime... Par Mr. Angelo (Malevolti Tremamondo (Dominico)). A Londres: chez R. & J. Dodsley... mdcclxiii. Obl. fol., 60 folios, lettered not numbered; 47 plates. M.

1764. Uebungen auf dem fürstlichen sächsischen hof- und fechtboden zu Weimar, von S. C. F. Weichner, verb. und verm. auf. Weimar, 1764. 8vo.

1765. Angelo Malevolti Tremamondo (Dominico). The school of fencing. London, 1765. 4to. B.

L'escrime pratique ou principes de la science des armes, par Daniel O'Sullivan. Paris, Seb. Jorry, 1765. 12mo. [Encyclopédie... par M. Diderot... (et) M. D'Alembert.] Recueil de planches... Troisième livraison... A Paris, chez Briasson... mdcclxv... Folio. No. V. Escrime, pp. 1-15; 53 figs. on 15 plates. M.

1766. Ritterliche geschicklichkeit im fechten durch ungezwungen stellungen. Mit 30 kpf. 4to. Weimar, 1766, Hoffmann.

L'art des armes, ou la manière la plus certaine de se servir utilement de l'épée... par M. (Guillaume) Danet... A Paris, chez Herissant... mdcclxvi. 8vo., pp. 4-xxxviii-250; engraved portrait, frontispiece, and 33 folding plates of positions. P. I have notes of a work otherwise answering to the above, in 2 vols., and similarly, in 3 vols.

Observations sur le traité de l'art des armes [de M. Gme. Danet], pour servir de défense à la vérité des principes enseignés par les maîtres d'armes de Paris [par — de La Boissière]. Paris, 1766. 8vo.

Traité de l'art des armes, par — de La Boissière. Paris, 1766. 8vo.

1770. La théorie pratique de l'escrime, pour la pointe seule, avec des remarques pour l'assaut, par Battier. Paris, 1770. 12mo.

1771. The fencer's guide. By Andrew Lonnergan. London, 1771. 8vo.

Fencing familiarized; or, a new treatise on the art of sword-play... L'art des armes simplifié, ou nouveau traité sur la manière de se servir de l'épée... By J. Olivier. London, 1771. 8vo. 6s. Illustrated. In Eng. and Fr.

Heinrich Christoph. Rantz... Anweisung zur fecht-kunst. Mit kupfern. Berlin, bei August Mylius, 1771. 8vo., pp. xlviii-232; 4 folding plates 20 agr. M.

1772. La théorie pratique de l'escrime, pour la pointe seule, avec des remarques instructives sur l'assaut, et les moyens d'y parvenir par gradation... par... Battier. Paris, de Poilly, 1772. In-12.

The fencer's guide... in 4 parts... By Andrew Lonnergan. London, 1772. 8vo. 7s.

1775. Maximes et instructions sur l'art de tirer des armes, par le chevalier de Fréville. A Petersburg, 1775. 8vo.

Manuel militaire, ou l'art de vaincre par l'épée, par de Navarre. A Paris, 1775. 12mo.

1776. Maximes et instructions sur l'art de tirer des armes, par de Fréville. Petersburg and Leipzig, 1776. 8vo.

Temlichs anfangsgründe der fechtkunst. Halle, 1776. 8vo.

1777. Vester (—) anleitung zur adelichen fechtkunst. Breslau, 1777. 8vo.

1778. Nouveau traité de l'art des armes dans lequel on établit les principes certains de cet art... par [Nicolas] Demeuse. Liege, 1778. 12mo.

1780. The army and navy gentleman's companion; or a new and complete treatise of the theory and practice

of fencing....By J. Macarthur. London, 1780. 4to. 10s. 6d.

Fencing familiarized; or a new treatise on the art of sword play....L'art des armes simplifié.—By J. Olivier. London, 1780. 8vo. Eng. and Fr.

Schmidt (Jh. Andr.). Fechtkunst oder anweisung in stoss und hieb, wie auch zum ringen und voltigiren. Nürnberg, Schneider, 1780. 12mo., mit 82 fig.

Schmidt. Fechtkunst auf stoss und hieb. Leipzig, 1780. 8vo.

1781. The army and navy gentleman's companion; or a new and complete treatise of the theory and practice of fencing....By J. Macarthur. London, 1781. 4to.

Mangano (Guido Antonio del). Riffessioni filosofiche sopra l'arte della scherma. Pavia, 1781. In-8 (senza nome di stampatore).

1782. Chevigny (— de). La scienza delle persone di corte, di spada e di toga, accresciuta di vari tratti di H. P. de Limiers...traduzione dal francese di Salvaggio Canturani. Napoli, 1782. 4 vols. in-12, di Antonio Cerrone.

1783. Joh. Georg Heinrich Haspelmechers systematische abhandlung von den schädlichen folgen einer nicht auf sichern regeln gegründeten fechtkunst, nebst einer anweisung, wie man solche vermeiden kann. Helmstadt, bei Joh. Heine, Kühnlin, 1783. 8vo.

1784. The army and navy gentleman's companion; or a new and complete treatise of the theory and practice of fencing....By J. Macarthur. London, 1784. 4to.

1786. Encyclopédie méthodique. Arts académiques. Equitation, escrime, danse et art de nager. A Paris, chez Panckoucke....MCCCLXXXVI....4to., pp. vi+446; 16 plates. Escrime, pp. 291-311. The 11 double-page plates are bound with "Arts et métiers mécaniques, planches." Tome vii. Paris, 1786.

Versuch über das kontrastfechten auf die rechte und linke Hand, nach Kreusserschen grundsätzen. Jena, Croker, 1786. 4to. 9 gr.

1787. Angelo's School of fencing, with the principal attitudes and positions of the art. Trans. by Rowlandson. 1787. Obl. 8vo., 47 plates.

The art of fencing, or the use of the small sword...by James Underwood....Dublin: printed by T. Byrne....MCCCLXXXVII. 8vo., pp. 88. M.

1788 (?) The new royal cyclopaedia....Vol. I. By George Selby Howard....London....Atex. Hogg. [1788 ?] Folio. "A treatise on the art of fencing," pp. 888-891; 28 figs. on 2 plates. M.

1790. Anti-pugilism; or the science of defence exemplified in...lessons for the practise of the broad sword and single stick....By a Highland officer....London....J. Aitkin....1790....8vo., pp. 48; 4 plates. 2s. 6d. M.

1791. Pflichtige bemerkungen über die verschiedene art zu fechten einiger universitäten von einem fleissigen beobachter. Halle, 1791.

1792. Flüchtige bemerkungen über die verschiedene art zu fechten einiger universitäten. Halle, 1792. 8vo.

1796. Gründliche abhandlung der fechtkunst auf den hieb zu fuss und zu pferde, mit kupf., von Karl Thunmich. Wien, 1796. 4to.

Rules and regulations for the sword exercise of the cavalry. London (War Office), 1796. Royal 8vo., 29 folding plates.

1797. Schmidt (J. A.). Lehrschule der fechtkunst. Berlin, Maurer, 1797. 4to., mit 8 kupf.

1798. L'art des armes, ou la manière la plus certaine de se servir utilement de l'épée....Par M. [Guillaume] Danet. Nouv. (3<sup>e</sup> édit. Paris, 1798. In-8, 2 vols.; 47 pl. 10 fr.

Niccoli (Michele). Trattato in lode dell' arte della scherma. Firenze, 1798. In-8, stamperia granducale.

Grundriss der fechtkunst als gymnastische uebung

betrachtet, von Joh. Adolph Karl Roux. Jena, 1798. 8vo.

Art of defense on foot with the broad sword and sabre, uniting the Scotch and Austrian methods into one regular system, to which are added remarks on the spadron. By C. Roworth. London, 1798. 8vo.

Gründliche und vollständige anweisung in der Deutschen fechtkunst auf stoss und hieb. Jena, in Wolfgang Stahls buehandlung. Mit kupf. 1798. 4to.

1799. Angelo Malcevotti Treumondo (Dominico). The school of fencing. Translated by Rowlandson. London, 1799. 8vo.

Maximes et instructions sur l'art de tirer des armes, par le chevalier de Fréville. A Leipzig, 1799. 8vo.

Grundriss der fechtkunst, als gymnastische uebung betrachtet, von Joh. Adolph Karl Roux. Jena und Leipzig, Barth, 1799. Gr. 8.

Sword exercise for the cavalry, with 6 engs. London, 1799. 8vo.

FRED. W. FOSTER.

The Grove, Camberwell.

(To be continued.)

OLD WOMAN'S GOSSIP!—Some very pleasant "Old Woman's Gossip," by the celebrated actress Frances Anne Kemble (niece of the great John), is now appearing in successive numbers of the *Atlantic Monthly*. Some of our theatrical or gossiping weeklies ought to reprint at least the anecdotes of it, and its recollections of bygone worthies of the stage and world. Two that show the knowledge of Shakspeare and history by "members of the best London society" in 1866—should not be lost. A young Guardsman was induced by the enthusiasm of the gay society of London into going for once to see a play of Shakspeare's—*Hamlet*, acted by Fechter. "After sitting dutifully through some scenes in silence, he turned to a fellow Guardsman, who was painfully looking and listening by his side, with the grave remark, 'I say, George, doosed odd play this; it's all full of quotations.'" Another very amiable and extremely handsome young fellow was "honoured with a command to attend a fancy ball at the Palace. He consulted a cousin of his, and friend of mine, as to his costume on the occasion. 'Go as the Black Prince, dear Fountaine,' said she; 'you will look so lovely in armour.'—'Oh, hang it, Polly, though, I shouldn't like to black my face,' was the ingenuous reply. A very fine lady, coming in to visit the said 'cousin Polly' after his departure, and hearing of his remark upon the subject of the hero of Crecy, went into fits of laughter, and as soon as she recovered breath enough to speak, exclaimed, 'Well, to be sure, poor fellow, it would be a pity; you know he is so very handsome'; the ingenuous vanity of the lad's objection being the only point apparent in his reply to his admiring and equally well-informed female friend." F. J. FURNIVALL.

[If the young Guardsman and "dear Fountaine" were not consciously re-enacting old *deu trop* fun, the



above incidents are curious; but, as jokes, they are old. Besides, the man who recognized the quotations in *Hamlet* could not have been a fool.]

**ANCIENT CHURCHES.**—It certainly seems strange that the devil should be credited with taking an interest in the erection of churches, either as offering suggestions as to their site or actually assisting in the erection of them. Yet tradition uniformly asserts such to be the case respecting many churches in the Lowlands of Scotland.

The parish church of St. Vigean is said to have had his assistance. It has, no doubt, been noticed by some of your readers who have journeyed northward, being pleasantly situated on the right bank of the Brothock Water, close to the line of the Arbroath and Forfar Railway, about a mile out of the town of Arbroath. The hillock upon which the church stands is very abrupt on two sides, and not by any means easy of access on the others; hence the transport of building materials to the top of it must have been a difficult matter. I have not heard that the "water-kelpie" suggested the site, but the unvarying tradition of the locality credits him with having assisted largely in the erection. He is said to have conveyed the greater part of the materials up the hill on his own back. No wonder, therefore, that, when the work was finished, he is said to have exclaimed,—

"Sair back and sair banes,  
Carrying the Kirk of St. Vigean's stanes."

Anyhow, he and the builders made good work; and the edifice, having fortunately escaped destruction at the Reformation, still remains intact, and is perhaps the finest and most perfect specimen of the rural ecclesiastical architecture of the twelfth century extant in the Lowlands of Scotland.

JOHN CARRIE.

Bolton.

"NESS."—This word in Scotland means a promontory, for instance, Caithness, Fifeness, Bo'ness. The fall of Foyers is by no means of sufficient importance to give a name to a great lake like Loch Ness. It cannot be seen from the loch; and though high, it is, after all, only a burn tumbling down, not half so fine as the Cauldron Linn. I will give you an explanation of the name, though I do not vouch for its absolute truth.

Long ago, there was a fairy well at the bottom of the valley where the loch is now, and the people used to go there to get their water. This well was covered with a stone, which it was necessary to place on the top of the well again after drawing water, or the water would well forth and drown all the valley. One day a girl going there for water forgot to put the stone in its place again, and went away home. The well commenced to bubble up and overflow, and when she remembered her carelessness she found that the whole valley was under water. Then she said, "Ha lochan an neesh"—

there is a loch there now—and it has been called Loch Ness ever since. *Se non e vero e ben trovato.*  
J. R. HAIG.

**PASQUIN.**—Elmes, in his *Arts and Artists*, i. 104, says that the figure of the famous Pasquin, when entire, was the same with that by the Ponte Vecchio, at Florence. He says that Maffei calls it Ajax supported by his brother. Does Elmes mean that there was also a Pasquin at Florence, or only that both were statues of Ajax? Brande calls it the mutilated ancient statue of a gladiator which is now in the court of the Capitol.

Elmes states that Pasquin was like to have been imprisoned by the same Pope who sent Marforio thither, but the marquis to whom he belonged prevented it. He adds that his descendants still pay a fine if any scandal be found affixed to him. Now, it seems that the statue called Marforio was another statue near to it. The Pontiff threatened to throw Pasquin into the river, but was deterred, "lest the frogs in the Tiber should croak louder than ever Pasquin had." From what Matthews says, in his *Diary of an Invalid*, it would appear that the attacks were placed upon Pasquin and the replies upon Marforio. Another report makes Pasquin a cobbler.

C. A. WARD.

**PRECOCITY.**—In addition to the two cases mentioned at p. 186, I may add another, that of the Rev. Dr. John Ryland, who was noted for his early genius. He was born at Warwick in 1753. When only five years of age, he read in the Hebrew and translated the 23rd Psalm to the celebrated Mr. Hervey. Respecting his subsequent progress in Greek, his father records:—

"Finished reading and translating the whole Greek Testament, December 12th, Saturday, 1761. The whole done in eight months and twelve days. Aged eight years ten months."

He was co-pastor with his father of the Baptist Church, Northampton, until 1786, when, on his father's removal to London, he had sole charge. In 1794 he removed to Bristol, as pastor of Broadmead Chapel and tutor of the Bristol College, where he remained until his death, in 1825.

J. B.

Altrincham.

**LINCOLN'S INN FIELDS.**—Among the unpublished State Papers in the Public Record Office is an interesting petition to Cromwell, from the Society of Lincoln's Inn and the inhabitants in and about the Fields, begging that a stop be put to the building then going on there. The petition has numerous signatures (Wm. Lenthall, Nath. Bacon, &c.), and is dated August, 1656. It states that a "William Newton, Gent.," built, by Letters Patent from Charles I., several houses in Lincoln's Inn Fields, "formerly known as Pursfeild, Cuppfeild, and Ficketts feilds." At the time the peti-

tion was made, the assigns of Newton were building more houses, contrary to the wishes of the petitioners. Upon reading the petition the Council of State ordered that the building operations should be stopped. See the *Council Entry Book*, No. 103, orders of Thursday, August 14, 1656. HENRY W. HENFREY.

BISHOP HALL AND BURKITT.—It is, perhaps, not generally known that a large number of the notes in Burkitt's *Commentary on the New Testament* are taken word for word from Bp. Hall's *Contemplations*, vol. ii. I was not aware of it till I accidentally compared the two in my own mind, having been reading both at the same time. I might give many instances. I content myself with one. Bp. Hall's *Contemplations*, vol. ii. p. 370:—

"There are cases wherein singularity is not lawful only, but laudable. 'Thou shalt not follow a multitude to do evil.' 'I and my house will serve the Lord.' It is a base and unworthy thing for a man so to subject himself to others' examples, as not sometimes to resolve to be an example to others. When either evil is to be done or good neglected, how much better is it to go the right way alone than to err with company."

Burkitt's *Commentary*, p. 293:—

"There are cases wherein singularity is not only lawful, but laudable; instead of subjecting ourselves to others' examples, it is sometimes our duty to resolve to set an example to others; for it is much better to go the right way alone than to err with company."

I might fill pages with such passages.

CHARLES S. TAYLER,

Chaplain of Alnut's Hospital, Goring Heath.

[The good bishop himself probably, when writing the last words quoted above, remembered the earlier phrase of Cicero, "Malo cum Platone errare quam cum aliis recte sentire."]

CICERO SPEAKING GREEK.—

"*Cassius*. Did Cicero say anything?  
*Casca*. Ay, he spoke Greek."

*Julius Caesar*, i. 2, 281.

Compare the following:—

"Wherefore when he [Cicero] came to Rome, at the first he proceeded very warily and discreetly, and did unwillingly seek for any Office, and when he did, he was not greatly esteemed: for they commonly called him the *Grecian* and *scholar*, which are two words which the Artificers (and such base Mechanical people at Rome) have ever readie at their tongues' end."—North's *Plutarch*, "Life of Cicero," ed. 1612, p. 861; see the whole passage.

Cambridge.

WALTER W. SKRAT.

CURIOUS LEGEND.—The Irish have a curious legend respecting what they call "bláin na oze," in other words, "the blossom of youth." The legend is this:—An Irishman at one period went to Denmark, where he was hospitably received, much to his astonishment. He was taken into immediate favour by those among whom he visited. He was told that in a certain part of the county of

Limerick, from which it appears he came, there was a crock of gold hidden under a white-thorn bush in a garden, which was so clearly pointed out to him that there could be no mistaking the locality. He was further told that among the gold was a remarkable circular piece or coin, with which he should return to Denmark, but that he might become the possessor of all the gold in the crock with the exception of that particular circular piece. The Irishman was obedient to the letter. He returned to Denmark with the circular piece, and kept for himself all but that. The Danes were rejoiced. A very aged Dane having been rubbed with the wonderful circular piece of gold, he at once became young again, fresh and vigorous as in the days of his boyhood. So with other Danes. "You have brought back," said they, "the 'bláin na oze,' the blossom of youth, and Ireland shall be poor evermore." "And is she not poor?" asked an octogenarian countryman of me lately, as he related to me, with all the energy of one who believed in the legend, the particulars I have here noted down. MAURICE LENIHAN, M.R.I.A. Limerick.

"ANTONY NOW-NOW."—Mr. W. C. Hazlitt, in his note in his new *Dodsley*, ix. 472, to the following passage—

"*Iford*. Sirrah wag. this rogue was son and heir to *Antony Now-now* and *Blind Moon*. And he must needs be a scurvy musician that hath two fiddlers to his fathers." *The Miseries of Infert Marriage*, 1667.

—identifies *Antony Now-now* with *Anthony Munday*. But Dr. Brinsley Nicholson has shown, on p. xii of our New Shakspeare Society's *Allusion Books*, that there is no real ground for identifying one *Antony* with the other; and the extract above only confirms Dr. Nicholson's opinion that *Antony Now-now* was only "a known, but yet merely an itinerant street fiddler," with nothing to connect him with Meres's "best plotter" of plays, *Anthony Munday*. F. J. FURNIVALL.

KNIGHTS TEMPLARS.—This order, though proscribed in France and England, was still maintained in Scotland, and existed down to the time of the rebellion, when, having declared for Prince Charlie, it was proscribed, and its revenues, mostly consisting of superiorities, forfeited. It was then for protection obliged to take refuge under the wing of Freemasonry, and of all its former great revenues only about 90*l.* a year now belongs to the order. This is what I was informed when admitted to the order, and I believe it to be correct.

J. R. HAIG.

SOMERSET HOUSE.—On Thursday, 10th June, 1658, Cromwell's Council of State ordered that Somerset House should be appropriated solely to foreign ambassadors. See the *Council Entry Book*, No. 106, among the State Papers in the Public Record Office. HENRY W. HENFREY.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**SIR WILLIAM MORETON AND THE MORETON FAMILY.**—Does any History of "Cheshire Worthies" or biographical dictionary contain a memoir of Sir William Moreton, of Little Moreton Hall, near Congleton, Cheshire? He attained considerable eminence in the legal profession, was Recorder of the City of London, represented Brackley in Parliament, and was knighted by King George II. in 1755. His father was William Moreton, D.D., Bishop of Kildare, from whose hands the pious Thomas Wilson, afterwards Bishop of Sodor and Man, received ordination, and he subsequently was translated to Meath.

The ancient family of Moreton was resident at Little Moreton for several hundred years; and in the reign of Henry VIII. there was a dispute concerning precedence between the then proprietor and Thomas Rode, of Rode, the owner of an adjacent manor, as to "which should sit highest in the church, and foremost goe in procession." Sir William Brenton, to whom the matter was submitted for arbitration, awarded precedence to him "that may dispende in lands by title of enheritaunce ten marks or above more than the other."

The "churche" alluded to is the noble one of Astbury, in which parish is situated Little Moreton Hall, one of the finest specimens of the old timber and plaster mansions yet remaining in England, and it lies about four miles from Congleton, to the left of the road to Newcastle-under-Lyme. Sir William Moreton, the eminent lawyer, was the last male of his ancient line, and, dying in 1763, was buried in the Moreton chancel, at the east end of the north aisle of Astbury Church. An altar-tomb used to cover his remains, with those of his mother and wife, but on my last visit it had been lowered, and the slabs let into the pavement. The hatchments had also disappeared which used to be suspended above the tomb.

There are pedigrees of that ancient Cheshire family in Ormerod's *History of Cheshire*, and also in Burke's *History of the Commoners*; and, when the latter work was issued, in 1836, it was represented in the female line by Sir William Moreton's grandson, the Rev. William Moreton Moreton, M.A., of Westerham, in Kent, who had issue a son, born in 1817. Westerham, it may be recollected, was the birthplace of the celebrated General Wolfe, and though he does not find a sepulchre within the walls of his church, there is in it a cenotaph to his memory.

To whom does the ancient Hall of Little Moreton now belong, which used to remind me when a boy

of the "moated grange" in which Mariana dreamed away her life? And is the time-honoured family of Moreton of Little Moreton now wholly extinct? Their arms used to be seen, with those of several other families, on a little shield on the roof of the nave of Astbury Church:—Argent, a greyhound courant sable, crest a wolf's head, couped, argent.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

"TO GEE."—I remember hearing a farmer of the Vale of Gloucester tell another that he could never "gee" with a certain third person, speaking thus, "I and William Lawrence, we never did 'gee' together."

I do not recollect meeting with this word before, and the doubt in my mind is whether, as the sentence came from the mouth of a very ignorant man, it was a corrupt form of "agree," or whether it may be a word adopted from the language of the ploughman to his horses, speaking to his team-horses drawing two abreast, when working together with a will or otherwise. In the latter sense, figuratively, there is something of a bucolic smack not unpleasing; and an expressive way of putting a fact we often see, that of two neighbours, say, agreeing or disagreeing generally, just as the two horses of a team pull together, or pull apart from each other. Can any one give a similar use of the word "gee," and offer an explanation of it?

F. S.

Churchdown.

**A SMALL BUST.**—Some time ago a ploughman, while walking in a field near Bramley, in Surrey, turned up a small chalk image, which soon afterwards came into my possession. It is the bust of a woman, cut in chalk, and stands about six inches in height; the head is surmounted by a hood, which is gathered in a bunch at the top, and flows down over the shoulders; at the side of the image a thin plate of copper is let in, with the inscription, "Hylorin & C<sup>o</sup>, Editeurs," and at the back is another inscription and a date, both of which are illegible. Can any one throw any light on the inscription or the origin of the figure? I have searched several months in vain.

C. L. M. STEVENS.

Guildford.

**HISTORICAL PORTRAIT: LORD WILLIAM RUSSELL.**—Some years ago the contents of an old manor house, the residence of a family of note in this county, were brought to the hammer. The collection of paintings then sold was thought to be good and scarce. A portrait of Lord William

\* "About a stone-cast from the wall  
A sluice with blacken'd waters slept,  
And o'er it many, round and small,  
The cluster'd marsh-mosses crept."

Tennyson.

Russell, said at the time of sale to be a genuine Lely or Kneller, is now in my possession. I confess to being rather sceptical as to its genuineness, though it bears unmistakable evidence of real merit, and is eminently characteristic of Kneller throughout. May I ask the aid of "N. & Q." to enable me to estimate its proper character and worth?

F. D.

Nottingham.

POPE AND THE MARQUIS MAFFEI.—At p. 238 of Walker's *Historical Memoir on Italian Tragedy* the following note occurs, which I would be glad to lay before the readers of "N. & Q." in the faint hope that some further light may have been thrown on the subject since 1799, when Walker's work was published:—

"It seems to have escaped the notice of all Pope's biographers that when the Marquis Maffei visited Twickenham, in company with Lord Burlington and Dr. Mead, he found the English bard employed on a translation of his *Merope*: yet the public have been in possession of this anecdote above fifty years. The marquis, in his answer to the celebrated letter addressed to him by Voltaire, says, 'Avendomi My lord Conte di Burlington, e il Sig. Dottore Mead, l'uno e l'altro talenti rari, ed a' quali quant'io debba non posso dire, condotto alla villa del Sig. Pope, ch'è il Voltaire dell' Inghilterra, come voi siete il Pope della Francia, quel bravo Poeta mi fece vedere, che lavorava alla versione della mia Tragedia in versi Inglese: se la terminasse, e che ne sia divenuto, non so.'—*La Merope*, ver. 1745, p. 180. With the fate of this version we are, and probably shall ever remain, unacquainted: it may, however, be safely presumed that it was never finished to the satisfaction of the translator, and therefore committed to the flames."

Possibly this may have been the case; but as everything connected with Pope has been so minutely investigated since the above note was written, I cannot but think it probable that something relative to this translation may have oozed out, and with that something, however little, I would be glad to be made acquainted.

T. C. SMITH.

JEWS IN IRELAND.—Can any of your readers, acquainted with the public records, inform me whether any Jews resided in Ireland in the early mediæval times? The only allusion to their existence in that country that I can find is contained in a letter, published at p. 519 of the first volume of *Royal Letters* (Record Commission), running thus:—

"Concessimus etiam eidem Petro, pro nobis et heredibus nostris, quod habebat facta tempore vite sue custodiam Judaeis nostri Hibernie, ita quod omnes Judei Hibernie sint ei intendentes et respondentes tanquam custodi suo de omnibus que ad nos pertinent."

I am very anxious to obtain information on this point.

MYER D. DAVIS.

36, Finsbury Circus.

MINSTER CHURCH, KENT.—In the autumn of 1873, while inspecting the ancient church of

Minster, in Kent, my attention was drawn to a low reading-desk, to which was affixed a chain holding a fragment of one of the oaken boards which had formerly enclosed a copy of the Scriptures, placed there for public use. In reply to inquiries, the sextoness informed me that the Bible had been removed some years ago "to be bound," and that it was "said to have been sent to America." I make a note of the facts, in the hope that they may meet the eye of some reader able to state whether this venerable relic has since been "bound" and restored to its desk, or if not, whether there is any ground for the rumour that it has fallen into felonious hands and been smuggled across the Atlantic.

A. G. W.

RABANUS.—In a Vulgate MS., thirteenth century, in my possession, I find two prologues written by Rabanus, one to King Ludovicus, and one to the Archdeacon Gerold. Can any of your readers inform me whether this gives any clue to the place where the MS. was written or to the version followed? Can you also inform me whether the same Rabanus was a native of Britain or not, as some authorities state that he was a countryman of Alcuin's, others that he was born at Mayence, but contemporary with him? In the second prologue I refer to, he writes from the "Palace of Worms."

K. K.

A DAMASK TABLECLOTH.—I have lately seen a white damask tablecloth, brought from Rotterdam late in last century, the pattern in which, frequently repeated, is an armed man on horseback, with the legend around him, "Carolus Konigin Spanisen"; having beneath, a city gate with numerous pinnacles and high-pitched roofs. What may be the date and place of manufacture?

W. J.

TO SUSSEX ANTIQUARIES.—1. Visitations of the county of Sussex, when made and by whom; where can they be seen? 2. Deaths, marriages, births of the Sussex gentry, 1500 to 1750. 3. Works referring to the genealogy and other family history of Sussex. The writer will be much obliged to any one acquainted with these matters for the information as stated above, he not having opportunities for the investigation of the subject, which is of some consequence to him.

X. Y.

CALIBRE OR CALIBRE.—Educated Americans accent this word invariably, according to the authorities in Johnson, Walker's Johnson, Worcester's, and Webster's Dictionaries, on the first syllable. Many, if not most, educated Englishmen accent the second syllable, and give a semi-French pronunciation to a word which appears to have been fairly Anglicized a century and a half ago. What authority is there for "calibre" other than the usage among many well-bred people?

CIVIS.

THETA : "NIGRUM Θῆτα.—

"Hæc sunt, Doctissimo Vir, præcipua quæ in tuis scriptis multi viri boni observaverunt, quibusque a te ipso nigrum Θῆτα præfigi debere existimant, et in genuâ confessione purganda esse judicant."

I should feel obliged by being informed what word is represented by the Θ.

JOHN W. BONE.

EARLY AMERICAN SHILLING.—Can any of your numismatic correspondents give me any notion of the rarity and value of an early American shilling that I have just become possessed of? On the one side is a tree surrounded by the inscription "Massachusetts," and on the reverse "1652, xii," with continuation of inscription, "In Newe Eng-landom." It is roughly executed, but not unlike the style of the Commonwealth coins.

J. C. J.

WOMEN'S RIGHTS.—The township of Gorton, in the parish of Manchester, contains 1,484 acres and about 27,000 inhabitants. There was a chapel in existence before 1558, and the nearest thereto then was above three miles distant. In 1748-9 "Widdow" Waterhouse was overseer of the poor. In 1775 Sarah Schofield played the flute in the choir of the chapel. On the 23rd of June, 1826, Mary Grimshaw was appointed sexton. "Burealles" commenced in 1651. On the 3rd of July, 1829, the select vestry ordered "Ruth Walker to come to break stone"! Have there been elsewhere a female overseer, flautist, sexton, and road-mender?

JAMES HIGSON, F.R.H.S.

Andwick.

REGISTER OFFICE, EDINBURGH.—MR. MANUEL kindly answered a question about the Lyon Herald Office last January; if he would give further information as to when the Register Office (not that of Lyon Herald) was established in Edinburgh, and what the rules and regulations for arms, &c., being registered are, he would very much oblige.

OMEN.

"BURCELL."—What is the meaning of the above word in the following sentence, taken from a sixteenth century record :—"Non sufficienter fecit et reparavit sepes et Burcell!"

ANON.

WELSH AND SCOTCH MARCHES.—Will any of your readers refer me to published histories of these from the eleventh to the sixteenth century?

IGNORAMUS.

### Replies.

SWIFT.

(5th S. iv. 68, 150.)

The genealogical sketch of our family, *penes me*, addressed by my grandfather,—*carum et venerabile nomen!*—to his children in 1774 reaches no higher

than Sir Robert Swyfte of Rotherham in Yorkshire, *temp.* Eliz., referring to more ancient records in his published *Life* of the Dean of St. Patrick. The Ulster King-at-Arms, however, enumerates, "Swyfte, Swift, Swift," nine antecedent generations. The daughter of the Elizabethan knight, Penelope, married the Earl of Dumfries; their issue, Lady Mary Crichton, married Barnham Swyfte, who was created Viscount Carlington in 1628, and died in 1642, *a.m.p.*, leaving two daughters, one of whom married the Earl of Eglintoun, the other a son of the Earl of Denbigh. How the Dumfries earldom became merged in that of Bute, now the marquisate, let me refer to "N. & Q.," 3rd S. vi. 117. My grandfather "made a note of" other noble connexions, disregarding the familiar *vix ea nostra voco*, but observing their monitions to maintain, if not our ancestral rank, our ancestral honour.

Sir Robert's second son, Thomas, was Rector of St. Andrew's in Canterbury, a benefice held by himself and his son William through fifty-five years, as their monument in that church testifies. William married Jane Philpott, the heiress of Goderich in Herefordshire, where their only son, Thomas, was collated by Bishop Godwin to the rectories of Goderich and of Bridstow. His temporal estate was largely impaired by his ultra-royalism in aid of Charles I., and his spiritualities were thoroughly sacked and fired by the Roundheads. He had married Elizabeth, the granddaughter of Sir Erasmus Dryden and aunt of the poet, whose "epistle to his honoured kinsman John Dryden, Esquire, of Chesterton," commemorates a certain outrageous kingly *coup d'état*, and its constitutional defeat in the House of Commons.\* She bore unto him six sons, Godwin, William, Thomas, Dryden, Jonathan, and Adam. At the restoration of Charles II., Godwin betook himself to Ireland, where the Duke of Ormond conferred on him the attorney-generalship of the Palatinate, and by his eminence at the Bar he acquired a large estate, all which was lost in a speculation committed to the management of his coachman and cook, who had married while in his service—Mr. and Mrs. Henry. (My grandfather's reminiscences in 1774 being thirty years before the intermarriage of Mr. Henry of Straffan with the daughter of a Duke of Leinster in 1804, he had, of course, no conception of this nominal homophony.)

Godwin was a tetragamist. By his first wife, Miss Webster, he had no issue; for his second, I refer CLK. to "N. & Q.," 3rd S. vi. 117, and to

\* The chronology and circumstance of this *d'incident* with the House of Commons refer, I presume, to Charles I.'s, *ex prerogativa*, sending two of its members to prison, and, *ex necessitate*, releasing them. Within the septennate of 1658, 1660, 1665, John Dryden was elegist and eulogist, Republican and Royalist, Protestant and Papist. Occasion, not principle, was ever his pole-star.

Sir Bernard Burke; his third wife was Hannah, the daughter of Admiral Sir Richard Deane, Associate with General Monk under the Protectorate. Their son Deane, who died in 1713, had married Elizabeth, the daughter of Francis Lenthall, and great-granddaughter of Sir Edmund Lenthall, whose son William had been Speaker of the House of Commons in the disastrous reign of Charles I. My grandfather's MS. devotes ten of its elaborate pages to the history of the Lenthalls; he tells us that the father of Sir Edmund, their fifteenth knight in uninterrupted succession, married the daughter of Sir Peter Temple, a descendant from Leofric, Earl of Mercia, and his consort, the famous Countess Godiva. As the several royalties and peerages wherewith the Lenthalls have been connected reach centuries beyond CLK.'s investigation, I will but add that the house of Burford in Oxfordshire is its eldest representative.

Let my grandfather, the grandson of Deane Swifte and Elizabeth Lenthall, speak now of himself. He was born in 1706, and died in 1783 (my own childish tears were shed upon his last hours). In 1739 he married Mary, granddaughter of Adam Swifte, and daughter of Theophilus Harrison, the Dean of Clonmacnoise; upon whose decease her mother married Captain Whiteway, and subsequently gave their closing cares and comforts to the remaining days of her kinsman Jonathan, the Irish Dean and Drapier. Two of my grandfather's children were drowned in the passage between Chester and Dublin. His surviving daughter married the representative descendant of Godwin, *de jure* Viscount Carlingford. She died in 1789, my father in 1815, his elder son in 1863, *s.m.p.*, myself only remaining, now in my ninety-ninth year, but with children, grandchildren, and great-grandchildren, enough to assure our third branch until "the crack of doom." Godwin's fourth marriage was with a descendant of the Meades, Earls of Clanwilliam, and subsequently with a near connexion of the (now extinct) barony of Tracton.

The primary Godwin's fifth brother, Jonathan, married Abigail Eric, the descendant of the Danish chieftain Hengist, who fell in the battle-field of Thanet, contending against the Norman conqueror. His posterity settled in Leicester, where their patronymic—like that of many an ancient family—degenerated into Errick and Herrick. In that city Jonathan's only child is said to have been born—the last of his generation, but the imperishable honour of his name.

The youngest of this sextuple fraternity, Adam, has already been accounted for in my grandfather's marriage with his granddaughter Martha. Their posterity, like many others among us, has, in the last two centuries, become intertwined with the *de jure* claims of the Carlingford peerage beyond the enodation of the College of Arms. I trust

that I have not overstrained the indulgence of "N. & Q." in this prolix genealogy.

EDMUND LENTHALL SWIFTE.

YEOMAN: HUSBANDMAN: FARMER (1<sup>st</sup> S. xi. 86; 3<sup>rd</sup> S. i. 30, 77, 115; 4<sup>th</sup> S. vii. 255; 5<sup>th</sup> S. ii. 103; iii. 195, 391.)—The answers and conjectures of your previous correspondents on these subjects are partly right and partly wrong. The words have always been properly used in the sense in which they are applied in the present day. At one period it was obligatory to keep the names and additions of men distinct. By the Statute 1 Hen. V. all men were to be styled by the name and addition of their estate degree or mystery, and the place to which they belonged in certain legal proceedings, for reasons not necessary to mention here, and the practice is still kept up in indictments and jury-panels.

A yeoman, according to Coke (2 *Inst.*, 668), was he that had free land of forty shillings by the year, who was thereby qualified to serve on juries, vote for knights of the shire, and do any other act where the law required one who was *probus et legalis homo*. Yeomen are the first in degree of the commons below a gentleman—freeholders who have land of their own, and live on good husbandry.

In the Charter of the Forest of Canute, set out in Manwood, fo. 1, No. 2, occur these words:—

"Sunt sub quolibet horum quatuor ex mediocribus hominibus, quos Angli (legespendi) nuncupant, Dani verb<sup>o</sup> *yongmen*, vocant, locati, qui curam et onus tum viriditum veneris sulciunt (*sic*)."

Camden in *Brit.* places them next in order to gentlemen, calling them *Ingenuos*, and this is confirmed by Stat. 16 Ric. II., cap. 4; anno 20 ejusdem, cap. 2. Shakspeare, in *Hen. V.*, Act iii. sc. 1, says:—

"You good yeomen,  
Whose limbs were made in England, show us here  
The mettle of your pasture."

And Bacon:—

"This did amortize a great part of the lands of the kingdom unto the hold and occupation of the yeomanry or middle people, of a condition between gentlemen and cottagers."

And Locke:—

"Gentlemen should use their children as the honest farmers and substantial yeomen do theirs."

And Addison:—

"He that hath a spaniel by his side is a yeoman of about one hundred pounds a year, an honest man; he is just qualified to kill an hare."

I take it yeomen were formerly, in great part, those who held land by the custom of Borough-English—by which, land descended to the younger son, and which custom did and still does prevail in many manors—and also those who held land by the custom of Gavelkind, under which the land

descended to all the sons, and the paternal estate became divisible into small portions.

A husbandman is one who husbandeth and tilleth the earth for the maintenance of his house. In Belgic he is called *Landt-man*, i.e., in *agris colendi causa qui habitat*, and although the word is frequently used as a convertible term for a farmer, or even a ploughman or mere tiller of the land, it is not strictly correct. Under the Statute 1 Hen. V. above referred to, each of these persons would have been separately described according to his particular occupation. In Latin the equivalent would be *agricola*, *agricolator*, or *agricultor*, *qui agrum colit*: *ut et colonus agrorum* (*à cultu*), and it was used in a higher sense than for a mere ploughman or labourer (*Operarius*). The Romans considered the employment of a husbandman as most honourable. The senators commonly resided in the country, and cultivated the ground with their own hands, and the noblest families derived their surnames from cultivating particular kinds of grain, as the Fabii, Pisones, Lentuli, Cicerones, &c., and Cincinnatus, the illustrious commander, was taken from and returned to the plough.

A farmer, according to Blackstone, lib. ii. c. 20, is *firmarius*, one who holds land upon payment of a rent or *feorine* (an old Saxon word meaning provisions, and given by way of rent), though at present, by a gradual departure from the original sense, the word farm or *feorine* is brought to signify the very estate or lands held upon farm or rent.

GEORGE WHITE.

St. Briavel's, Epsom.

The following extracts show the usage and quaint interpretations of the word by writers of the sixteenth and seventeenth centuries. T. Tusser, in his *Five Hundred Points of Good Husbandry*, writes thus:—

"Of husband, doth husbandrie challenge that name,  
of husbandrie husband doth likewise the same:  
Where huswife and huswiferye ioyneth with these,  
there wealth in abundance is gotten with ease.  
The name of a husband what is it to saie?  
of wife and the household the band and the stay:  
Some husbandrie thriveeth that never had wife,  
yet scarce a good husband in goodnes of life.  
The husband is he that to labour doth fall,  
the labour of him I doo husbandrie call:  
If thrift by that labour be any way caught  
then is it good husbandrie, else is it naught."

Roger Ascham, in his *Toxophilus*, says, "A scholar that purposeth to be a good husband, and desireth to reape and enjoy much fruite of learninge, must tyll and sowe thereafter."

In the interesting *Dyalogue betwene a Gentillman and a Husbandman*, published in the middle of the sixteenth century, the latter spokesman, after alluding to the condition of "poore gentillmen," says:—

"How be it we husbandmen every where  
Are nowe in worse condition ferre.

Where as poore husband men afore season  
Accordinge vnto equite and reason  
House or lande to farme dyd desire,  
Without any difficulte they might it get."

And he complains that the price and the joining of "fearmes" prevent husbandmen from obtaining them.

Lever, in his *Sermon* (Feb. 2, 1550), complains similarly that merchants of London bought "fermes out of the hands of worshypfull gentlemen, honeste yeomen, and pore laborynge husbandes." He also uses the word *husbandmen*.

Gervase Markham, in his *Booke of the Englishe Husbandman*, says:—

"I am but only a publike Notary, who record the most true and infallible experience of the best knowing *Husbands* in this land. Besides, I am not altogether unseene in these matters I write of: for it is well knowne I followed the profession of a *Husbandman* so long my selfe, as well might make me a graduate in the vocation. . . . A *Husbandman* is he which with discretion and good order tilleth the ground in his due seasons."

Jeremy Taylor, in his *Holy Living*, ch. i. sect. 1, writes:—

"Let every man that hath a Calling be diligent in pursuance of its employment, so as not lightly or without reasonable occasion to neglect it in any of those times which are usually and by the good custom of prudent persons and good *husbands* employed in it."

He also, ch. i. s. 1, recommends women to "learn in silence of their *Husbands*. . . and learn to doe good works for necessary uses; for by that phrase St. Paul expresses the obligation of Christian women to good *Husbandry*."

Dr. South, in his first discourse on Luke xii. 15, speaks of covetousness and parsimony as "a strange piece of good *Husbandry* certainly, for a man thus to lose his Soul, only to save his Pelf."

Fuller, in the *Dedication* of his *Holy Warre*, says, "Some will condemn me for an ill husband, in lavishing two Noble Patrones on one book."

The above quotations (except that from Tusser, in part) do not occur in Richardson's or Latham's (Johnson's) Dictionaries, where many passages of various dates may be found.

W. P.

Forest Hill.

Though unable to answer the question of Y. S. M., it may, perhaps, interest him to know that a member of one of the best of Yorkshire families, extensive land-owners, described himself in 1699 as "husbandman." This was Henry Foljambe, of Eastwood, in the parish of Rotherham, who, by will dated February 17, 1699, left a certain sum for the poor of Rotherham, to be paid into the hands of Francis Foljambe, Esq., of Aldwark, and also entailed the chief rent he received yearly at Whittington, near Chesterfield, upon all his sons successively (T. N. Ince's *MS. Collections*).

J. S.

Doncaster.

"SELVAGE": "SAMITE": "SAUNTER" (5th S. iii. 408, 469; iv. 76, 177).—I do not think that the judgment given as to the derivation of *saunter*, at p. 470, is quite conclusive that "*sainte terre* and *sans terre* are out of the question, if for no other reason than this, that we must in such case have imported the term from France, where there is no trace of it." The word seems to have been invented about 1670, not far from St. James's Park, and if so we should not expect to find it anywhere as a French word, but only to find the words from which it was derived, and this I think we may.

*Saunter*, or, as it appears first to have been spelt, *santer*, became a common word in the Court of Charles II., when it was often applied to the careless stroll which the king delighted to take when he idled down to feed his ducks or to visit "Nelly." It is thus Marvell uses it in *Royal Resolutions* (1678):—

"And santer to Nelly when I should be at prayers."

Is it not probable that when the king, as was his custom, strolled out with no very fixed purpose, but generally in the end, as the attendants would readily expect, went to the usual place to kill time, it would be spoken of as the king's pilgrimage, and the termination of his stroll get the familiar name of the "holy land," the "saintet terre," or, in Court parlance, the "santer"? What was at first probably applied to the idle stroll of the king soon became a cant word, and was applied to others; thus we have it in *Rochester's Farewell*, 1680, in relation to the Duchess of Portsmouth (ed. 1697), "goes saunt'ring with her highness up to town."

In Sir Peter Pett's *Happy Future State of England*, 1688, p. 251, there is a passage which appears to bear out the derivation of *saunter* from *sainte terre*; he says, "New Atlantises, that our late visionaries and idle *santerers* to a pretended New Jerusalem troubled England with." In the lines in *Hudibras* (Part III. canto i. l. 1342), where Butler uses the word:—

"Thy holy Brotherhood o' the blade,  
By saunt'ring still on some adventure,"—

he refers, according to Dr. Grey, to the Santa Hermandad of Spain. EDWARD SOLLY.  
Sutton, Surrey.

The Rev. W. L. Blackley, in his *Word Gossip*, published in 1869, gives the following derivation of *saunter*. He premises that the letter *s* has an intensive force when used as a prefix, giving as examples the words *s-melt*, *s-mash*, *s-veat* (wet), and some others. Rejecting, therefore, the *s* in *saunter*, we have the word *aunter*, which is the early English form of our word *adventure*, and is used both as a verb and a substantive. Thus we have, in the old metrical romance, "The Anturs of Arthur at the Tarne Wathelan," and in Chaucer,—

"I will arise and aunter it by my fay."

In the passage from *Hudibras*, alluded to by Mr. PICTON, the sense of the word seems to be illustrated by the context:—

"By saunt'ring still on some adventure."

Thus, according to Mr. Blackley, to *saunter* meant to go about looking for adventures, or waiting till they turned up. FREDERICK MAST.

Now that some of those who can put in a claim to the title of "philologist" have delivered themselves of their opinions as to the origin of the word *saunter*, it may be permitted a tyro in the science, with all deference to the weighty authorities aforesaid, to make a suggestion. May not the word in question be the modern form of the old French *aunter* (= *aventure*) with the reflexive pronominal prefix *se*,—"to adventure oneself" on hazardous enterprises in strange lands, and subsequently, in more luxurious and effeminate days, to roam idly about with the sole object of self-amusement, free from all risk of danger? I refrain from adding quotations from Spenser, &c., in proof that *aunter* is = "to adventure," as they are sufficiently familiar to English scholars already.

H. B. PURTON.

GENITIVE OF "FILIVS" (5th S. iv. 193, 236).—Your mythical correspondent, "CHARLES THIRIOLD," is of course right in all he says, as he always is on such subjects. But I am rather puzzled at his introducing the vocative, of which I was not thinking; and surely he does not allege that passage of Catullus as at all peculiar. Even I, rusty as I am, can recollect the first words of Cicero *De Officiis*. In Scheller's *Lexicon*, 'filie' is quoted from an obscure author as a singularity instead of 'fili.'

I was not acquainted with Bentley's note; he does not mention, besides *filiva*, any cases except neuter and proper names. As I am writing, it occurs to me that your readers may not be acquainted with, and that some may be amused by, the two following burlesques, inimitable as they appear to me, and in both of which the same genitive and vocative occurs, in one form or other. The first was told me by the late Dr. Hawtrey. It was composed by some wicked wag, who fathered it on the worthy Archbishop Sumner: the subject is Hadfield's shooting at George III., and Erskine's defence of him on the score of insanity:—

"Hadfieldus atrox, et rabie ferox,  
Scloppo petivit culmina Georgii;  
Erskinus huic adstat patronus,  
Et probat hunc caruisse mente."

The second is by the accomplished Mr. Calverley, and I think may be printed already somewhere. A schoolboy is supposed to be ordered to write what Sapphics he can about Virgil; he produces the following:—



" Virgili Publi Maro, tu patrâsti  
Splendides versus; hominesque dicunt  
Tu quod es cunctis melior poeta  
Præter Homerum.  
Tu decem pulchras eclogas patrâsti;  
Quatuor libros quoque Georgicorum;  
Tu quoque Æneid, nitidum poema,  
Composuisti."

Those only can fully appreciate the above who know how bungling boys will look out a word in the *Gradius*, and take the first epithet and synonym that suit the metre.

LYTTELTON.

ANNULAR IRIS (5th S. iii. 278, 416, 519).—I will reply to Mr. RANDOLPH'S inquiries, for I have still the drawing I made then and there of the iris. It is necessary that I should tell Mr. RANDOLPH that the iris did not "rest upon the earth." The lowest part of the circle was even some height above the visible horizon. There was a central spot of lighter grey in the grey which was general within the iris. I think I first noticed the iris when the shower had ceased where I stood. The manner in which I explained the whole to myself at the time—although I may have been wrong—was, that as my back was towards the sun and the south, the iris being visible towards the north, the shower was in front of me, and the small grey clouds, which drifted across the iris, were nearer to me and lower than the clouds from which the shower fell. Perhaps that might also account for what struck me so forcibly—the peculiar cold, bluish, vapoury appearance of the small clouds that drifted westward across the iris. The effect was most beautiful while they were within the circle. There was very little wind near the surface of the earth; but above there appeared to be two currents, an upper driving the shower towards the north, and a lower the small clouds towards the west across the iris.

With these I must conclude my explanations, and again refer Mr. RANDOLPH to the *Illustrated London News*, in which is an engraving from the sketch of the iris made by some other person, and, I believe, some scientific information on the subject. There must be still many persons alive who saw the iris.

RALPH N. JAMES.

Ashford, Kent.

ISLE OF THANET: SNAKES (5th S. iii. 268, 416).—The persistence of ancient traditions, always more or less affected with gross and sometimes ludicrous anachronisms, is very remarkable. I have no doubt that the tradition that there are no snakes in the Isle of Thanet refers to the ancient period when the worship of the Deity there under the form of a serpent or dragon was abolished, the forms of the serpents or dragons so worshipped being at the same time destroyed. Islands were selected by the priesthood, as is well known, as being peculiarly fitted for religious worship; and

hence the origin of so many Holy Islands as are found to exist under that name. The well-known story of St. Patrick expelling snakes from Ireland is, no doubt, a remnant of the same tradition regarding the same great religious movement. And as St. Patrick got the credit of expelling the snakes from Ireland, so in the same way St. Augustine seems to have got the credit of expelling them from the Isle of Thanet. St. George fighting with and overcoming the dragon, as represented on the old guineas, is doubtless a part of the same great tradition. There is a great number of old stories handed down about fearful encounters with huge serpents or dragons. These serpents have been from their size a complete puzzle to naturalists; but when explained in the way I have now done, all the difficulty vanishes. The remains of one of these huge serpents—or rather, to speak correctly, the remains of the form of a huge serpent—were discovered in the Highlands of Scotland, in the neighbourhood of Oban, about two or three years ago. It extended, so far as I can recollect, some hundreds of feet in length, its head and body being formed of apparently natural eminences, but I should suppose it must have been to a great extent formed like the other traditional huge serpents, artificially, of earth and stone. The tradition stretches very far back, long before the Christian Era, as it is not to be supposed that serpent-worship was abolished everywhere, or at the same time. The old story of a Roman army having encountered a serpent in Africa of enormous dimensions, and having to use its warlike machines to effect the destruction of the serpent, refers no doubt to one of these artificial serpents, stoutly defended as they no doubt would often be by their worshippers. We have also handed down to us the stories of Apollo, of Hercules, and of Cadmus, fighting with and destroying serpents and dragons. We have repeated allusions, in Holy Writ, to serpents in connexion with religious worship. Among that most conservative people, the Chinese, the dragon is still held in the highest honour.

At a certain time of the year, in the same way as English boys fly kites, so do the grown-up Chinese fly constructions in the form of a dragon. And I have here to state a most remarkable fact—that while Scotch boys fly kites of the same form as the kites flown by English boys, they do not call them kites but *dragons*. Is this not a clear indication that serpent idolatry prevailed at one period from the east coast of Asia to the most westerly part of Europe? And I may add that Mariner, in his interesting account of the Tonga Islands, in the Pacific, relates a tradition of Tongataboo about a huge, voracious animal which existed at one time in that island. The story puzzled Mariner very much, but it seems to me to form a part of the same great tradition which we are now considering.

HENRY KILGOUR.

TITLE OF "RIGHT HONOURABLE" (5th S. iii. 328, 495).—The not uncommon, but by no means universal, misuse of this title has probably arisen from its having been confounded with the title or style of "Honourable."

This latter term has, however, two applications. In the first place, it is a title of mere courtesy, and as such is given to the children of the nobility and to maids of honour, that is, to mere birth or court favour; but in the second place it is given to those who are really honourable through having done the State good service by their advice and assistance to the Crown, and, as such, is applied to members of the House of Commons and the Judges.

M.P.s are, however, at least theoretically, only Councillors during the pleasure of the Crown, and so were Judges till modern times, while, on the other hand, those who are standing Councillors have the higher style of "Right Honourable" (i.e., honourable in a particular degree) applied to them. The only persons to whom the description of standing Councillor is applicable are Peers and Privy Councillors.

By long usage the style is given to wives of the former; but persons holding mere courtesy titles are, I should say, certainly not entitled to this designation.

The style "Right Honourable" is also invariably given to the Lord Mayor of London, and is, I believe, assumed by the Lord Mayors of York and Dublin and the Lord Provost of Edinburgh, and it is said that the Lord Chief Justices and the Lord Chief Baron are also entitled to the term.

The difference between standing and temporary Councillors is well put by Queen Elizabeth in telling the House of Commons that "she misliked that such irreverence was shown to Privy Councillors, who were not to be accounted as common knights and burgesses of the House, who are Councillors only during the Parliament, whereas the others are standing Councillors, and for their wisdom and great service are called to the service of the State."

R. PASSINGHAM.

[The Lord Chief Justices and Lord Chief Baron are always sworn in as Privy Councillors on assuming office.]

ORIENTATION OF CHURCHES (5th S. iv. 209).—ANDREANUS asks, "Why do the axes of many churches vary so widely from the true east? . . . it cannot be ignorance of the true east." But why not? I lately was for some time puzzled by the inconsistency, as to points of the compass, in two maps of an estate. The mystery was at length explained. One of the surveyors, cognizant of the variation of the compass and of its amount, but ignorant or forgetful of its direction, had doubled the error which he intended to correct, and so given his points some 40° wrong. I have often seen the orientation of churches and the frequent

occurrence of deviation from the true east discussed, but I do not remember to have ever seen the variation of the compass alluded to as a possible source of error.

G. O. E.

In all probability, churches that were built in the fourteenth and fifteenth centuries were fixed according to the guidance of the mariner's compass. This being so, and the variation of the magnetic pole being an acknowledged fact, not only could the eccentricity of the axis of a church be satisfactorily accounted for, but that eccentricity could, without actual inspection, be ascertained from the date of the foundation of the building. In cases where a sundial has been erected above the southern porch, the variation can always be ascertained at a glance. I regret to say that I have had no opportunity of testing this theory; but I hasten to present it to the readers of "N. & Q." as a solution which is at least, *prima facie*, more plausible than that which your correspondent advances and rejects.

WILLMORE HOOPER.

DR. ROUTH'S ADVICE (5th S. iv. 238).—MR. PICKFORD, who has only heard of the excellent advice of Dr. Routh, and other readers, may like to have it in its authentic form. It was addressed to the Rev. J. W. Burgon, who has made it the motto to the title-page of *The Last Twelve Verses of the Gospel according to St. Mark Vindicated*, Oxf. and Lond., 1871:—

"'Advice to you,' sir, 'in studying Divinity!' Did you say that you 'wished I would give you a few words of advice,' sir! . . . Then let me recommend to you the practice of always verifying your references, sir.—Conversation of the late President Routh."

ED. MARSHALL.

SEVEN WOMEN TO ONE MAN (5th S. iv. 228).—IT is possible that the saying referred to by NOREMAC respecting the end of the world, and the sexes being in the proportion of seven to one at that time, may have arisen from a superstitious application of Isaiah iv. 1:—"And in that day seven women shall take hold of one man," &c. I should be thankful to MR. SKEAT or any other good authority for a grammatical analysis of—"Well is thee," Ps. cxviii. 2, P.B. Latimer has (Serm. 4, p. 6, King Edward VI.), "Well is them that shall be of that little flock that shall be set on the right hand;" and in another place, "Which is as well a commandment as 'non furaberis,' 'Thou shalt not steal.'" 2. "Many one there be that say," Ps. iii. 2. *Piers Plouman*, pass. ii. 5: "To marry this maydene was many man assembled." The "one" seems to give "many" a distributive force—there are many who each say.

H. F. WOOLRYCH.

Coxheath House, Linton, Maidstone.

I think there can be no doubt that this saying is derived from Isaiah iv. 1:—

"And in that day seven women shall take hold of one man, saying, 'We will eat our own bread and wear our own apparel; only let us be called by thy name to take away our reproach.'"

JAMES T. PRESLEY.

"THE TEA TABLE" (5th S. ii. 511; iii. 516).—I have little doubt that the two anonymous volumes are parts of a work, which, when completed, was published in a large and handsome volume, illustrated with good copper-plates, and entitled *The Social Day*, by — Cox, Esq. I have once (and but once) seen, and looked through, the book, which described the occupations and amusements of a party in a wealthy and luxurious English country family.

S. T. P.

IRISH SOCIETY IN THE SEVENTEENTH CENTURY (5th S. iii. 467; iv. 72, 152, 190, 233).—MR. COGAN is right in saying that Charles—who, besides being a major-general of cavalry, was also a baron—de Kavanagh was Commandant of Prague, and not John Baptist, as I said. By what at school was called poetical licence, I attributed some of the deeds of the family to its chief representative. My letter, it must be remembered, was an argument in favour of the Irish generally, not in praise of the Kavanaghs alone, no matter how deserving. But MR. COGAN is entirely mistaken in supposing that the title of count was never bestowed on this family. John Baptist, Baron of Kavanagh—quite possibly Kavanagh of Gridtz—was raised to the rank of count by Maria Theresa on the 18th of August, 1768; and the patent, a copy of which is in my possession, enumerates the deeds and services of his house. My maternal grandfather, some thirty years ago, claimed and obtained the title in right of his mother, the title going in the female line by special favour; since his death it has not been held, although I personally possess the right to do so. Mr. Arthur Kavanagh is now undoubtedly the head of the family, but he is a descendant of a younger branch to that which migrated after the Limerick Convention, and whose fidelity to their religion and sovereign was well exemplified by their ancient motto, "*Mæa gloria fides*."

BETA.

WILLIAM PENN'S TREATY WITH THE INDIANS (5th S. iv. 208).—There is a fine picture of this subject by Benjamin West in the State House at Philadelphia. Perhaps this is the picture alluded to by MR. PICKFORD. ARTHUR H. ELWELL.

ARITHMETIC OF THE APOCALYPSE (5th S. iii. 26, 153, 172; iv. 236).—This branch of arithmetic differs mysteriously (as doubtless it ought) from common arithmetic. MR. BLAIR states that 666 in the scale of ten becomes 999 in the scale of seven; it actually becomes 1641. He adds that 150 equals 214<sup>2</sup>, thus asserting that an integer may be equal to a fraction, which is mathematically

impossible; the correct equivalent of 150 is 303. Then MR. WARD manifestly thinks that scalar notation can be tested by the rule of three, which also is mathematically impossible. Before the investigation proceeds into deeper labyrinths of difficulty, the apocalyptic arithmeticians should read chap. x. of Peter Barlow's *Theory of Numbers*.

MORTIMER COLLINS.

Knowl Hill, Berks.

REV. DR. GEORGE WALKER (5th S. ii. 247; iii. 56, 193).—I am indebted to Y. S. M. for the information concerning him. It satisfies me that the signatures on the title-page of *Bythneri Lyra Prophetica*, in my possession, are autographs of George Walker and his son of the same name. Perhaps the same, or some other correspondent, could state whether Col. John Michelborne was the son, or other near relative, of Thomas Michelborne. I have an old copy of Horace, on the title-page of which is written, in very faded ink, *Θωμάς Μιχαήλβορνα*.

S. T. P.

"THERE WAS AN APE," &c. (5th S. iv. 149, 218).—MR. COLLINS makes a zoological blunder in the last two lines:—

"Centuries more gave a thumb to his wrist,  
Then he was man and a Positivist."

Apes have "thumbs to their wrists." It is great toes to their feet that they want to become men.

MIDDLE TEMPLAR.

"THE CITY" (5th S. iii. 85, 155, 279, 519).—The little village of Iona is known in Gaelic as *baile mor* (the great town).

WILLIAM GEORGE BLACK.

LITTLE LONDON (5th S. iii. 447, 514; iv. 36).—There is a Little London near Sartfeld, in the parish of Kirk Michael, Isle of Man.

J. POTTER BRISCOE.

Nottingham.

UPPING STEPS OR STOCKS (5th S. iii. 409, 493; iv. 18).—There is a set of upping steps, in stone, at the churchyard gate of Milton-next-Sittingbourne, in Kent. There is a set of upping steps, in stone, opposite the churchyard gate of Overton, a hamlet in the valley of the Ouse, in the North Riding. Other such steps in Yorkshire might be mentioned. In Brittany these steps are not uncommon, if I remember rightly, at churchyard gates. And they are the more necessary there, because the Breton women ride astride, and carry their babies before them.

A. J. M.

I have generally heard them called horse blocks. There used to be one of these stones near the top of Shotover Hill, Oxfordshire. The Staffordshire Chartist, in the days of Cooper and Capper, used to preach sedition from such rostra. An old one, of wood, formerly stood in Knightsbridge, in front

of a public house near Middle Row, some thirty years ago. It had a singular appearance, being encrusted with the bad money stopped at the public house. I may add that a few years since there were many private horse blocks of stone in Eaton Place, to assist ladies to mount their horses, but they are now removed.

W. J. BERNHARD SMITH.

Temple.

ENGRAVINGS ON BRASS (5th S. iii. 148, 336; iv. 37.)—Are not brass and copper sometimes convertible terms? In England we commonly speak of pence and halfpence as "coppers," but in Wales, in Radnorshire for example, they call the copper coinage "brass." W. J. BERNHARD SMITH.

Temple.

RIVER LUCE (5th S. iii. 287, 418; iv. 37.)—The name of the Luce Water squarcs with the Val di Luce, Savoy; the Lys rivers, Pas de Calais, W. Flanders, and Italy; the Val Lys, Italy (Aosta); the Less river, France (Hérault); the Lesse in Belgium (Luxemburg); the Claise, Indre et Loire. The Gael and Ir. *lios* (W. *lys*, Armor. *les*) is a court, palace, fortified place, garden; but these river-names are rather from Celtic *clais*, a rivulet, or from *lhi*, a flood, flux, stream; Gael. *lo*, water.

R. S. CHARNOCK.

Paris.

PUBLIC PENANCE (5th S. ii. 468; iii. 154, 277.)—The following are from the parish registers of Roxby, co. Lincoln:—

"Memorandum.

"Mich<sup>d</sup> Kirkby and Dixon Wld. had 2 Bastard Children, one in 1735, y<sup>r</sup> other in 1727, for which they did publick Penance in our P<sup>r</sup>ish Church."

"Michael Kirkby and Anne Dixon both together did publick Penance in our parish Church, Feb. y<sup>r</sup> 25<sup>th</sup>, 1727, for Adultery."

Married:—

"Michael Kirkby and Anne fowler, 9<sup>th</sup> y<sup>r</sup> 26<sup>th</sup>," 1712. J. T. F.

Hatfield Hall, Durham.

N. BAILEY'S DICTIONARIES (5th S. i. 448, 514; ii. 156, 258, 514; iii. 175, 298, 509.)—The following are in my possession:—

"1736. Folio. The second edition with numerous additions and improvements. Assisted in the Mathematical part by G. Gordon, in the Botanical part by P. Miller, and in the Etymological, &c. by T. Lediard, Gent., Professor of the Modern Languages in Lower Germany. London, printed for T. Cox."

"1745. 8vo. The eleventh edition with considerable improvements. Printed for R. Ware, A. Ward, J. and P. Knapton, T. Longman and T. Shewell, R. Hett, C. Hitch, J. Hodges, S. Austen, H. Pemberton, and J. Rivington."

JOHN PARKIN.

Ildridgehay, Derby.

If it is a matter of curiosity for reference, I possess the seventh edition of this work:—

"London: printer (for blotted out) J. and P. Knapton, D. Midwinter, A. Bettesworth and C. Hitch, J. Pemberton, R. Ware, C. Rivington, P. Clay, J. Bailey, A. Ward, T. Longman, and R. Hett. MDCCLXXXV."

The dedication is headed:—

"Illustrissimo Frederico Ludovico, Wallæ Principi; Principibus Serenissimis Anne, Amelie Sophie Eleonore, Elizabethæ Carolinæ; Georgii et Carolinæ, Magnæ Britannicæ, &c., Regis et Regina, Propagandi Clarissime."

—which appears to be similar to the fourth edition. J. B. P.

Barbourn, Worcester.

"TO CUT ONE OFF WITH A SHILLING" (3rd S. i. 245, 477, 517; 5th S. iii. 444, 513.)—The better opinion (in spite of what is said on the subject by Mr. Justice Blackstone) seems to be that the doctrine of "reasonable parts" was never matter of common law, but only of special custom. See Mr. Hargrave's note (7) to *Co. Litt.*, 176 b.

MIDDLE TEMPLAR.

WALKING ON THE WATER (5th S. iii. 446, 495; iv. 17.)—MR. BULLEN will find a full account of the machinery used for this purpose by a reference to the second volume of the *Philosophical Recreations*, by John Badcock, 18mo., Lond. 1823, pp. 206-210. The frontispiece to this volume consists of a large folded plate illustrating this subject.

GASTON DE BERNEVAL.

Philadelphia.

THE ROOT "MIN": "MINNOW" (5th S. iii. 321, 371, 413, 449; iv. 32, 92, 177, 211.)—I must admit that no form of *minnow*, older than those which have been, or may have been, affected by the French, was known to me, though I had tried to find instances, and that Mr. SKEAT's quotation of *mynas* as a rendering of a Latin *menas* proves me so far wrong. If I am not already quite out of court, I should like to ask if anything more is known of this Latin "*menas*" (plural, I suppose), and to hint that the English word is very suspiciously like the Latin word it glosses—enough to raise a suspicion of its being the same word borrowed, not translated as is common in glosses.

O. W. T.

TO LAMM=TO BEAT (5th S. iii. 384, 416.)—This word was referred to in the last volume as a word the very existence of which was doubtful. It has, however, been admitted into most dictionaries for the last two centuries, though generally speaking without any derivation, or at best with a very questionable one. Bp. Wilkins, in his *Dictionary*, 1668, admits the word, and simply explains it as "a cudgelling." Bailey, in 1731, says, "prob. of *lamen*, Du., to make lame—to smite or beat." But in his *Dictionary of Cant Words*, 1737, he has *lamb-pye*, "a beating or drubbing." In the absence of any better derivation I would suggest

that the word was introduced in 1628, when Dr. Lamb, the necromancer, and, as he was called, the Duke of Buckingham's "devil," was set upon by the multitude in Lothbury, and "so grievously mauled that he died of his basting." I do not remember to have noticed the word *lam* or *lamm* used prior to this date. EDWARD SOLLY.

Sutton, Surrey.

TRANSFUSION OF BLOOD (5th S. iii. 427, 496; iv. 38).—In the "*Nouveau Dictionnaire Historique*, par L. M. Claudon et F. A. Delandine, Lyon, 1804," there is an account of Pope Innocent VIII.'s last illness, very similar to that of Bruy's, in his *Histoire des Papes*. It is as follows:—

"Il était tombé en apoplexie deux ans auparavant, et il refusa de mettre à exécution le conseil d'un médecin juif, qui prétendait le guérir en lui faisant boire le sang de trois enfants de dix ans."

A curious instance of the transfusion of blood, as a remedy for insanity, occurred in the reign of Louis XIV. It is mentioned in the "*Journal d'Olivier Lefèvre d'Ormesson*," published in the *Collection des Documents Inédits sur l'Histoire de France*. Here it is:—

"Le Jeudi, 22 Décembre (1667), Mr. de Montmort me dit que l'on avait fait l'opération de la transfusion du sang sur Saint-Amand, qui était à Mad. de Sévigny et qui était tombé pour la troisième fois en folie, était furieux et courait les rues; que l'on lui avait tiré tout son sang et fait entrer celui d'un veau; qu'il avait dormi la nuit, ce qu'il n'avait fait depuis six semaines et qu'il en espérait un bon succès."

MATHILDE VAN EYS.

EAST-ANGLIAN WORDS (5th S. iii. 166, 316, 356, 397, 457; iv. 36, 76).—MR. SKEAT, I think, has plainly enough given the derivation of *keeler* in 5th S. iii. 397. The word has no more to do with the German *kühl* than *rider* has to do with *Ger. reiter*, or *holder* with *halter*, and others. Besides, the pronunciation of *kühl* stands just as far from *keel* as it does from *cool*. *Keeler* is as pure an English word as *cooler*, and the verb to *keel*, which is obsolete now, is as true English as to *cool*. The first derives from the A.-S. *cēlan*, the second from *cōljan*; the first has modified its vowel to *e*, the second has kept the original *o*.

I should like to know how HANNIBAL thinks it possible to derive an English verb from a new German adjective; I do not see the possibility.

FR. ROSENTHAL.

Strassburg.

SLEEPERS IN CHURCH (5th S. iii. 266, 414; iv. 71, 157).—I can well remember the time, in the early part of this century, perhaps about 1816, when the parish church of Kinner, near Stourbridge, was perambulated during the sermon by a beadle armed with a long staff, the foot of which he kept striking from time to time upon the pavement.

T. W. WEBB.

MILTON'S "RATHE PRIMROSE" (5th S. iii. 488; iv. 18, 36, 58).—The word *rathe* is allied to O.G. *rad*, *raþ*, *celu*, &c. Conf. Wachter, *Glossarium*. R. S. CHARNOCK.

Paris.

MUSICAL REVENGE: "HUDIBRAS" (5th S. iii. 325, 393, 456, 519).—MR. SOLLY, p. 456, declares I have almost taken his breath away by assuring the readers of "N. & Q." that Cooke's edition of the works of Samuel Butler, with its profusion of copper-plate illustrations of *Hudibras*, tended to popularize the well-known epic, and Mr. SOLLY points out a number of much older editions with which the public had been supplied. If I now come forward in disputations mood to defend my belief that Cooke's *Hudibras* really did put the Presbyterian knight *en rapport* with a far wider circle of readers than he could ever have had before, I sincerely hope I shall not give offence to one who is, no doubt, a true bibliophile. That famous bibliomaniac, Dibdin, had a saying that the fresh discovery of any very scarce tall copy or Elzevir at a bookstall would "take his breath away"; but surely my spurious edition of *Hudibras* ought not to have had that effect. As to Mr. SOLLY's intimation that there were popular (people's?) editions of *Hudibras* in the seventeenth and eighteenth centuries as well as in the nineteenth, I confess I do not see that it could have been so in the sense that I used the term "popular" or "people's" edition. Of course, *Hudibras* from the time of its first appearance onward was the most popular of epics, *Paradise Lost*, perhaps, excepted; but I do not comprehend that the public generally in the time of the Commonwealth and the Restoration were readers of such books, or, indeed, of any that were costly to purchase, and unprocurable at a time when there were no circulating libraries open to the people. *Hudibras* was originally published in three parts; the first part at the price of half-a-crown, if Samuel Pepys is right, who says, in his famous *Diary*:—

"Aug. 26 (1662). To the Wardrobe. Hither come Mr. Batterby, and we falling into discourse of a new book of drollery in use, called *Hudibras*, I would needs go find it out, and met with it at the Temple. Cost me 2s. 6d. But when I came to read it, it is so silly an abuse of the Presbyterian knight going to the wars that I am ashamed of it, and by and by meeting at Mr. Townsend's at dinner, I sold it to him for 18d."

"Feb. 6 (1663). To a bookseller's in the Strand, and there bought *Hudibras* again, it being certainly some ill humour to be so against that which all the world cries up to be the example of wit; for which I am resolved once more to read him and see whether I can find it or no."

"Sept. 28. To Paul's church yard and there looked upon the second part of *Hudibras*, which I buy not but borrow to read, to see if it be as good as the first, which the world cried so mightily up though it hath not a good liking in me, though I had tried but twice or three times reading to bring myself to think it witty."

"Nov. 10. To St. Paul's church yard to my bookseller's

and could not tell whether to lay out my money for books of pleasure, as plays, which my nature was most earnest in: but at last after seeing Chaucer, Dugdale's *History of Paul's*, Stow's *London*, Gessner, *History of Trent*, besides Shakespeare, Jonson, and Beaumont's plays I at last chose Dr. Fuller's *Works*, the *Cabbala* or *Collections of Letters of State*, . . . . . and *Hudibras*, both parts the book now in greatest fashion for drollery, though I cannot, I confess, see enough where the wit lies."

The last notice in the *Diary* I have quoted thus fully to show what were the books in vogue in Pepys's day, and how *Hudibras* showed amongst them. If, like Sam Pepys, the better classes bought books of pleasure, satires, and plays, did shopkeepers, tradesmen, and such like, buy books that cost half-a-crown upwards each? I think an inquiry into the classes of readers or buyers of books that existed from the seventeenth to the nineteenth century, would be an exceedingly interesting one, and edifying in its results.

But to return to *Hudibras*, whether it has been well illustrated or not by means of engravings (which was our starting-point), I may be permitted to repeat that I think the poem could not have been generally read, after its popularity during the Restoration had waned. Dr. Johnson says, in his memoir of Butler prefixed to Cooke's edition (alas poor Cooke!) of the *Poetical Works of Samuel Butler* (1803):—

"The manners being founded upon opinions are temporary and local, and therefore become every day less intelligible and less striking. . . . What effect this poem had upon the public, whether it shamed imposture or reclaimed credulity, is not easily determined. It is certain that belief in astrology wore fast away under the rod of *Hudibras*, for cheats can seldom stand long against laughter."

Dr. Johnson, writing of the editions of his time, says:—

"Samuel Butler died in 1680. After his death were published three small volumes of his posthumous works: I know not by whom collected, or by what authority ascertained (foot-note, 'They were collected into one and published in 12mo.'). and lately two volumes more have been printed by Mr. Thyer of Manchester, indubitably genuine."

Mr. SOLLY has noticed this, and many other editions of Butler's poems in his learned letter which he honoured me by writing in answer to mine. And so I leave the matter, which, however, I think is worthy of much more attention, and possibly this "reply" may excite it.

E. H. MALCOLM.

SPURIOUS ORDERS (5th S. iii. 442, 495; iv. 34, 73, 111, 229.)—I mentioned in my last note (p. 229) the prudence with which the Scotch Templars acted. Unfortunately, prudence and foresight have seldom been included among the many great and good qualities of the Irish. Thus the Irish High Knights Templars hastily joined Sir Patrick Colquhoun, forgetting that the new "order" might ultimately turn out to be "a goose

club." Perhaps they were tempted to do so because theirs would be no Dublin Castle, no make-believe court, but one in which a real prince—the heir to the throne—would hear them address one another as "my Lord Arch-Chancellor," or "Eminent Sir Knight," &c., and they imagined that such titles would thus receive—I do not say entrap—recognition. If so, the heir to the throne has shown his good sense by not being present, I believe, at "Convents" of the order since the day he became Grand Master, nearly three years ago.

The word "Convent" reminds me that I have not explained its meaning to the public. As I have said, everything Masonic, or which could in any way be used in support of the opinion that the new order was a Masonic body, was removed. The "Grand Conclave" became the "Convent General"; "Encampments" became "Preceptories"; "Commanders" became "Preceptors." The composition of the Grand Conclave—which was in the Masonic Order of the Temple a faithful copy of that of the Grand Lodge of Freemasons—was entirely altered; and, the more closely to identify "The Order of the Temple" with *State* orders of knighthood, two new classes of knighthood in it were instituted, that of Commander and that of Grand Cross, to be bestowed upon those who deserved well of the order.

The insignia of the new grades are directed by the statutes of the order to be worn round the neck in the case of a commander, and from the shoulder by a broad black silk ribbon with a gold fringe in the case of a grand cross. For the latter grade, too, a special star was invented. It is, indeed, a remarkable invention; but, among all those of the different grades, perhaps that of the first and second aides-de-camp is the most so. It consists of an oval, in the middle of which are two swords crossed, and where they cross are the three feathers of the Prince of Wales issuing from a coronet, ornamented with small crosses, approaching in shape very nearly to the badge of the real Red Cross societies. Round the margin is the motto, "Ich Dien." I, for one, should like to know by whose authority this badge was made, and if it has been worn. A "Ring of Profession" is also provided for showing the red cross—which I have spoken of as being so similar to that of the real Red Cross societies—on a white ground, and it bears also the letters V. D. S. A.

And here I may observe that, although it is nowhere expressly stated what profession is represented by the ring, it may be concluded to be a belief in the doctrine of the Holy Trinity, alluded to in the obligations detailed in the statutes, in which is an official provision for a profession of "The Doctrine of the Holy Trinity." This would at once, and without further evidence, sever this order, in the public mind, from Masonic bodies; for it is generally understood that Masonry

admits into its broad bosom all creeds, and, consequently, recognizes only one great First Cause, the Great Architect of the Universe.

I will conclude by relating a very curious circumstance. On a recent occasion it was desired to attach more firmly a gentleman whose allegiance to the new order was doubtful. He was informed that His Royal Highness the Prince of Wales "had bestowed on him the cross of commander for his services." But the Temple is unlucky in its choice of subjects for experiment. The recipient of the letter, recollecting a previous use of H.R.H.'s name, was impressed with the conviction that the Prince of Wales was totally ignorant of the matter; and he replied to Sir Patrick Colquhoun by refusing the cross, observing, at the same time, that his services, with regard to the new order, had hardly been such as to admit of recognition by the order. He might fairly have added, that he had already won the Red Cross in a very different service—the cause of suffering humanity.

RALPH N. JAMES.

Ashford, Kent.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*An Elementary Grammar, with Full Syllabary and Progressive Reading Book, of the Assyrian Language, in the Cuneiform Type.* By Rev. A. H. Sayce, M.A., Fellow and Tutor of Queen's College, Oxford. (Bagster & Sons.)

THE omniscient Karl Baedeker, in his well-known series of Tourists' Handbooks, alluding to some Assyrian cuneiform inscriptions at the Louvre, says that they have "hitherto defied the efforts of scholars to interpret their meaning." So stands it in the very latest edition of his *Guide to Paris*, which, however, was no doubt in the press before the publication of Mr. Sayce's work. It is to be hoped, for the credit of our small but devoted band of Assyriologists, that due notice will be taken of their labours in Baedeker's next Paris issue, as well as in the "British Tourist's Bible," as some have called the famous Continental Guides of Mr. Murray. If careful editing, painstaking explanation of difficulties, and a scholarly account of the relations between the Babylonian cuneiform and its Accadian phonographic predecessor, could win numbers to the study of a language associated with one of the earliest civilizations of which record remains, Mr. Sayce's book ought to produce that effect. But we do not think its author should feel that his labours have been wasted, even if he does not find the numbers of the Assyrian classes, set on foot by the Society of Biblical Archaeology, increased materially by his publication. Mr. Sayce has written for the few, but the value of his labour of love is not lessened thereby; rather is it, to our thinking, increased by that fact. In a

busy practical country, and in an age teeming with commercial enterprise and mechanical invention, it is a relief to step aside for a moment and lift the veil of a storied past, which once was an active present, ere the history of our own island-home had commenced.

Mr. Sayce has won for himself a name among philologists while yet young; we may, therefore, hope for further valuable treatises from his pen in that branch of philological science of which he has made a specialty, besides his present masterly analysis of Assyrian Grammar.

*Ye Parish of Camberwell.* A Brief Account of the Parish of Camberwell, its History and Antiquities. By Wm. Harnett Blanch. (Allen.)

To about five hundred pages of text are added upwards of fifty of index; the parish of Camberwell, therefore, has a measure of notice that has not fallen to the lot of many suburban districts. Mr. Blanch's zeal has been most praiseworthy. If he has omitted anything it is beyond such testing as we could apply, for his book has answered all our inquiries. Moreover, it is profusely illustrated, especially with views of quaint old houses, nooks and corners which are no longer to be found. Of these we wish he had given us more, for there is little interest aroused by the views of modern dwelling houses. The old inns, the old farm buildings, the ancient mansions, these, with the histories of the sayings and doings therein, form the amusing part of a volume which also bristles with parochial statistics for those whose taste lies in that direction.

THE BENEDICTINES (260, *ante*).—SENEX writes, with regard to the *hemina*, or measure of wine allowed to the sick monks:—"In my student days, reading Plautus, I was taught to account the *hemina*—three-quarters of a pint. Referring to my well-preserved lexicon of those days, by the Rev. Wm. Young (the editor of Ainsworth's *Dictionary*), I find this teaching confirmed. '*Hemina*, *f.*, half a sextary; being three-quarters of a pint.' Opening Yonge's *Phrasological English-Latin Dictionary*, for the Use of Eton, Winchester, Harrow, and Rugby Schools, and King's College, London, I find, '*Hemina*, *α, f.*, a small measure,' which is as enlightening as the description of a missile, 'as big as a lump of chalk.' I turn to Rich's *Dictionary of Roman Antiquities* (1873), where it is written, '*Hemina*, a measure of capacity, containing half a sextarius.' I go on to *sextarius*, which is explained as 'a Roman measure both for liquids and dry things containing a sixth part of the *congius*, and the fourth part of the *modius*.' To *congius* I then address myself, and am 'brought up' with this delicious solution of the whole matter in dispute:—'*Congius*. A Roman liquid measure, containing six *sextarii* or twelve *heminae*.' As a last resource I consult *s.v.* '*Modius*,' of which the *sextarius* has been described as the fourth part, and I am made wise after this fashion:—'*Modius*. The principal dry measure of the Romans, containing sixteen *sextarii*.' Thus we know not whether the *hemina* was a pint,  $\frac{3}{4}$  of a pint, or a  $\frac{1}{2}$  pint. We do know one thing from Porcius (l. 139), that whatever its capacity, it was falsified.

'Quod honore supinus  
Frigerit beminas Areti Edilis iniquas.

Probably the 'annoyance jury' found that the  $\frac{3}{4}$  pint held  $\frac{1}{2}$  less than it professed to do."

"ST. ANN'S TUNE."—A singular and interesting discovery has (the *Leeds Mercury* says) been accidentally

made with respect to this well-known hymn tune, which has been treated by Bach, Macfarren, and other less noted musicians, as a fugal subject. Hitherto it has been almost invariably attributed to Dr. Croft. In the Yorkshire Exhibition, however, there may now be seen an octavo book, in which the tune is called "Leeds Tune," by Mr. Denby. This book belongs to Mr. Thomas S. Turner, Master of St. Philip's Schools, Leeds. It was "licensed Feb. 14th, 1687-8," and printed by Jno. White, sen., of York, for Abm. Barber, Bookseller, of Wakefield, who also revised and corrected it. The music notes are of the old lozenge shape, with the canto fermo (or air) in the tenor. This discovery (for so we conceive it to be) is most interesting to musical people generally, and to this district in particular, as the probability is that "Mr. Denby," the composer of a hymn tune admittedly one of the finest we possess, was a West Riding if not a Leeds man. Dr. Croft was born in 1677, and was therefore only ten years old when this book was published.

LESSING'S "MINNA VON BARNHELM" (5th S. iv. 260).—MR. F. NORGATE writes:—"The translation mentioned by W. Taylor as having been made by Mr. Robert (not Richard) Harvey is doubtless the one referred to by Prof. Buchheim under the title of *The School for Honour; or, the Chance of War*, which was published in 1799, and the title 'Love and Honour' an oversight on the part of Taylor. This was not the first English translation of the *Minna*, one having already appeared under the title of *The Baroness of Bruchsal; or, the Disbanded Officer*. It was noticed in the *Monthly Review*; I am not quite certain as to the year, but it was before 1799."

#### AUTHORS AND QUOTATIONS WANTED.—

"Quod fuit esse quod est, quod non fuit esse quod esse,  
Esse quod est non esse, quod est non esse erit esse."  
There is a "various reading" of the last six words, "quod est non est erit esse," but I believe that given above is the true reading. G. J. COOPER.

"Who would be mighty, who would climb to power,  
If still so dark the statesman's closing hour!  
See Wolsey dying 'mid the wrecks of pride,  
See the stabled Villiers and the banished Hyde," &c.  
IGNORAMUS.

"What tho' I am a London dame,  
And lofty looks I bear."

The song commencing thus appeared in the *Gentleman's Magazine* in 1738. W. S. Manchester.

"Too wise to err, too good to be unkind."

T. W. WEBB.

As a heading to a chapter in Jeffreson's *Live It Down*, I have recently found these lines:—

"The voice which I did more esteem  
Than music in her sweetest key;  
Those eyes which unto me did seem  
More comfortable than the day;  
These now by me as they have been  
Shall never more be heard or seen."

HENRY CROMIE, R.A.

Woodville House, Isle of Man.

"Do anything but love!

Or, if thou lovest and art a woman,  
Keep thy love concealed from him whom thou dost  
worship."

Flit like a bird before him, but be not won,  
Lest like that bird when caught and caged  
Thou be left to pine neglected, and perish in forget-  
fulness."

A. G. D.

"A reverend Sire among them came,  
Who preach'd Conversion and Repentance."

QUIVIS.

"FORM, FORM, RIFLEMEN, FORM." (5th S. iv. 128), can be found at the end of the cheap American edition of Mr. Tennyson's poems, published by Harper Brothers, New York. J. BRAXTER MATTHEWS.

Lotos Club, New York.

"A STRONG MAN STRUGGLING WITH ADVERSITY." &c. (5th S. i. 387).—According to the *Spectator* (No. 375) the author is Seneca. WILLIAM GEORGE BLACK.

#### Notices to Correspondents.

SEBURNANUS.—Count Beugnot, in his autobiography, ascribes to Louis XVIII. the merit of having first said that "punctuality is the politeness of kings." It has been ascribed to George III. but, for the moment, we cannot remember where or by whom. We should be glad to have its originality traced.

"KEW ROAD."—No royal charter is necessary for the purpose you name. A hood now-a-days does not necessarily imply that its wearer possesses a degree in Arts or the other Faculties. Hoods are now conferred by theological colleges which have not the power of granting degrees.

ALBA.—

"Le premier qui fut roi fut un soldat heureux;  
Qui sert bien son pays n'a pas besoin d'aïeux."

These are two of the best remembered lines in Voltaire's *Mérope*.

MOTTO FOR THE FIREPLACE OF A DINING-ROOM.—

"As you sit by my fire yourself for to warm,  
Take heed that y' tongue d' y' neighbor no harm."  
MRS. J. H. BLUNT.

As a motto for a fireplace, perhaps ZETA, if he does not object to Latin, may accept this:—

"Focus est centrum amoris";

or it can be Englished thus:—

"The hearth is the heart's focus."

C. A. WARD.

Suggested by my father for a parsonage in Monmouthshire—"Bread and Peace." T. W. WEBB.

M. T.—There was, and there probably is, a tradition among the common people of Rome that the Cardinals die by threes, the deaths following near upon each other.

A READER OF "N. & Q." asks:—"Who is the publisher of Mr. Roach Smith's *Antiquities of London* and other works? My bookseller cannot learn."

FRANCISCA asks:—"In what edition of Longfellow's *Works* is there a poem called 'Lady Wentworth'?"

H. W. S. cannot have verified the quotation. It is not in Bloomfield.

W. F.—Letter and carte received, with thanks.

DIDEROT.—In our next number.

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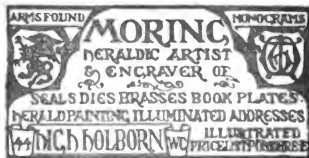
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## Notes.

## OLD ENGLISH EPITAPHS.

A collection of old metrical epitaphs, copied actually from the monuments themselves whenever possible, would be a valuable contribution to our literary antiquities, and is surely an undertaking well worth the attention of the printing societies. I am of course aware that there are several collections of epitaphs in existence, but I know of none that are not disfigured by the admission of a large proportion of rubbish, and none in which there is any pretension to accuracy. A good scholarly selection, dating from the earliest specimens and coming down to, say, the Restoration, would interest several classes of inquirers. The earlier inscriptions often possess a philological value in the preservation of dialectal peculiarities, and the later ones, particularly those of the Elizabethan period, are generally worth preserving for their own sake, as well as from the historical or biographical interest which often attaches to them. We know that some, at least, of the men of letters of this time drove quite a trade in epitaph-making, and it is not, therefore, altogether an improbable suggestion that this neglected field, properly examined, may yield treasure-trove of the great poets and dramatists. A theory of this kind was

broached many years ago in the columns of one of your contemporaries; and I remember copying, at the time, a rather striking epitaph, which was adduced in support of the writer's opinion. It is, or was, in the church of Elmstet, in Suffolk:—

"Here lyeth the Body of Edward Sherland of Grayes Inn, Esquire, descended from the ancient family of the Sherlands in the Isle of Sheppy in Kent, who lived his whole life a single man and dyed in this parish the 13th of May, 1609.

"Toombes have noe vse, vntlesse it be to shewe  
The due respecte which friend to friend doth owe.

'Tis not a mausean monument  
Or hireling epitaph that can prevent  
The flux of fame: a painted sepulcher  
Is but a rotten trustlesse Treasurer,  
A fair gate built to oblivion.  
But he whose life, whose everie action,  
Like well-wrought stones and pyramids erects  
A monument to honor and respect  
As this man did, he needs no other berse,  
Yet hath but due, having both tombe and verse."

The rough and vigorous imagery of these lines reminds one of some of Ben Jonson's lapidary effusions. At any rate, it may be accepted as a good specimen of what may be called the professional epitaph, in contradistinction to the less ambitious and more homely effort of less practised hands, members of the family, perhaps, or personal friends of the deceased. It is worth noting, that upon the monument of another member of the Sherland family,—Lady Mary Salter, wife of Sir William Salter, "one of her Majesty's cupbearers," and daughter of Thomas Sherland, of Suffolk, who is buried in Iver Church, Buckinghamshire (1613),—there is an inscription which may have been written by the same hand:—

"Here the earthly mansion of a heavenly mind,  
A worthy matron's mortall part, is shrin'd.  
More might be said, if any tombe or stone  
Were large enough for her inscription.  
But words are bootles: more elegies hurl'd  
Upon her hearse are vaine, for to the world  
Like a vain glorious gamster, 'twould but boast  
Not what it now hath, but what it has lost,  
And making her lyfe knowne, would cause my fear  
'Twas greater than vertue's strength would beare."

I quote from Brydges's *Topographer*, vol. ii. p. 75. Was there not some connexion between the Sherlands and the Herberts?

The number of poetical epitaphs in the reigns of Elizabeth and James is something quite phenomenal, and has never, I think, been sufficiently considered in the study of our national life. It was not uncommon to have two distinct sets of verses upon one tomb. Upon the monument of Lady Boys, in Nonington Church, there are no less than six little poems, three of which are signed with different initials.

Ben Jonson, we know, was a great maker of epitaphs. He is the writer of some of the finest in the language, and also of some of the very worst. A curious instance of his practice in this way occurs

in the second *Report* of the Historical Manuscripts Commission. A letter is there printed from Jonson to "My right worthy friend Mr. Geo. Garrard," enclosing an epitaph of fourteen lines upon 'Sell Boulstred, which seems to have been composed while Mr. Garrard's man, who had brought the order, waited. The amount of the *honorarium* is not mentioned, but the inventory of Mistress Boulstred's perfections must have been cheap at any price :—

"Stay, view this stone, and if thou beest not such,  
Read here a little that thou may'st know much;  
It covers first a Virgin, and then one  
That durst be that in Court, a virtue alone  
To fill an Epitaph. But she had more,  
She might have cloy'd 't' have made the graces four,  
Taught Pallas language, Cynthia modesty;  
As fit to have increas'd the harmony  
Of spheres, as light of Stars: she was earth's Eye,  
The sole religious House and votary,  
With rites not bound, but conscience. Would'st thou  
With all?

She was 'Sell Boulstred. In which name I call  
Up so much truth as could I it pursue  
Might make the fable of Good Women true."

Well might Jonson say in his address to Selden :—

"I have too oft prefer'd  
Men past their terms; and prais'd some names too much."  
C. ELLIOT BROWNE.

#### WILLIAM CUNNINGHAM, BISHOP OF ARGYLL, 1539—1556.

In a former article of mine on the Conyngham family ("N. & Q." 5<sup>th</sup> S. i. 329, 330), I stated that this prelate could not have been the youngest son of William, Earl of Glencairn, as the latter is recorded as "Willelmi Coningham filii et heredis Cuthberti comitis de Glencarne, existentis *sub tutoria* dicti Cuthberti patris sui, ac domini feodi terrarum et baronie de Glencarne," at Glasgow, Feb. 1, 1507 (*Liber Protocollorum M. Cuthberti Sinonis*, A.D. 1499-1513, Grampian Club edit., vol. ii. p. 154); but I have since found reason to modify this opinion, as this William was designated a knight in July, 1509, and his wife Catherine Borthwick is also there mentioned (*Reg. Mag. Sigil.*, vol. xv. p. 186). He was then "Master of Kilmaurs," and succeeded his father in the earldom after January, 1532, and before December, 1544, dying in 1547; and is also mentioned in June, 1498, as succeeding to the lands and baronies of Kilmaurs, &c., in Ayrshire, on the resignation of them by his father (*Ibid.*, xiii. 308). It is, therefore, pretty evident that he was a married man before 1507—not 1506, as erroneously stated in the above *Protocol Book* (vol. ii. p. 358, "Abstracts"), and rather unaccountably, for in the original Latin document it is expressly recorded that this "instrument" was dated "primo mensis Februarii, regni Jacobo quarti anno xix," which

regnal year only began on June 11, 1506. Though he was then under his father's tutory, the Master was certainly not a child, and may, therefore, have easily been the father of a younger son, born in 1513; it is, however, rather confusing that Earl William is said to have had no issue by his first marriage with Catherine, the second daughter of William, Lord Borthwick (*Douglas's Peerage of Scotland*, by Wood, fol. 1813, vol. i. p. 635), but to have had five sons, all the offspring of his second wife, Elizabeth, daughter and heiress of John Campbell, of West Loudoun. But Douglas is not always quite trustworthy in his pedigrees, and the matrimonial bonds of the Scottish nobles were notoriously loose and uncertain at "the dawn of the Reformation," and indeed throughout the sixteenth century. Master William Cunningham was, therefore, in all probability, a younger, if not the fifth, son of William, the fourth (or, more correctly, third) Earl of Glencairn, and is styled "ex nobili et potenti familia ortum" in his postulation to the vacant See of Argyll, by King James V., February 1, 1539, in the document previously quoted by me (*Theiner. Vet. Monum.*, p. 608, "Carte Cervine Filza xxiv. fol. 42, in Tabular. Florentinis"). He was then twenty-six years of age, and, having been educated for the Church, had been preferred to the Provosty of the Collegiate Church and Hospital of the Holy Trinity, at Edinburgh, towards the close of 1532, on the vacancy caused by the death of Sir John Dingwall, between July 27 and November 16 of that year; and he resigned his deanery on promotion to the See of Argyll, in February, 1539, according to the following notice in the Privy Seal Register :—

"Presentatio Thome Erskin super prepositura Ecclesie Sancte Trinitatis prope burgum de Edinburgh, nunc vacante, aut quo tempore vacare contigerit per resignationem, cessionem, aut dimissionem Magistri Willelmi Cunynghame, nunc prepositi et possessoris eiusdem, ad presentationem Domini Regis, et collationem Archiepiscopi Sancti Andree spectantem, etc. April Liniithgow, xvij Februarii Anno Domini 1539. Per Signaturam."—*Reg. Secr. Sig.*, vol. xiii. fol. 56 b.

In the registers of the University of St. Andrews we find the name "Willelmus Cunyngham, Prepositus Sancte Trinitatis prope Edinburgh, Britan.," as being matriculated there in the year 1532. This might be any time between November and the 25th of March following, when the year 1533 then commenced (*Charters of the Collegiate Church of Mid-Lothian*, Bannatyne Club edit., 1861, pp. xxvi, xxvii, cvii, cviii). This ecclesiastic would then have been about twenty years of age, as shown above. In a deed of William, Earl of Glencairn, dated May, 1538, his name occurs as a witness, "William Cunynghame, Provost of the Trinite College, besyd Edinburgh"; and again, in another deed, "Pro Jacobo Naper et Mariota Qhuite sua sponsa," in February, 1538-9, he is styled "Venerabilis vir

*Willelmus Cunningham*, prepositus Ecclesie Collegiate Sancte Trinitatis prope Edinburgh" (*Canonate Protocol Book*). As there is every reason to believe that Provost Cunningham was promoted to the Bishopric of Argyll early in 1539, after upwards of six years' tenure of the provostry, this will account for his resignation of the dignity at that time, when Thomas Erskine became his successor. King James V., by the following letter under the Privy Seal, conferred on the Bishop of Argyll a very extensive right of presentation to vacant benefices in his diocese:—

"Ane letter to WILLIAM BISCHOP OF ARGYLE, gevaund and committing to him power to mak, direct, and gif vnder his awne sele and subscription manuale letters of presentation of all benefices pertyning to our Souerane Lordis presentation within the diocye of Ergile, quhat time and also oft as it hall happen the sammyn to vaik, als lang as he beis Bishop of Ergile, and to gif collatioun and prouisioun thairupon without any vther presentation of our Soueraine Lord or his successors, &c. At Edinburgh, the xv day of Februar, the zeir forsaid," 1539-40.—*Reg. Secr. Sig.*, vol. xiii. fol. 56 b.

At the Provincial Council of the Church of Scotland, which was held at Edinburgh in November, 1549, among the bishops present was "*Willelmus electus Lismorensis confirmatus*" (*Wilkins's Concilia*, iv. pp. 46-60). This might seem as if Cunningham had only recently, owing either to want of interest at the Roman Curia, or some other contending claim, obtained his confirmation to the see, nearly ten years after nomination. The date of his consecration has not hitherto been ascertained. While Bishop of Argyll he obtained, under the Privy Seal—

"A letter maid to William, Bishop of Ergile, his aires and assignais, off the gift of non-entrees, males, fermes, profitis, and dewteis of all and sindrie, the landis and baronies of Kilmauris, Stewinstown, Ramferly, Fyndlaystoun, &c., in our Soveranis handis, or his grace's predecessours or superiours, be resson of non-entrees on the decess of unquhill Robert, Erie of Glencairne, Cuthbert or William, Eris of Glenearne, or any of thame, 24th April, 1550."—*Reg. Secr. Sig.*, vol. xxiii. fol. 76.

He was still Bishop of Argyll in January, 1555, and probably for three years subsequently; but, whether in consequence of death or resignation, his successor being there in the year 1558, is uncertain. It may have been that this was effected by an arrangement which secured "to Mr. William Cunningham" the pension of the Subdeanery of Glasgow (Makkison's *MS.*, *pene D. Laing*), as the new bishop, James Hamilton (an illegitimate son of James, first Earl of Arran, and brother of the Duke of Chatelherault), Subdean of Glasgow, and Archbishop-elect of that see in July, 1547 (being postulated by his brother, then Regent of Scotland, though not confirmed at Rome), was certainly made Bishop of Argyll during that year, though other authorities place his appointment in 1556 (*Origines Parochiales Scotia*, vol. ii. part i. p. 24). Whether he ever received episcopal consecration is

doubtful; but he adopted the change of religion, sitting in the "Convention" of August, 1560, as Bishop of Argyll, and also held his subdeanery in commendam with the see until his death, January 6, 1579/80, at the parsonage of Monkland, which formed the prebend of the Subdean of Glasgow Cathedral. Keith's account of the bishops of Argyll is very confused and inaccurate during this period, and from the commencement of the sixteenth century. John, "*episcopus Lismorensis*," is recorded by him in 1499, having succeeded after 1495 (*Reg. Chart.*, B. 14). David Hamilton, "*miseracione diuina, Lismorensis epis.*," appears January 20, 1504, in an instrument among the protocols of the diocese of Glasgow (*Liber Protocolorum Diocesis Glasguensis*, Grampian Club edit., ii. p. 46), and was still in possession of the see, Feb. 8, 1522, being an illegitimate son of James, first Lord Hamilton (who died in 1479); was commendatory Abbot of Dryburgh in December, 1522, nominated after May, 1518, on death of James Ogilvie, and resigned before December, 1523 (*Liber S. Marie de Dryburgh, Registrum Cartarum Abbatie Premonstratensis de Dryburgh, Bannat. Club edit.*, 1847, pp. xxi, xxii); he also held the Abbey of Glenluce (*Vallis Lucia, Ord. Cister.*) in Galloway, and obtained from the Crown in 1507 the annexation of the Abbey of Sadagul, in Cantyre, to the See of Argyll, in perpetuity. The see of Argyll was vacant in 1525, in which year is found at St. Andrews University, among the students "in Pedagogio," the name of "*Magister Robertus Montgomery postulatus de Argyll*," and he appears as "*Episcopus Lismorensis*" in a decretal-arbitral of May 2, 1530 (*Memorials of the Montgomeries*, vol. ii. p. 110). He is also styled Bishop of Argyll in a deed of 1530-1 (*Reg. Chart.*). Bishop Montgomery was sixth and youngest son of Hugh, third Lord Montgomery, and first Earl of Eglinton (who died in June, 1545, aged eighty-four), and held the Rectory of Kirkmichael, in Carrick, Ayrshire, before promotion to the episcopate. He is mentioned, "as elect and confirmed," in February, 1531 (*Regist. Episcopatus Glasguen.*, p. 542, Maitland Club edit., 4to., 1843). Instead of surviving till 1557 or 1558, according to Keith (*Catalogue*, p. 289), he was dead, or had vacated his see, before February, 1539, and was certainly deceased before July 9, 1543, when letters of legitimation were granted to Michael, Robert, and Hugh Montgomery, "*filiis naturalibus quondam reverendi in Christo patris Roberti Ergadie Episcopi*" (*Mem. of the Montgomeries*, ii. 128). Keith also mentions that "he had a natural son, called Robert, who was legitimated under the title of '*bastardi filii Roberti Ergadie episcopi*,' anno 1553" (*Privy Seal*), which may be a mistake for 1543. Dr. Grub, in his excellent *Ecclesiastical History of Scotland* (vol. ii. p. 31), appears to have had difficulties regarding Bishop William Cunningham of

Argyll, but I think there can be no doubt that he governed that see from 1539 until 1556, if not to 1558, and that he must have been consecrated, as well as confirmed in his see, though the records are wanting, as they generally are for that period of our ecclesiastical annals, so sadly defective as regards Scottish history. David Hamilton, Bishop of Argyll, whose predecessor, John, is faintly recorded by Keith (p. 288, edit. 1824) as "episcopus Lismorensis," anno 1493, was in possession of that see after Jan. 24, 1500, and before August 7, 1501, when he is found studying in the schools of Paris, as appears by the following extract from the account of the collector of the customs of Dumbarton, Irvine, and the Western Lakes for that period, recording the remission, by King James IV., of the customs duty of sixteen lasts of herrings belonging to the Bishop of Argyll, then studying in the French capital:—"Et allocatur comptanti de eustuma sexdecim lastarum allecum spectantium Episcopo Lismorensi nunc studenti Parisiis sibi concessa per literas Domini Regis ostensas super computum. ix. libre. xii. solidi" ("Computum Wilelmi Cuninghame eustumarii de Dunbretane, Irwin, et Lewis, 24 Januarii, 1499—7 Augusti, 1501": e *Rotul. Seaccarii Regum Scotorum*, 320). The succession of bishops of Argyll from 1495 (when Robert Colquhoun was still the occupant of the see, after an episcopate there of at least twenty years, from 1475) would appear to have been as follows:—John — ? A.D. (after) 1495—(before) 1499; David Hamilton, A.D. (before) 1500—(after) 1522; Robert Montgomery, A.D. 1525—1539; William Cunningham, A.D. 1539—(after) 1555; James Hamilton, A.D. (before) 1558—1580. This list is very incomplete, and far from satisfactory, being merely given as an attempt at accuracy; but all the dates may be relied on as critically correct, to the extent exhibited in this *Conatus Chronico-Historicus ad Catalogum Episcoporum Scotorum*. A. S. A. (F.S.A., Scot.).

Richmond.

#### SHAKSPEARIANA.

PROBABLE DATE OF COMPOSITION OF "TROILUS AND CRESSIDA."—There was, I believe, one play of Shakspeare which was never acted, or, if it was, not above once, for the play pleased not the million. In the Preface to the first issue of copies of the 1609 edition of *Troilus and Cressida*, it was called "a new play, never staled or clapper-clawed by the palms of the vulgar." This statement, not being in strict accordance with the truth, was—and in all probability at the request of Shakspeare—removed before the remaining copies of the edition were issued, the fact being that *Troilus and Cressida* had been played and had failed, probably the only unequivocal dramatic failure its author had experienced.

The hyperbolic idealism of a portion of the

Trojan story, spoken in the play of *Hamlet*, has one line which is almost a verbatim copy of one in *Troilus and Cressida*:—

"But with the whiff and wind of his fell sword."

*Hamlet.*

"Even in the fan and wind of your fair sword."

*Troilus and Cressida.*

The epical speeches in *Hamlet* serve a double purpose: they represent the passionate in Art, when what is to follow is to represent the passionate in Nature, and, at the same time, constitute a satire on the judgment of the vulgar, which condemned his play because "it had no sallies in the lines to make the matter savoury, nor no matter in the phrase that might indict the author of affectation." Between the two stools of Homeric scholarship on the one hand, and vulgar ignorance and superstition of what was expected to be Greek on the other, his play, composed of the pure elements of nature, came to the ground.

*Troilus and Cressida* stands contrasted with the *Iliad*, inasmuch as it strips the Trojan story of that ideality which caused Aristotle to say that "Homer made men better than they are," and, in the place of heroic idealities, gives us absolute naturalisms.

The failure of his play, or, rather, the failure of the people to perceive its merits, touched its author keenly. Only once before had he kindled to a subject in so exceptional a spirit. *Troilus and Cressida* was to his second or greater what *Love's Labour's Lost* was to his first or lesser period. There is more of abstruse truth and politic wisdom, of natural truth and metaphysical purport, in this play alone than, out of Shakspeare, in any other play, by whomsoever written, at whatsoever time. This his first, and perhaps only, dramatic defeat became the subject of one of his sonnets:—

"Then hate me when thou wilt, if ever, now—

Now, while the world is bent my deeds to cross;

Join with the spite of Fortune, make me bow,

And do not drop in for an after-loss—

Ah! do not, when my heart hath 'scaped this sorrow,  
Come in the rearward of a conquered woe," &c.

The date of the composition of the play, which is every word his own—for its vague ending, like the breaking up of a dream, was intentional—must be fixed somewhere between the 1604 *Hamlet* and the First Part of *Henry IV.*, written in 1597; most probably about 1602. He may, however, have subsequently touched upon and enriched it up to any period within the date of its publication in 1609.

R. H. LEGIS.

#### BLACK OUZEL.—

"Alas, a black ouzel, Master Shallow!"

*Henry IV.*, Part II. Act iii. sc. 2.

Can any one tell me the meaning of this expression? I can find no explanatory note among the commentators. An ouzel is, of course, a thrush, a *oiseau*; but what is a *black ouzel*, and why does Silence so name his daughter? The term is



evidently one of reproachful regret—"Alas, a black ouzel!" alas, something that I could wish she had not been.

I met yesterday, in a bird-fancier's shop in Bourke Street, a Warwickshire man, and attacked him with my query. "What is a black ouzel?" said I.—"A black howlet," said he.—"Any peculiarity about a black howlet?"—"You never see 'em with a mate, sir. He is a solitary bird." Now this untutored response, made in a city where black howlets are worth 5*l.* 5*s.* apiece, appeared to explain my Shakspearian difficulty. If a black ouzel means a black howlet, and a black howlet is a solitary bird, might not Silence, who a few lines further on bewails that his son is at college "at my charges," intend to convey that his daughter was still unmarried?—"Alas, a solitary bird, a black howlet, Master Shallow!"

Waterton has a passage which seems to bear me out. He says (*Essays on Natural History*, 3 vols. 8vo. Longmans, 1862. Vol. ii. p. 5):—

"This brings me to another bird not now seen in this country . . . the *passer solitarius*. . . . The Royal Psalmist exclaims, '*Vigilavi, et factus sum sicut passer solitarius in tecto*,' 'I have watched and become as a sparrow sitting alone upon the housetop.' I have often wondered what bird this could be, knowing by daily experience that it could not actually be the house sparrow. My arrival at Rome let me at once into the secret. The bird to which the repentant King of Israel compared himself is a real thrush in size, in shape, in habits, and in song."

Now, first, is the black ouzel the black howlet? Second, is the black howlet the solitary thrush now extinct in England? Third, does Silence mean to compare his daughter to a "solitary" bird? Fourth, if not, why not, and what is the meaning of the passage? MARCUS CLARKE.

The Public Library, Melbourne.

"RUNAWAY'S EYES." *Romeo and Juliet*.—I have before quoted elsewhere Cotgrave's *roder, rodeur des rues, and fugitif* (run-a-way, runagate), in illustration of the meaning of "runaway." I now add his "*Deserteur, m., a forsaker, straggler, fugitive; runne-away; one that abandoneth his friend, cause, or country*,"—to show that, to some extent at least, "straggler"—the sense wanted for "runaway" in *Romeo and Juliet*—was an equivalent for that word. F. J. F.

"HEARD."—The provincialism or vulgarism (or both) of Johnson's "heard," as noted by his delator, Boswell, and his acquaintance, Mr. Robinson—Croker's ed. vols. vii. and x.—has become mitigated from the double to the single *e* by its pronunciation, like the only two monosyllables so formed in our language, *herd* and *err'd*. The preterites and participles of the eleven verbs regularly conjugated like *hear* (I pass by the five irregulars, *bear, tear, wear, swear, shear*) are distinguished by

their terminal *e*, which is left unelided in its mutescense, as are feared, appeared, and so might be heard, exempting it from the cacophonous *u* which vitiates *earth, birth, worth*, and fifty other mis-vowelings. Need I instance the cockney and costermongrel churning of "verjuice" into "vurjus," "virtuous" into "vurchus," the perpetrators whereof may plead Professor Reid's recognition of our terminal diphthongs and triphthongs—special, ocean, notion, odious, gracious, being legitimately talked into *speshall, oshun, noshun, ojus, grashus*, all which, and their many fellows in slip-sloperry, may be avoided by a slight opening of the single vowel—hear, herd.

In typical or scriptural prose the reader's mental ear regulates his eye, in blank verse the metre sounds itself before him; but *rhyme* was in my ear the only traditional test, when the least authentic of all modulations presented itself, heard, hard:—

"Nor teeth of pearl, the double guard  
To speech, where music still is heard."

Wotton, 1639.

Drayton, too, had rhymed *herds* and *birds, declared and heard*; suddenly, however, I bethought me of an old ballad, Prior's or Shenstone's, I could not recollect which, and it settled the point with me:—

"Too much, Alexis, have I heard;  
'Tis what I fancied, what I feared."

And there for the present I leave it.

EDMUND LENTHALL SWIFTE.

TOPOGRAPHICAL PARTICULARS NOT COMMONLY KNOWN.—The following is from the *Gentleman's Magazine*, Jan., 1791:—

"The most antient house in Westminster in 1700 was supposed to be in Broken-cross, near Totbill-street, and then inhabited by a baker.

"The antient Three Tuns tavern, in the Little Sanctuary, Westminster, was kept by Mr. Becci, a Quaker, in 1703.

"An antient inn in George-yard, Westminster, gave the name to George-street.

"The West side of Lincoln's-inn-fields was formerly called Arch-row; the South, Portugal-row; and the North, Holbourn-row.

"Wild-house formerly stood upon the site of Wild-court, Wild-street. A Spanish ambassador dwelt there after the Revolution; and a little before it was plundered of valuables by the rabble to the amount of 100,000*l.* Newton's-lane was then called Little Sodom.

"A place called Louse-hall stood near Bridgewater-gardens, in Aldersgate-street. An Earl of Aylesbury had a house in Aylesbury-street, Clerkenwell; the chapel to which was in St. John's-square, had then a communication with the house, and at present forms a part of the building called St. John's church.

"That part of Grub-street below the post and chain was formerly (as of late) called Grape-street. In a court opposite to the end of Butler's-alley, and close by the house formerly occupied by General Monk, was a gate or door called Farthing-latch; from the circumstance of a house being privileged to demand a farthing of every

person passing that way to or from Moorfields. The house is yet standing contiguous to the passage.

"The house formerly occupied by Prince Rupert, in Beech-lane, and lately by Mr. Keene, a currier, has a part now made use of as a place of worship for some Dissenters."

E. D.

**RAILWAYS AND THE PRESS.**—From a leading article in *The Newcastle Daily Chronicle* of Sept. 29, 1875, on the recent Railway Jubilee at Darlington, I take the following extract, containing incidents which graphically illustrate the advantages derived by the press and the public from the railway system of the present day:—

"Mr. Leeman, Mr. Pease, and others, spoke with great truth of the surprising results that the establishment of railways had achieved for the material and commercial interests of the country. We may add one to the many benefits which the railway system has conferred upon the nation, by the service it has rendered to the Press—especially the chief Daily Press during the last fifteen years. This may be made plain by stating one or two facts in reference to our issue of yesterday. The event reported had been celebrated in Darlington, a distance of nearly forty miles from Newcastle. Our last contingent of reporters from the scene of the festivities reached our office about a quarter past one yesterday morning. By six o'clock the same morning we had printed and despatched from our publishing establishment, by the different branches of the North-Eastern Railway, nearly five tons of paper containing reports of the proceedings, and these papers were delivered in Darlington, the centre of the Jubilee, before seven o'clock. Had the number of papers we printed been spread out separately, sheet by sheet, they would have covered a space as long as a line of railway reaching from Newcastle to Northallerton, a distance of about fifty miles. This fact speaks for itself, and may, we think, be not inappropriately recorded as one of the many triumphs of the railway system whose jubilee has just been celebrated."

J. MANUEL.

Newcastle-upon-Tyne.

**CURIOUS NAMES.**—Although not a student of nomenclature, I have been struck by some names of families in the neighbourhood of Swanage, in the island of Purbeck, and thinking that they are unusual, and that some of your readers may be interested, I venture to communicate them:—Chinehen, Desallion, Docwra, Horlock (pronounced Harleek), Melmoth, Mowlem. In a little book on Swanage and its neighbourhood, by the Rev. E. D. Burrows, Vicar of Kimmeridge, it is stated that Durandus, the king's carpenter and architect of the great or king's tower at Corfe Castle, had bestowed upon him, by William the Conqueror, the Manor of Moleham in Swanwic, and that his descendants are, without doubt, represented by the family now called Mowlem.

C. B.

Swanage.

**"RUSHING."**—A correspondent of a London paper lately called attention to the various senses

in which the word "blaming" is used in the Australian colonies. Will you permit me to call attention to the advent of another word perverted from its original meaning? In a commercial transaction the seller urged that it was necessary to close at once as it had already been offered elsewhere, but he had no intention of "rushing" the transaction, meaning, of course, to hurry the sale.

J. W. JARVIS.

**STEP-MOTHER.**—I have seen in some dictionary step-mother derived from *stoppen*, cruel, in old German. The same, therefore, as *injuncta noverca*. Mother-in-law seems the more appropriate name, as she is so by law, and not by nature, to the children of her husband. W. J. BIRCH.

**ILLUSTRIOUS STRANGERS.**—While looking over the Visitors' List, at Hastings, a short time ago, I noticed that the Count de Lancastre was staying there. This may, perhaps, interest S. I also observed the names of Count Neville and La Comtesse de Grey, and feel curious as to who they may be and how they came by these titles.

GRYF.

**"CANALISING."**—When a farmer catches a stoat he promptly nails it against his barn door. When I come across a bad new word I forthwith put it in the pillory of "N. & Q." I have seldom come across an uglier one than the above, which occurs in a contemporary, where Edgar Quinet's "active interest in the scheme for canalising the Tiber" is spoken of.

GLIS.

**ST. MATTHEW v. 12.**—The Oxford New Testament, small 4to., 1864, reads here, "Rejoice and be exceeding glad," instead of *glad*, with strange effect. I have not seen this misprint noted anywhere, and record it here with a view to its correction.

LETUS.

**TO BE IN A FOX'S SLEEP.**—A few days ago I heard a working man\* say, "I was in a fox's sleep," when his meaning evidently was that he kept his eyes shut and pretended to be asleep, when all the while he was listening to what was being said around him.

F. CHANCE.

Sydenham Hill.

**PARALLEL PASSAGES.**—

"These poor mistaken people think they shine, and so they do indeed, but it is as putrefaction shines—in the dark."—Lord Chesterfield, *Letters to his Son*.

"'Tis such a light as putrefaction breeds—  
In fly-blown flesh, whereon the maggot feeds—  
Shines in the dark, but, ushered into day,  
The stench remains, the lustre dies away."

Cowper, *Conversation*, 675-8.

Lord Chesterfield's *Letters* were published at his death in 1773. Cowper wrote *Conversation* in

\* The man was a native of Essex, and had spent the greater part of his life there.

1781. He had read the *Letters* (see *The Progress of Error*, 335-353), so that we probably have here Chesterfield's thoughts clothed in Cowper's verse.

H. C. D.

Blackheath.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

FORMS OF PRAYER ON MARTYRDOM OF CHARLES I., AND ON RESTORATION OF CHARLES II.—In an old Prayer Book, date 1710, are two services, the first headed :—

"A Form of Prayer with Fasting, to be used Yearly upon the Thirtieth of *January*, being the Day of the Martyrdom of the Blessed King *Charles the First*: To Implore the Mercy of God, that neither the Guilt of that Sacred and Innocent Blood, nor those other Sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable Men, may at any time hereafter be visited upon us, or our posterity."

The second headed :—

"A Form of Prayer with Thanksgiving to Almighty God, for having put an end to the Great Rebellion, by the Restoration of the King and Royal Family, and the Restoration of the Government after many years Interruption: which unspeakable mercies were wonderfully completed upon the Twentieth of *May*, in the Year 1660. And in memory thereof, that Day in every year is by Act of Parliament appointed to be for ever kept holy."

The first of these does not appear to have been ordered by Act of Parliament or otherwise, but the second was so. Why was this? D. C. E.

The Crescent, Bedford.

[These Forms of Prayer, as also that for Nov. 5, were in use till within a few years since, when they were removed from the B. of C. P. by Act of Parliament. The late Dean Milman was a chief leader in effecting their removal.]

PETRUS FILIUS ROGERI.—Will any reader of "N. & Q." accustomed to the deciphering of old rolls and documents, and ancient lists of names, give his opinion as to the proper mode of rendering into English the name above given? Robertus filius Walteri, Johannes filius Thome, and others, are names of the same class. I should assume, in the case of burgesses, that the holders of those names were known to their neighbours as Peter Robertson, Robert Waterson or Watson, and John Thomson, and that the clerk Latinized them in the way already mentioned. Some antiquaries would assert that the respective names were Norman, and should be rendered Fitz-Roger, Fitz-Walter, and Fitz-Thompson. There is a Thomas filius Thome on the roll of the Mayors of London. I should say his fellow-citizens in daily life called him Thomas Thompson; others would designate him Thomas Fitz-Thomas. The subject seems to me open to discussion. JATTFE.

FAIRFAX: BARWICK: PHIPPS.—Among some old papers connected with a family of Phipps, of Highgreen, in the parish of Ecclesfield, co. York, which I at present possess, is a release of a property called Rudding Grange, together with other lands at Aughton and Ellerton, co. York, belonging to Frances Cotton, of Harley Street, co. Middlesex, of the first part; David Middleton, of Kensington Palace, co. Middlesex, and Elizabeth his wife, of the second part; and Samuel Phipps, of Lincoln's Inn, in the same county, of the third part. This release is dated 1777.

It is also stated in the same release that Frances Cotton and Elizabeth Middleton were daughters of Thomas Fairfax, D.D., by Eliza, daughter of George Phipps, of Highgreen House, who was brother of the first Sir Constantine Phipps, ancestor of the present Lord Normanby. On examining the will of Sir Robt. Barwick, Kt., of Toulston, co. York, and recorder of the city of York, I find he died possessed of this very property of Rudding Grange, Aughton, and Ellerton, and that his daughter and heir, Frances Barwick, married Henry Fairfax, afterwards the fourth Lord Fairfax; but I can find no mention, in such pedigrees of Fairfax as I have seen, of the aforesaid Thomas Fairfax, D.D., who married Miss Phipps, and whose daughters sold the estate to their cousin Sam. Phipps. I shall be very glad to receive any assistance that I can get towards clearing up the matter as to who Thomas Fairfax, D.D., was, and how he became possessed of the above-mentioned estate.

ALFRED SCOTT GATTY.

Ecclesfield Vicarage, Sheffield.

THE ANDREWS SALE.—In the month of March, 1851, the British Museum purchased at the "Andrews Sale" (lot 1449) three volumes, the first two entitled *Minutes of Committee of Subscribers for the Relief of the French Clergy*, the third entitled *Account of Receipts and Expenditure for the Relief of the French Clergy on Account of Subscriptions and Collections Received*. The two volumes contain the transactions of this committee to May 31, 1796. The committee continued its labours to a much later date. Can any one inform me, 1st, who the Andrews above mentioned was, and whether he has any living descendants? 2nd, where are to be found the volumes containing the further minutes of this committee from May, 1796, to Feb. 5, 1798? This information would be particularly acceptable to me for a work I am preparing on the succour afforded by the English nation during a period of great distress to the persecuted French clergy.

F. X. PLASSE.

Clermont-Ferrand.

"THE SEVEN CHAMPIONS."—Many years ago, Mr. KEIGHTLEY contributed to your columns some

passages from the third part of the *Seven Champions* which he believed to have been imitated by Shakspeare. The coincidences of thought and expression were much too close to be accidental, but your correspondent failed, I believe, to fix the date of the first publication of this third part; and, judging from internal evidence, I should believe it to be considerably later than Shakspeare's time. What is the date of the earliest copy known? I am of course aware of what is said upon the subject in the ordinary works of bibliographical reference, but in the matter of our old popular romances their information is of little value. Upon the title-page of an edition of the second part, without date, but "Printed for Richard Bishop," probably in 1616, we find the words, "whereunto is added, by the first author, the true manner of their deaths, &c." This seems to imply that there had been an interloper, and that Johnson's book, like other famous works of fiction, had received the homage of a spurious continuation.

C. ELLIOT BROWNE.

SNEYD, ADDERLEY, AND NOEL FAMILIES.—It is stated in the *Landed Gentry* that Ralph Sneyd of Bradwell, son and heir-apparent of Ralph Sneyd of Keel, married Frances, daughter of Sir William Noel, Bart., and had issue Ralph, who was born in 1692, and succeeded his grandfather 9th March, 1703. I want to discover the date and place of the marriage of Ralph Sneyd and Frances Noel, which took place about 1690; and also when Ralph Sneyd, the husband, died. This date must be between 1694 and 1703.

It is stated in the same work, in the pedigree of Adderley of Hams, that Charles Adderley of Hams married, first, Frances, daughter of Sir William Noel, and, secondly, Mary Bowyer, who was the mother of his heir. It is quite certain that these wives must be transposed, for Frances outlived her fourth husband, Charles Adderley, many years, and in her will, dated 24th October, 1747, styles herself his widow. The printed pedigree is entirely without dates at this period, and I should be glad to know when Charles Adderley died, and when he married his second wife, Frances Noel. Her previous husband, Sir John Chester, Bart., died 6th Feb., 1725-6.

TEWARS.

"CIVIERS."—In an entry in the registers of this parish I find the parents of a child described as being civiers:—"1690. William, son of Leonard and Anne Jones, strangers (being civiers)." I enclose a tracing of the words, and I shall be obliged if you can translate the word *civiers*.

J. MURRAY HOLLAND.

Stanton St. John Rectory, Oxford.

DR. HOMER'S "BIBLIOTHECA UNIVERSALIS AMERICANA."—What has become of Dr. Homer's

collections for his intended general catalogue of publications relating to America and the West Indies? In collecting the materials for the said catalogue he says, in a letter to his subscribers, dated Oxford, Magd. Coll., Feb. 5, 1803, "he had been at much expense and infinite pains for several years past," and that he would "deposit the materials in some public library." J. MACRAY.

AUTHOR WANTED.—

"Nunc mel, mox hujus,  
Post mortem, nescio cujus."

The author of the above popular adage, occasionally met with as a door-head inscription, is requested by  
H. T. E.

CHANTRIES IN SUFFOLK.—Mr. S. Wilton Rix, in the Introduction to the very interesting *Diary and Autobiography of Edmund Bohun, Esquire*, mentions, "In 1555 or 1556 Nicholas Bohun accounted to the collector of the rents of the late chantries in Suffolk." Can any of your readers help me to discover the list of these chantries? I have searched for it long and in vain. Of course I am acquainted with the volume containing the account of Campsey Ash and some others.

WILLIAM COOKE, F.S.A.

The Hill House, Wimbledon.

J. P. CORY.—Has any biography ever been published of the author of *Ancient Fragments of Phœnician, Chaldean, . . . and other Writers*, 8vo., 1832? His translation of Berosus' account of the Deluge has been used by Mr. George Smith in his *Assyrian Discoveries*, p. 208. I have been told that Mr. Cory made large collections for a life of Thomas Taylor, the Platonist. GLIS.

AN EPIGRAM.—Who is the author of the following?—

"The Regent, Sir, is taken ill,  
And all depends on Halford's skill.  
'Pray what,' inquired the sage physician,  
'Has brought him to this sad condition?'  
When Bloomfield ventured to pronounce,  
'A little too much Cherry Bounce.'  
The Regent, hearing what was said,  
Raised from the couch his aching head,  
And cried, 'No, Halford, 'tis not so—  
Cure us, O Doctor! Cure 'em!'"

H. A. KENNEDY.

Waterloo Lodge, Reading.

GRAVE OF SIR THOMAS MORE.—Where was Sir T. More's body interred? His head, as is well known, was buried in the Roper vault. Chambers (*Book of Days*, ii. 25) says that the body was first buried in the little chapel of St. Peter ad Vincula, in the Tower, and then in Chelsea Church. "But," says Mr. Pennington (*Life of Erasmus*, p. 358), "the body has been dissolved into its kindred dust in some unknown spot." It is true enough that More provided a vault for him-

self and his two wives in "the red brick church on the banks of the Thames"; he was never, it seems, laid in it. Is the exact spot of his interment known?

PELAGIUS.

OLD BALLADS.—Can anybody give me a reference to the volume "of old printed ballads in the British Museum," which contains the fragment of Robin Hood and the Monk ("a single leaf, in a handwriting as old as Henry VI.'s time"), printed by Ritson in his *Robin Hood*, i. p. lxxvi? Search has been made without success.

F. J. CHILD.

Cambridge, U.S.A.

WILLIAM CRASHAW, PREACHER OF THE TEMPLE.—Had he any son except Richard the poet?

E. D. N.

Minneapolis, Minn., U.S.A.

S. T. COLERIDGE'S "LAY SERMON" ON "BLESSED ARE YE THAT SOW BESIDE ALL WATERS" (London, Pickering, 1839, p. 370).—In this sermon I find these words:—

"One of the Fathers has observed that in the New Testament there are shallows where the lamb may ford, and depths where the elephant must swim."

What is the passage, and who the Father referred to?

CHARLES BALSTON.

Stoke Charity Rectory, Micheldever.

JAMES BIGGE.—I have recently purchased a 4to. vol. of MS. verses, &c., with title (in MS.):—"Contes des Fous, and other Trifles in Verse, by the late James Bigge, Esq. (with notes critical and explanatory). *Mihi magnus Apollo*,"—evidently prepared for publication; whether really printed or not I wish to know. It has been carefully preserved and bound in morocco, and was written about fifty years ago. Several of the epigrams are very smart, and some of the love-sonnets are excellent imitations of Moore's early poems.

W. S. S.

HERALDIC: ESME OR ESMEY FAMILY.—In Burke's *Armory* I find a family of Esme or Esmeay mentioned, bearing "Or, a fesse sa. in chief a demi-lion ramp. gu.: crest, a savage, wreathed about the head and middle with leaves, in the dexter hand a club, the top resting on the ground, all ppr." Can you tell me where, and at what date, a family of the name bearing these arms lived?

W. C. HEANE.

Ruardeane, Gloucestershire.

LEASES.—Why are leases on property drawn for 99 or 999 years? I have been told it will not do to have them drawn for 100 or 1000, but if not, why not?

T. C. U.

RICHARD KINGSTON, THE AUTHOR OF "TYRANNY DETECTED," PUBLISHED IN 1699.—Can any of your readers give me some information respecting him? Was he a member of the family

of that name which passed from England to Ireland about the year 1642? A part of the pedigree of this family is given in Burke's *Royal Descents*, and the arms are—Per pale sable and gules, goutté d'argent, a lion rampant of the last.

PHARAMOND.

VANOZZA CATANEI, the mother of Lucrezia Borgia, was, according to the recent work of Gregorovius, buried in Santa Maria del Popolo. Was a monument ever erected, or an inscription placed on the grave? if so, are traces of either still to be seen in the church of Santa Maria del Popolo?

A. A. PAHUD.

King Edward's School, Louth, Lincolnshire.

THE HISTORY OF SIGNBOARDS OF INNS AND HOSTELRIES IN GERMANY.—Can any of your correspondents give me any references to authorities as to these, more especially in regard to those at Nuremberg during the latter half of the sixteenth century?

ATHOL MAYHEW.

"ROBRUGAM."—A charter of Henry I. or Henry II. is dated "ad Robrugam." What was the English name of this place?

JAYTEE.

EDWARD VI.—Mr. Green, in his interesting *History of the English People*, says that Edward VI. founded grammar schools to the number of eighty. Is there any list of these to be found?

In passing Bethlehem Hospital not long since I saw on the door of a large adjoining building, "King Edward's Schools." From what quarter were they transferred to St. George's Fields?

J. HAWES.

OLD BIBLE.—

"Biblia Sacra Vulgate editionis Sixti V. Pontificis maximi jussu recognita; et Clementis VIII. auctoritate edita; Distincta Versiculis, cum indice materiarum nec non Epistolarum et Evangeliorum. Lugduni. Sumptibus Francois Barbier, Typ. Reg.; Joannis Coutaroz, Andreæ Laurens, Claudii Marten, Typog. mdcvc. Cum privilegio regis."

Can any of your contributors give any information as to the above Bible, in two volumes, with very fine engravings and vignettes, quite unknown to any one who has seen it up to the present?

E. V. BRANDE.

## Replies.

MEDIEVAL AND MODERN GREEK AND LATIN VERSE.

(5th S. ii. 248, 289, 337, 369, 389.)

In addition to the liberal list of names of Greek and Latin modern poets already furnished to the pages of "N. & Q.," I have to add the following names of authors whose works I possess:—1. A 12mo. volume, containing—

"Acrostichia nempe, Calvorum laus, Lusus venatorius, Porcorum pugna, Sybillina acrostichia, et alia quedam

carmina, nunc primum ædita. Basileæ, in Nona platea, apud Iacobum Pareum, anno M.D.LII.  
*"Regnum Papisticum.* Opus lectu jucundum omnibus veritate amantibus; &c. Thoma Naëgeorgo, autore. 1553. Mense Junio."

The "Epistola dedicatoria illustrissimo ac clarissimo Principi ac domino, D. Philippo Hessorii ac Cattorum Landgravi, in Dietz, Zingenheim et Nida," concludes with "Dat. Basilee, 20 Februar., 1553," and, lastly, "Sylvia Carminum aliquot à diversis, piis et eruditis viris conscriptorum, &c., 1553."

The *Lusus Venatorius* and *Pugna Porcorum* are sufficiently well known as remarkable productions, exhibiting to what length the use of alliteration may be carried.

The *Regnum Papisticum* is a satire on the Church of Rome in Latin hexameter verse, in four books. It was translated into English verse by Barnaby Gooche; and Brand, in his *Popular Antiquities*, borrows largely both from the original and the translation, to illustrate the Catholic customs prevailing in England at the time when Gooche wrote. I searched foreign catalogues for this work during many years, and found it where I least expected, in a curious library on the banks of the Susquehanna.

2. "Orlando Furioso, di Messer Lodovico Ariosto, tradotto in versi latini dall' Illustrissimo Signor Marchese Torquato Barbolani, dei Conti di Montanto, tenente colonnello di cavalleria, nelle parti di Toscano di S. M. I. 2 vols. quarto. Arezzo, MDCCLV."

As this work is very scarce, I transcribe the first stanza as a specimen of Barbolani's skill in treating his subject:—

"Ordior Heroes, Heroidas, armaque, amores,  
 Et gesta officiis, ausisque illustra magnis,  
 Antiqui decora ampli ævi, quo classe superba  
 Trajiciens Libycos pubes Maurusia fluctus  
 Gallorum infandis vastavit cladibus oras  
 Ira acta immani, ac juvenili Agramantis ab æstu,  
 Qui magnam in Carolum flammato corde volebat  
 Trojani mortem seva pensare ruina."

3. "Grobrianus et Grobriana, Auctore Dedekindo. Lugduni Batavorum ex officina Johannis Maire. 1642."

*Grobrianus*, a poem by a German author, Frederick Dedekind, a native of Neustat, written in Latin elegiac verse, and in its nature somewhat resembling Erasmus's *Panegyric on Folly*, but its leading object is to exhibit rules for good manners, though it apparently inculcates incivility. Dean Swift had possibly read it, and composed, in consequence, his admirable *Directions to Servants*. Indeed, the English version of *Grobrianus* is dedicated to him. The first edition came out in 1549. It is, I imagine, the same with that given in the *Delicie Poetarum Germanorum*, when the poem consisted of two books. It was next printed in 1552, having a third book added, and a preface prefixed addressed to Simon Bingius, dated Wittemberg, the same year. Another edition in 1558; the Bodleian Library and the British

Museum have copies of this edition. Another edition, Francof., 1584. Another edition, 1631. Another edition in 1642, that above given. It was lastly reprinted in London, 1661.

These three works I mention as particularly curious. The number of Latin poems alone is so great as almost to prevent anything like a complete list of them. In the *Catalogue (Troisième Partie)* of T. O. Weigel, Leipzig, I have counted no less than about 150 names of Latin poets, very few of whom have been named in "N. & Q."

J. H. S.

Philadelphia.

THE BRITISH MUSEUM (5th S. iv. 254).—OLPHAR HAMST is justified in speaking of the "vast gaps" which exist in the present catalogues of the British Museum, but although I am sure he means well, his authority is not unlikely to be quoted by evil-minded or ignorant folk in support of what he does not mean.

I have been in the habit of using the library of the British Museum since 1851, and I am a discursive reader in divers languages. I am bound to say that, according to my experience, there are very few books wanting which can be said to belong to literature. The deficiencies, and they are many and grievous, are almost entirely of pamphlets, obscure publications which never commanded attention, and of third-rate editions of good books. I know well that this is a defect which should be remedied. It is really much more important that we should be able to find there the forgotten pamphlets relating to the French Revolution, for instance, than that Louis Blanc's or Alison's histories should be there, for we could buy, or see elsewhere, these standard books; and if we don't find the pamphlets we want in the British Museum, we must go without them, or make a journey over to Paris and hunt for them, perhaps in vain, in the big library there. I do not think, however, that the present state of things is the fault either of the trustees or the librarians. I speak from personal knowledge when I say that all people concerned are most anxious that deficiencies should be supplied, but unless they are pointed out it is impossible that this can be done. Librarians have proverbially good memories; and that faculty, as possessed by more than one gentleman connected with the Printed Book department whom I have known, seemed to me to be simply stupendous, but there are limits which no human memory can overpass. It is simply impossible for any one, however zealous he may be in his vocation, to call to mind, in reading an old bookseller's catalogue, what books are, and what are not, already on the shelves.

There is always in the reading-room a volume of blank paper, in which persons who do not find in the catalogue what they want are requested to

enter the title. If readers would do this a great end would be served. I have reason to fear, however, that very few of the hundreds who visit the reading-room daily, ever think of giving themselves this very small amount of trouble.

Considering the immense advantage this grand library is to all of us who are engaged in literary researches, I think thoughtful people might even go a step further. When I get hold of any waifs and strays of literature not likely to be already on the shelves, I forthwith make a list thereof and forward the same to the Keeper of the Printed Books, offering the volumes at the price I have given for them. Such offers are always considered with attention. I have been the means, in this way, of filling up several hundreds of gaps at no cost to myself beyond the small trouble of writing out the titles.

I have known more than one instance where large bundles of seventeenth and eighteenth century tracts have been burnt, as worthless, by persons rearranging their houses, or "flitting" from one house to another. The thoughtless people who do these things should have it put before them that it would be a good work, before committing such like "rubbish" to the flames, to make an offer of it to the Museum. In almost every case sufficient corn would be found among the chaff to pay for the trouble of sorting.

ANON.

"ITE MISSA EST" (5<sup>th</sup> S. iv. 209, 249).—I have read with great interest the replies of your learned correspondents on the meaning of the above words. Great as is the authority in favour of the translation, "Go, for the assembly is dismissed," I venture to offer some reasons for preferring the version of S. Thomas Aquinas. Taking the words by themselves, it seems to me very awkward to address the congregation first directly in the plural (*Ite*), and then indirectly in the third person singular (*missa est*). It seems awkward, also, that the formula of dismissal should be in the perfect tense ("Go, for the assembly *has been* dismissed"). How, moreover, can this translation be made to harmonize with the words "Alleluia, Alleluia," which the Missale directs shall follow the other words from the "Sabbatum Sanctum" to the "Sabbatum Albis" (*Ite, missa est; Alleluia, Alleluia*)! Surely the Lord is not to be praised on account of the dismissal of the people. Nor do I think the formula of the Greek Church, though parallel in place, at all parallel in thought. *Ite* may answer to Ἀπολύσθε or Προίλθετε, but not, I think, *Ite, missa est*.

Looking also at the connexion of the two words *missa* (particip.) and *missa* (sub.), the translation "dismissed" of the former gives a very meagre explanation of the use of the latter. The expression in question occurs, it must be borne in mind,

at the very end of the Mass. Had it occurred at the beginning, and been addressed to catechumens, its application to the following service would be intelligible, though extraordinary. But to call a service one of "dismissal" because the congregation were "dismissed" at the end of it, seems most improbable; and more extraordinary than all appears to me the statement of Mr. Tew, that *missa*, i. e. "dismissal," became "indiscriminately" the name of "other parts of divine service." That what is, from this point of view, a mere chance expression, should without any good reason be elevated to the honourable position of title of a service, and then be generally applied to any service, seems to me incredible.

Turn now to the version of S. Thomas, who proposes to read *missa* in its ordinary sense of "sent," and to understand the phrase as the sending of the offering to God by means of the angel.

The ellipsis can now be supplied either by S. Thomas's own word, *Hostia*, or by *Oblatio*, a word in common use in the "Ordo" and "Canon Missal" to express the Eucharist. The words will then be rendered, "Go, for the offering has been sent." In support of the explanation "sent to God by means of the angel," I need only quote this from the "Canon":—"Supplices te rogamus, omnipotens Deus: jube huc perferri per manus sancti Angeli tui in sublime altare tuum" &c.

The thought, therefore, is quite accordant with the Missale.

This translation also makes the sentence consistent with itself and its context. Without any awkward turn, it affords an excellent reason for departure; it exactly suits the tense; it harmonizes perfectly with the "Alleluia" following.

It gives us also a good meaning for the noun "*Missa*." "Sent" naturally implies a "sending," and *oblatio* being already assigned to the elements, what more natural than that "*Missa*"—the service of "sending" or "presenting"—should have been adopted as the title of the service? *Missa catechumen*, and *Missa fidel.*, also, both become clear as services which were equally "sendings" or presentations of prayers, differing only in kind.

On the question of the time when these words were introduced, it seems clear that they are of very early use. The present text of the *Missale Romanum* dates, however, from A.D. 1570, in which year it was published by Pius V. This appears from an interesting decree of his, prefixed to the Missale, and in which it is stated that the present edition was, by decree of the Tridentine Council, prepared by a careful collation of existing authorities, and published to secure uniformity of worship throughout the Church. J. FENTON.  
Hampstead.

DE COGAN (5<sup>th</sup> S. iv. 188).—The Cogan bore gules three oak leaves or, and were from Devonshire,

where a branch continued to flourish until Sir John, who died in 1399, leaving a sister Elizabeth, married, first, to the Lord Fitzwarine, and, secondly, to Sir Hugh Courtenay, Knt. Those of Cork, whose pedigree is very confused, appear to have sprung from Richard, brother of the famous Milo de Cogan, who was, I think, father of David, Lord of Castlemore, grandfather of John, and great-grandfather of Sir John, of Castlemore, a great feudal baron, and Lord Justice of Ireland in 1247. He married, first, Maria, co-heir of Gerald de Prendergast, with whom he acquired Douglas, Beauver, and the Barony of Kenicurryhy in Cork; and, secondly, Juliana Fitz-Gerald, also a wealthy heiress, who married, after his death, John de Peurice, and left her fortune in 1292 to her cousin, John Fitz-Thomas. John, son of the Lord Justice, summoned to Parliament in 1295, 1299, and 1310, was father of Sir Peter, fined 100 marks for absence from that assembly, who, dying in 1335, left Walter, heir in 1348 to his cousin John of Castlemore, but who, with his brothers, appears to have been dead without issue in 1380. In 1438, Robert Fitz-Geoffrey Cogan, "captain of his nation" (that is, male chief of his name), granted his entire estates, including those that came by Maria de Prendergast as well as Castlemore, to James, seventh Earl of Desmond, whose family enjoyed them until their attainer, and who must, I think, have had a claim to them by English law as heir-general. Lodge, when recording this grant, says that the families of Courcy and Carew were injured by it; but the former he derives from Milo de Cogan's daughter and heir, and says that they held Milo's half of the kingdom of Cork in 1236, whilst the Carews claimed to represent, not Cogan, but his partner, Robert Fitz-Stephen. GORT.

Giraldus Cambrensis, in his history of *The Conquest of Ireland*, informs us that Milo de Cogan was a native of St. Davids. He was treacherously slain at Lismore, after many gallant exploits under Richard de Clare, Earl of Strigul, commonly called Strongbow, and was succeeded in his honours by his brother Richard. Milo de Cogan married the daughter of Fitz-Stephen, one of the first men of any position who joined Strongbow.

Forester, in a note on his translation of Giraldus (Bohn's Antiquarian Library), says:—

"Perhaps Cogan is the same name as Gwgan or Wogan, belonging to a family of high standing in Pembroke-shire, where they were lords of Wilton, and who also acquired great eminence in Ireland."

Wiston, not Wilton, was the name of their seat, and they were for many centuries the premier family in this county. One of them signed the death warrant of Charles I. That Cogan and Wogan are two forms of the same word seems very probable.

Under the ruins of Pembroke Castle there

is a great natural vault or cavern which is called "The Wogan"; and near Pendine, in Carmarthenshire, there is a celebrated "Bone Cave" which goes by the name of "The Cogan." Your correspondent will find the tombs of many Wogans in Boulston Church, near Haverfordwest.

EDWARD LAWS.

Tenby.

THE HOUSE OF LORETO (5th S. iv. 247.)—Let me refer MR. MACKEY to the following work, "*The History of our B. Lady of Loreto*, collected by the Rev. F. Horatius Tursellinus, of the Society of Jesus, translated out of Latyn into English, 1608," 12mo., containing 540 pages. It is interesting, if it be only on account of the astounding absurdities contained therein, and as indicating the marvellous credulity which induced "popes, cardinals, bishops, princes, noblemen, &c., &c., to bestow donaries and benefits upon our Blessed Lady and her sacred House of Loreto." The following extracts from the table of contents, in the first book, will indicate the character of the work, which bears the impress of the approbation of the Church of Rome:—

"Ch. 1. The House of our B. Lady is revered with great honor in Galilee. 2. Having lost that Reverence, it is miraculously transported into Dalmatia. 3. By revelation of our B. Lady her House is known and honored with a Miracle. 4. The Miracle is diligently sought out by certain men sent into Galilee. 5. It departeth out of Schavony with great lamentation of the Dalmatians. 6. Being brought into Picene, it is seated in a Wood of Recanat. 7. It is removed out of the Wood unto the Hill of the Two Brothers. 8. It forsaketh the Hill of the Two Brothers by reason of their discord. 9. The impressions of the Places where the Sacred House hath stood. 10. The chief Place and the admirable situation of the House of Loreto."—*Et uno, &c.*

I shall have pleasure in lending the book to MR. MACKEY should he so desire.

E. C. HARINGTON.

The Close, Exeter.

Mr. G. H. Curteis states in his *Bampton Lectures* for 1871 (2nd ed., 1873, foot-note, p. 179), that *Les Fêtes Chrétiennes* (in the Bibliothèque de l'Hôpital Militaire, à Toulouse), p. 60, contains a full account of the aerial flights of the Blessed Virgin Mary's house to Loreto, and informs its readers that the truth of the story is attested "par d'innombrables miracles; par les constitutions des Souverains Pontifes; par le savant ouvrage du savant Pape, Benoît XIV."

St. Thomas Aquinas boldly asserted, "Gravissimum est peccatum superstitionis vitium quom Dei tentatio" (*Summa*, ii. part ii. 97, 4, quoted by Mr. Curteis).

SPARKS HENDERSON WILLIAMS.

Essex Court, Temple.

I hope the legend MR. MACKEY quotes is not generally received, but I have heard of more



than one person who has professed to believe it. If he is anxious to see what can be said in its favour, he will find much to his purpose in a strange book entitled "*Loreto and Nazareth* : two lectures containing the results of personal investigation of the two sanctuaries, by William Antony Hutchinson, priest of the Oratory," 1863, 8vo.

MABEL PEACOCK.

#### Bottesford Manor.

THE TABLE AND THE PEOPLE (5<sup>th</sup> S. iii. 426, 474).—I entirely dissent from MR. WARREN'S interpretation of the word *coram*, and feel pretty sure that it is never used *objectively*, but in the sense of *before the eyes*, in the *presence*, or in the *face of*. For example, Livy says (lib. ii. 47): "Manlius quoque ad restituendum aciem se ipse coram offert. Duorum consulum *cognita ora* accendunt militum animos." Suetonius (*Aug.* 39): "Lenissimum genus admonitionis fuit *traditio coram pugillarum*, quos taciti, et ibidem statim legerent." Again (*Aug.* 56), "Exorato coram iudicibus accusatore." In Horace we have (*A. P.* 185): "Nec pueros *coram populo* Medea trucidet." In Juvenal (*Sat.* x. 22).—

"*Cantabit vacuus coram latrone viator*,"—

to which might be added a multitude of passages in which it would be absurd to understand the word as signifying an action done in any way but *before the eyes* of the persons present. Further, the etymology of the word goes far to strengthen this view. White and Riddle say, "most probably from *co=cum* and *os*, *oris*," the force of which would be *face to face*. Hence, if the Latin versions have "*coram populo*," the meaning would be *facing the people*, and in that case the priest, in consecrating the elements, must either stand with his back to the holy table, or, as in the early Church, behind it.

As to *ante*, I think MR. WARREN has strained the meaning in suggesting (I hope I do not mistake him) that it signifies *before* in the sense with the *face towards*. I cannot allow that it always, or ever, *necessarily* means this. A person might be said to stand *ante mensam*, or *ante ostium*, or *ante* any other thing, as truly with his back towards it as his face. The true force of *ante* is in *front of*, as when Leonida says to Argyrippus, "Tu (ut decet dominum) ante me ito inanis," or Cæsar (*B. G.* i. 24), "Equitatum omnem ante se mittit"; or again, "præcurrit ante omnes" (*B. C.* ii. 34). If I were to render *ante* *walked before the other* by "alter ante alterum ambulabat," I should be writing correct Latin; but if by "alter coram altero ambulabat," I should be writing the purest nonsense. I may be mistaken, but, as far as I can see, MR. WARREN has just reversed the meaning of the two words.

EDMUND TEW, M.A.

Is MR. TEW right in saying that it was the general custom in the primitive Church for the

priest to celebrate, standing between the apsis and the altar? I have had to examine the point, and the conclusion I have come to is, that this custom only obtained in basilicas, not in ordinary churches. The description in Eusebius is of a basilica; and such custom is still adhered to, in Rome, in some churches which were originally basilicas, and *not in others*, the reason being that the bishop and his presbyters naturally took the seats of the judge and officers, in which case the celebrant treated the bishop and clergy as the congregation proper, as being the more honourable, instead of the laity; in other churches he would reverse his position, the idea being that he acts as the representative of the congregation, and therefore heads them, so to speak, and stands in front of them, acting as their agent. Consequently, when the bishop and presbyters sat in the apsis, the celebrant acted as their representative, and stood between them and the altar. When there was no apsis, and no clergy behind the altar, then he stood between the congregation and the altar on the western side.

E. LEATON BLENKINSOPP.

My limited archaeology is much indebted to MR. TEW; what I had suggested as a remedial novelty he has sanctioned as the revival of a primitive usage. A preliminary perusal of MR. Homersham Cox's *Essay* would have apprised MR. WARREN that the very first words of the rubric, therein set forth, recognize as an established rule the *standing* position of the priest during the consecration of the sacramental elements. Other rubrics also recognize the *stans* term in his several duties, the Confession excepted, whereat he *kneels* with the people, *standing* again when he pronounces the Absolution. In this Office, and in the distribution of the bread and wine, no other posture is conceivable. But the worshippers who approach this high solemnity have been warned by the Purchas Judgment that the priest cannot stand at one and the same instant before the table and also before the people, a decision which the learned advocate regards as "amazing." We may suppose his amazement not a little increased by MR. WARREN'S notice of the additional finding that "before the people" means in their presence, not in their sight.

EDMUND LENTHALL SWIFTE.

"CHAMPION" in 1 SAM. xvii. 4 (5<sup>th</sup> S. iii. 369).—The Heb. *Ishhabbenayim* means literally "man of the intervening spaces," i. e., of the space between two armies, cp. *μεταίχμια*; hence, our rendering "champion," which word, by-the-by, is derived through Fr. *champ*, from Latin *campus*, the battleplain. I think it probable that the Latin translator rendered *vir spurius*, understanding by the Hebrew "a man of separate descents," of mixed parentage. In Roman law "*spurius* appellatur

qui matre quidem certa, patre autem incerto natus est"; cp. Brissou in voc.

And now may I take this opportunity of asking for an explanation of the curious Vulgate rendering of Prov. xxvi. 8:—"Sicut qui mittit lapidem in *accervum Mercurii*"? In A. V. we find, "As he that bindeth a stone in a sling," and so the LXX. Luther, on the other hand, gives the following picturesque rendering:—"Als wenn einer einen Edelstein auf den Rabenstein wüf." The Heb. word may mean (1) a heap of stones, so Gesenius; or (2) a machine for throwing stones, a sling, so Fürst; but how wing-footed "Mercury" stepped in here from the clouds I know not.\*

A. L. MAYHEW.

Oxford.

The note of Cornelius à Lapide on this passage, cited in *Poli Synopsis Criticorum*, gives an answer to this query:—

"Benaim sonat inter duos, scil. patres conceptus, cujus scilicet pater incertus est. Quia enim furtivi amores solent esse vehementes, ideo totas se suasque in generatione effundunt, ac procreant gigantes et monstra."

Our version "champion" understands not "inter duos scil. patres," as above, but "inter duas acies"—a man standing as challenger between the two armies drawn up in battle array. The whole note in the *Synopsis* is interesting, but too long and not of sufficient general interest to warrant quotation in full.

JOHNSON BAILY.

Pallion Vicarage, Sunderland.

Gesenius, *Thesaurus*, under "Béin," has the following:—"μερίτης, of Goliath, about to decide the contest by single fight. LXX., ἀνὴρ θυμῶτος; so, too, Syr. Ar.: the Vulgate absurdly, *spurius*, for which Grotius in vain attempts to give a reason." It seems likely to me that *Habbenim* was taken by the Vulgate, not knowing the present points (a fact which would make either *é* or *a* admissible), as *Habbenim*, a man "of the sons," which vague expression, not being understood, might have been perverted into a young man of no parentage, i.e., *spurius*. H. F. WOOLRYCH.

Adam Clarke says in his *Commentary* (1 Sam. xvii. 4) that Goliath is termed "spurius" in the Vulgate because it considered the original as expressing a son of two, i.e., a man whose parents are unknown. He also says that the versions know not well what to make of this man. The Septuagint calls him ἀνὴρ θυμῶτος, "a strong or powerful man"; the Targum, *gabra mibbeyneyhon*, "a man from between them"; the Arabic and the Syriac, *rufil jibar*, "a great or gigantic man";

\* Could there have been any confusion of the root *ragam*, "to heap stones," with *ragam* (Pih), "to interpret" (ἰρμηνεύειν, to act as Mercury), whence *Targum*?

whilst Josephus terms him ἀνὴρ παμμεγέθιστος, "an immensely great man."

JOHN CHURCHILL SIKES.

Lichfield House, Anerley.

CURIOUS CHRISTIAN NAMES (5<sup>th</sup> S. ii. 512; iii. 52, 193).—The following list, containing some now uncommon Christian names, is from the parish register of North Benfleet, Essex:—

"Robertus Drywood et Gerrefe Baseley desponsati fuerūt xxix<sup>to</sup> die Junii A<sup>o</sup> Elix. xv<sup>o</sup>."

Joh'es Jenkin serviens Henrici Dore de Basseldon et Amphillis Lone de flaubon Haule desponsati fuerūt xliij<sup>to</sup> Augusti Anno Regine n<sup>re</sup> Elizabethæ xvi<sup>o</sup>."

Arkensaldus Burton et Agnetæ Ravon de Northe Befleete matrimoniū contrahebāt septimo die mēsis Novēbris A<sup>o</sup> 1583.

Joh'es Roe et Abra Dore de Northe Befleete contrahebāt matrimoniū tricesimo primo die Mensis Octobris A<sup>o</sup> p<sup>re</sup> [i.e., 1588].

Joh'es Parlande al<sup>s</sup> Parelvāt et Abra Roe matrimoniū cōtrahebāt vicesimo die mēsis Octobris Anno 1591.

Radulphus Neale de Northe Befleete et Raquel [Rachel?] Row de Canwaiden nupti erant sexto die Julij A<sup>o</sup> 1615.

Imach Allen and Parnell Portway widow weare married the 31<sup>st</sup> of Septēber Anno Dom. 1616.

Willia Netherwood and Alee Playle were married the iijij<sup>th</sup> of Nouēber 1623.

Avis Horne was buried the xv<sup>th</sup> of October 1630.

Griasecon Duckett the daughter of Henry Duckett was baptized the xx<sup>th</sup> of March 1616.

Parnell the daughter of William Boone was baptized the fourth day of October 1618.

Thomas Baly y<sup>r</sup> sonne of John Baly and Triphena his wife was baptized y<sup>r</sup> sixth of April 1620.

Elizabeth the daughter of Rich. Lake and Parnell his wife was baptized y<sup>r</sup> tenth day of August 1620.

John the sonne of Willia Boone and A<sup>vis</sup> his wife was baptized y<sup>r</sup> xxvij<sup>th</sup> of May 1621.

Sara the daughter of John Guge and Audrie his wife was baptized the xxix<sup>th</sup> of May 1623.

Robert the sonne of Guy Edwardes & Audrie his wife was baptized y<sup>r</sup> sixth day of October 1632."

T \* \* \* \* A.

In the list of *The Descendants of Philip Henry, M.A.* (Simpkin, Marshall & Co., 1844), p. 17, will be found a Bethia (of Wem, near Shrewsbury), married in 1799, whose eldest daughter and eldest granddaughter also bear the name. The name Bethia is to be met with in Edinburgh. It may be seen on a tombstone of modern date in the Greyfriars Churchyard, almost immediately below the monument of Allan Ramsay. It is also borne by persons still living in that city. The sister of a friend of mine is named Bethia; she was born in India.

The name occurs 1 Chron. iv. 18. The Hebrew is בִּיתְיָה; the Septuagint gives Βεθία, the Vulgate Bethia; the Authorized Version, edition of 1622 (London, Norton & Bill), reads Bithia; the modern copies invariably give Bithiah. The meaning is, of course, daughter, in the sense of worshipper, of Jah.

C. M. G.

Norwich.

The name Bethia was not uncommon in the south-western counties of Scotland at one time. William Cochran, Chamberlain of Dundonald, about 1690, married a Bethia Blair, and had a daughter, Bethia Cochran. R. W. C. P.  
Beith, N.B.

Bethia will be found as a Christian name in the family of Hamilton, Barons Belhaven, dormant, and Ramsays of Barton, recently extinct. *Peerage and Landed Gentry*, 1862 to 1868. H. M.

At Elstree, Herts, the Christian name of Perthany is familiar; what does it mean? In the churchyard at Elstree, one can read an inscription, "Died, 1845, Perthany Quarey, wife of," &c. In the same place is a stone to the memory of a girl named Liela. Is this any corruption of Eliza? SEPTIMUS PIESSE.

If the Kildwick register be in Latin, which seems probable, *Misericordia* is only the common name Mercy, Latinized. As Mr. Pecksniff said of his two daughters, "Mercy and Charity, Charity and Mercy; not unholy names, I hope!" J. T. F.

Hatfield Hall, Durham.

I have recently come across a female name which I never heard before, and which is borne by a daughter of an agricultural labourer in this neighbourhood, South Wiltshire. The name is Delcy. Have any of your readers met with it elsewhere? G. M.

"FURMETY" OR "FRUMENTY" (5th S. iv. 46, 95, 139, 238.)—On the Wolds of Lincolnshire, the farmers always provided "frummaty" for breakfast at the "clippings" (sheep-shearings); but I never heard of its being eaten at Christmas.

The "frummaty" was made thus: a quantity of the finest wheat was steeped in water for about twelve hours; it was then put into a clean sack, and a strong man took hold of each end of it and twisted it up a little, leaving the wheat a rather loose heap in the middle; they then swung the sack round and up in the air, and brought it down with a hard bang on the kitchen floor; they would continue thus to "knock" the wheat for several minutes, until the outer husk or bran was loosened. It was then taken out of the sack, spread even on a cloth on the kitchen table and rubbed with another cloth, and put into a large vessel of water, to separate the bran; it was then ready for "creeing," that is, for slowly boiling, until each corn of wheat was soft and swollen to twice its natural size. It was then ready for being made into "frummaty," which was done by again boiling, with milk, raisins, currants, nutmeg, and spice. Well do I remember with what glee I used to ride on my pony, forty years ago, to the village shop, with a written list of the good things required for the "clippin

frummaty." It was usual to give it, in almost unlimited quantities, to the families of all the labourers on the farm, to all the poor old women in the village, also to the "young ladies" at the Vicarage; in fact, to almost every one within reach.

The few young ladies from boarding schools who called it "furmaty" were considered peculiarly "stuck-up" and affected, fit for nothing but tailors' wives—by which we meant shopkeepers of every description; for no opinion was held more firmly by farmers than that they were all immensely superior to tradespeople of all kinds. R. R.  
Boston, Lincolnshire.

I partook of this excellent dish last Christmas Eve in Yorkshire, according to invariable custom. No Christmas Eve supper, there, is *en rigle* without it; nor without a Yule log, laid on by the master of the house.

In farmhouses, I believe, currants are often added to the wheat and milk and spices of which the sweet soup called furmety is made. Note, however, chiefly that its main ingredient, that which gives it its name and its special flavour, is *creed* wheat—a thing absolutely unknown in the south, inasmuch that I know of Yorkshire families, condemned (poor things!) to live in Middlesex or Surrey, who have their creed wheat sent to them from their own county every Christmas, because in London no one sells it or even knows what it is. And, when they get it, the ladies of the family have to make the furmety themselves—if they can—while the southron cook stands by and stares. Yet, after all, to *cree* is only to *parboil*. A. J. M.

At the wakes or annual feast in the villages of the Midland Counties, this was eaten at breakfast. I remember when a child getting it on Sunday morning with currants and raisins, on Monday the raisins were omitted, and the rest of the week we got only the wheat and milk, sweetened with sugar. ELLCEE.

MUSICAL REVENGE: "HUDIBRAS" (5th S. iii. 325, 393, 456, 519; iv. 277).—MR. MALCOLM (iv. 277) attributes—most unkindly, but, let me hope, unconsciously—to your esteemed correspondent, MR. SOLLY, my communication (iii. 456). I hope MR. MALCOLM will allow me to say that it appears to me that the early and continued popularity of *Hudibras* is established by the list of illustrated editions of Butler's poem named in my note to which he refers. The fact that so many editions appeared, in some instances so closely after one another, during so long a period of time as that which I ventured to indicate, can hardly be understood in any other light than that proposed by me. Illustrated editions were, of course, made to sell, and that they did sell is proved by the fact— which any one may observe who compares the

worn condition of the plates in numerous copies of the respective issues—that considerable numbers of impressions must have been taken from the very durable copper-plates. Not only is this the case, but the respective series of plates were, in some instances, which I pointed out, copied, *i.e.*, re-engraved. The British Museum contains all the editions to which I referred. Examination of these publications will, I have no doubt, satisfy Mr. MALCOLM that Dr. Johnson was, for once, in error in assuming, as Mr. MALCOLM leads us to infer he did assume, that the popularity of *Hudibras* waned after the Restoration. Peypys did not enjoy *Hudibras*. F. G. STEPHENS.

QUEEN MARY'S POEM (5th S. iv. 246).—There were two contracts of marriage between Queen Mary and Bothwell. One in French, without date, but in Mary's own handwriting, and bearing her signature. The other is written in Scottish, avowedly by the hand of the Earl of Huntly, who ought to have been the last man in the world, one would think, to abet this infamous marriage, he being the brother of Lady Jane Gordon, Bothwell's divorced wife. It is dated "At Seyton, the fifth day of April, in the year of God 1587." Huntly is one of the witnesses, and it is subscribed, "Mary R.," "James Earl Bothwell." Mr. WINTERS will find both these documents, printed entire, in Dr. Hugh Campbell's *Love Letters of Mary Queen of Scots*, p. 74. They formed part of the contents of the "little trunk" belonging to Bothwell, mentioned in your correspondent's quotation, which is no other than the famous silver-gilt casket, sometime the property of Francis II., Mary's first husband, and now preserved in Hamilton Palace.

H. A. KENNEDY.

Waterloo Lodge, Reading.

RABBI JAGEL (5th S. iv. 247).—Incidental allusions to this Rabbi may be found in Steinschneider's *Hebrew Literature*, pp. 201 and 224; Mill's *British Jews*, p. 325; Alibone's *Dictionary*, and in De Rossi's *Italian Dictionary of Jewish Authors*, *sub nomine*. I believe that a biography of this worthy may be discovered in a Hebrew periodical, entitled *Bikkurê Haimim*, in the volume published during 1831-32, p. 14. I have not the periodical before me, but it will be easily obtainable at the British Museum, if reference be made to the Hebrew catalogue. M. D. DAVIS.

MRS. PRITCHARD'S DESCENDANTS (5th S. iii. 509).—Mrs. Pritchard left at least female descendants, one of whom was married to the celebrated light comedian John Palmer, the Palmer of Churchill's *Rosciad*.—

"Emboxed the ladies must have something smart,  
Palmer, oh Palmer! tops the jaunty part."

This lady was also the Statira of Churchill:—

"Ross (a misfortune we do often meet)  
Was fast asleep at dear Statira's feet;  
Statira with her hero to agree  
Stood on her feet as fast asleep as he."

Her husband was the original Joseph Surface in Sheridan's comedy of the *School for Scandal*, and, I believe, while manager of the Bath and Bristol theatres, the introducer of mail coaches into our postal arrangements (?).

I have heard that the late J. Langton Pritchard, for many years manager of a circle of York theatres, and the original Ivanhoe in Scott's *Terryfy* drama of that name, was her grandson. He was well known on the Dublin and Edinburgh stages.

Mrs. Pritchard was a fine, showy-looking, though vulgar woman. Johnson called her a vulgar idiot who became inspired when on the stage, and adds that "she no more thought of the play out of which her part was taken, than a shoemaker thinks of the skin out of which the piece of leather of which he is making the shoes is cut."

Although a celebrated Lady Macbeth, and considered superior to "the Siddons" in that character, a tradition exists that she never read more of the tragedy than her own part. She was the original Irene in Johnson's damned tragedy—*hinc*, perhaps, *illæ lachrymæ*; also the original Mrs. Oakley in Colman's comedy of *The Jealous Wife*. Churchill praises her highly, but alludes to her vulgarity in the line—

"Before such merit all objections fly,  
Pritchard's genteel, and Garrick's six feet high."

In every-day parlance she talked of her *gourds* and her *bussom*.

H. HALL.

Glynde Terrace, Lavender Hill.

BISHOP O'BRIEN (5th S. iv. 82).—In the list of this excellent prelate's writings I observe an omission of a pamphlet written on the occasion of Bishop Blomfield's (London) having refused to license a well-qualified clergyman, on the sole ground of his having been educated at Trinity College, Dublin. Bishop O'Brien greatly astonished the dons of Oxford and Cambridge by showing that the instruction given in those universities to divinity students was immeasurably inferior to that of Trinity College, Dublin.

S. T. P.

CARRIQUE FAMILY (5th S. iv. 228).—I know nothing about the family of Carrique. In Burke's *Encyclopædia* there is Carrique or Karkick—*Sa*, three cinquefoils, or—and I should think most likely the family was known by the name Karkick. In the *Alumni Westmonasterienses* there is John Carrick, elected to Oxford, 1647, son of a Parliamentary officer, but a Royalist, and supposed to be the author of *Tragi Comœdiorum Oxoniensis*; see *Historia Arti*, ii. 584, 594; *Athe. Ox.*, iv. 404; *Walker*, 136, 110; *Life of*

Prince Henry in Wordsworth's *Eccle. Biog.*, vi. 138. I will take an early opportunity of examining the Chipping Norton registers. There is a pedigree of the Cutts in the London Visitation, I think 1633, but there is no mention of any one marrying a Carrique.

I have been puzzled to find out who a Lady Grandison was, called by Edward Cutts, whose will is dated 1683, his "noble cousin"; but a Lady Grandison was buried in the Cutts vault at Gayton, in Northamptonshire, 1661. I do not see the name of Jane Cutts in any Cutts pedigree. Cobb is an Oxfordshire family, in the neighbourhood of Banbury. The Oxfordshire Visitations have been published by Mr. Turner, of Oxford. He may know something about the family. A Carrique bought property at Lower Slaughter belonging to the chantry in Bourton-on-Water Church; a trial at Gloucester Assizes confirmed his right to it. JOHN W. LOCKWOOD.

Kingham Rectory, Chipping Norton.

BELL LITERATURE (5th S. iii. 42, 82, 163, 200, 220, 385; iv. 94.)—Will Mr. WING kindly inform the lovers of bell literature of his authority for naming (p. 258) "Rector Duckworth" as "the author of *Tintinnalogia*"? No such publication, under his name, is known to campanists. Fabian Stedman was the author of that scarce little book in 1668 (see "N. & Q." 5th S. iii. 41, 42, 83).

H. T. ELLACOMBE.

Clyst St. George, Devon.

PILLIONS (5th S. iv. 109, 234.)—I have, about sixty years ago, fixed a saddle and pillion on a horse, and helped my mother to mount behind a man to ride double, as it was called. The pillion was not only fastened to the saddle, but had a tail-band also, and a strap on each side of the horse to a double girth, by which it was firmly fixed in its place. They are now disused and destroyed by rust and moths. But we have still several horsing-stones by the wayside; they are generally at the top and bottom of great hills, where the parties used to mount and dismount when travelling. The horsing-stones are oft only one large stone with three or four steps cut out on one side; some of them are much worn by long and frequent use.

RICHARD CRAVEN.

Victoria Square, Whitby.

P.S.—There is at the south end of Love Lane, near Whitby, still to be seen the stone socket of a wayside cross, now called the wishing-chair, where youths wish for what they would like to have, but seldom pray, as our ancestors did, for the living and the dead.

There existed, until of late years, in the churchyard of Icklesham, Sussex, a wooden platform, ascended by five or six steps, evidently intended to assist ladies to their pillion after service at the

church. But this simple apparatus was always called the "josblock," and this word has always puzzled me. Is it a corruption of horse-block, or has it anything to do with jockey, so as to be an abbreviation of the jockey's block? T. W. R.

Is your Cumbrian correspondent correct in saying, with regard to pillions, that "there are no such things now"? I have heard, but may well have been misinformed, that they are still occasionally used in Cumberland, Westmoreland, North Lancashire, and remote parts of the Scotch Highlands. I never saw a woman riding on a pillion but once, and that was in the neighbourhood of Kirtion in Lindsey, more than thirty years ago. I possessed one, however, until last year. The cloth with which it was covered had become so infested with moths, that I found it needful to have it burnt. They were, I imagine, dangerous things to ride upon, unless the horse was very quiet, and proceeded always at a walking pace. The late Mr. Thomas Fox, a farmer who lived at Northorpe, near Kirtion in Lindsey, when he was a young man—at the very beginning of this century—was in the habit of taking his mother behind him on a pillion to Gainsborough market. The good woman carried with her a basket containing butter and eggs to be exchanged for "shop-things." They were returning home later than usual one winter afternoon, and as Mrs. Fox feared the darkness would overtake them, when they were in Blyton long lane she suggested that the horse should go somewhat faster. "Here goes then, mother," said the son, as he spurred the animal. On the horse and son proceeded, but the mother and the basket of "shop-things" flew off behind into the stiff mud of an unstoned road. Gossips said that Mr. Fox arrived at his own home without discovering that he had dropped his mother by the way; but this part of the story the son always declared to be a point of additional interest added by the tellers of the story.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"LOCKSLEY HALL" (5th S. iv. 48, 91.)—T. J. A. quotes from *Macbeth*, Act iii. sc. 2:—

"Light thickens, and the crow  
Makes wing to the rooky wood,"—

and asks, "How can a crow, not being a rook, make wing to the rooky wood?" T. J. A. does not seem to be aware that *rooky* is not derived from *rook*, and that if it were the word would be as illegitimate as *croaky*. *Rooky*, though Johnson, Richardson, Webster, Worcester, and other lexicographers, failed to discover its real meaning, was formerly spelt *rooky*, and signified dark, nebulous, misty. In Hamilton's *Wallace*, quoted in Jamieson's *Scottish Dictionary*, occurs—

"A rooky mist fell down at break of day,  
Then thought he fit to make the best o' way."

Why crows should fly to rooks at daylight is not easy to discover, but *rooky* or *rooky*, in the sense of hazy and misty, makes Shakespeare's meaning intelligible. See *Lost Beauties of the English Language* (Chatto & Windus). I may mention that the word *rook*, as applied to the bird so often erroneously held to be the same as the crow, is derived from the Gaelic *roc*, a hoarse voice, or to cry with a hoarse voice. The French *rauque*, rough or husky, "une voix rauque"; the Latin *raucus*; the English *rough*; the German *rauch*, are all from the same source.

CHARLES MACKAY.

Fern Dell, Mickleham.

SWIFT (5th S. iv. 68, 150, 269).—MR. E. LENTHALL SWIFTE has fallen into strange confusion in the earlier portion of his genealogical note on the family of Dean Swift. If he will turn to Joseph Hunter's *History of Hallamshire* (London, 1869), he will be able to correct himself on more points than one. "Sir Robert Swyft, of Rotherham, in Yorkshire, temp. Eliz.," died at Doncaster, March 14, 1625, and was succeeded in his estates by his son Barnham Swyft, created Viscount Carlingford in 1628. His lordship left behind him not two but one only daughter, who was seven months old at her father's death, not in 1642 but 1634. Passing over other queer blunders, it will suffice to let Mr. Hunter speak for himself about the Rector of St. Andrew's:—

"The first of his [the dean's] ancestors of whom we have any certain knowledge was Thomas Swift, Rector of St. Andrew's, Canterbury. He was born in 1535. I do not despair of being able at some time hereafter to establish his relationship to the clergyman lately mentioned (his namesake), the Rector of Wickersley, who died eleven years before."

The hope here expressed Mr. Hunter, as far as I know, never realized, and Dr. Gatty leaves the matter where he found it.

AUG. JESSOPP, D.D.

The Close, Norwich.

"CAYENNE" OR "KYAN"? (5th S. iv. 67, 155, 256).—There are three Guianas—the British, French, and Dutch. I believe all three produce the hot red pepper. British Guiana is pronounced by West Indians *Guyana*, and I have fancied that Kyan pepper was Guian pepper; whilst the French pronounced the name more like *Guienne*, and Cayenne, the name of the port, has given its name to the same sort of pepper.

G. R.

CONSTRUCTION OF A RIGHT ANGLE (5th S. iv. 167, 216).—It is not easy to see why "six, eight, and ten" should have been the numbers pitched upon, out of all the solutions of the "indeterminate" equation,  $x^2 + y^2 = z^2$ , by the first inventor, whoever he was, of the "rule of thumb" here mentioned. Three, four, and five would have done, one would think, just as well. In fact, any

three whole numbers of the forms  $v^2 - w^2$ ,  $2vw$ , and  $v^2 + w^2$ , would satisfy the above equation and completely solve the problem.

I have never been so fortunate as to catch the mysterious words "six, eight, and ten," proceeding from any of the "gentlemen" who condescend in the present day to lay out the foundations of our buildings. So far as my experience of the "I'm-as-good-as-you" classes goes, their talk, whether in their idle or their working hours, is not quite so hard to understand.

H. S. F.

"AND WHEN WITH ENVY": JOHN GILBERT COOPER (5th S. iv. 180, 200, 240).—While thanking your correspondents for their information as to the authorship of "And when with envy Time transported," may I ask for further information about this (to me) unknown author? In which of his works does the poem appear, and did he write anything else of merit? I see the poem given in Trench's *Household Poetry*, but as anonymous.

H. A. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Remains of Archbishop Leighton*. Comprising Twenty-Seven Sermons from MSS. recently discovered in the Bodleian Library; also, Papers upon the Accommodation and Indulgence, from the Woolrow MSS., and The Rule of Conscience. With a Bibliographical Appendix, Additional Notes, Corrections of the Text of the whole Work, and a Glossary. By William West, Incumbent of St. Columba's, Nairn. (Longmans & Co.)

THE Rev. W. West, who has lately given to the world the most complete collection of the writings of Archbishop Leighton, to which we have from time to time called the attention of our readers, as each of the six volumes of which it consists has issued from the press, has just finished his labour of love by the publication of a volume of the *Remains* of that pious and learned prelate. As the title-page (which we have advisedly transcribed at length) indicates, these *Remains* are alike varied and interesting, consisting as they do of many unpublished lectures and sermons, of papers on "The Accommodation and Indulgence," and of "The Rule of Conscience, considered according to the Four Causes of Things," which appears only in Jerment's edition, printed in 1808. But to the admirers of the great and good Archbishop the Bibliographical Appendix, in which the editor furnishes us with a list of Leighton's works in the order of publication, accompanied in the list with much valuable information as to editors and editions, will be by no means the least interesting portion of the present volume, which concludes with an appendix of supplementary notes, corrections, and a most useful glossary. It is not satisfactory to learn that

the six volumes of Leighton's works, published by the learned and painstaking editor of the volume before us, were so far from proving financially a success that these *Remains* could not have been given to the press but for the formation of a Leighton Club instituted for the express purpose. The club with great liberality have printed a few separate copies for sale, so that those who desire to add this volume of *Remains* to other editions of Leighton's writings may have the opportunity of doing so.

*A Book of Litanies, Metrical and Prose, with an Evening Service and Accompanying Music.* Arranged under the Musical Editorship of W. S. Hoyte, Organist and Director of the Choir of All Saints', Margaret Street, London. (Rivingtons.)

THE devotion termed in the Greek *Litaneia*, a prayer or supplication, appears in the fourth century to have been used either in public or private worship; it soon, however, came to have a narrower and more technical sense, and was applied to solemn acts of processional prayer. But the history and use of Litanies belong more peculiarly to the West, where they may be said to have had their rise. When the city of Vienne, in Gaul, was troubled for about a year, A.D. 467-8, with earthquakes, the inhabitants hoped that the Easter Festival would bring a cessation of their distress; but during the eve of the Festival, and while the Holy Mysteries were being celebrated, the palace took fire, the people rushed wildly out of the church, and the Bishop Mamertus was left alone before the altar entreating God's mercy. He then formed a resolution, which he carried out in the three days before the Feast of the Ascension, of celebrating a Rogation; a fast was observed, and the people went forth in procession to the nearest church outside the city, singing Litanies. Prose Litanies were then in common use; in fact, the only ancient metrical Litanies which are extant are—that which is found in the *Mozarabic Missal*, of which the "Litany in our Calamity," p. 74, is a translation;—that called "Litania Norica," commencing, "Rex sanctorum angelorum, totum mundum adjuva";—and that which Gibbon, vol. vii. p. 76, calls the "Fearful Litany," for deliverance from the arrows of the Hungarians. To come now to later times. The Litany of the Prayer-Book is the lineal descendant of the prose Litany of the West. The popularity of this devotion leads us to think that the use of the prose Litanies of this book, which are framed on the true Litany model, may be found useful to be sung as anthems in penitential seasons and on days of intercession for missions.

The modern metrical Litany of our hymn-books dated from 1856, when "the Litany of our Lord Jesus Christ," p. 50, appeared in print; the next,—a few years after,—was "the Litany of the Holy Childhood," p. 70; and now we have in this book the most complete set of metrical Litanies published, comprising fifteen modern, of various metres, and an ancient one. The general plan of these modern metrical Litanies is the same as that of the prose; the variety of one response doing duty for three petitions being suggested by a common method of singing a prose Litany. To the whole there is appended "An Evening Service," taken from the Bible and Prayer-Book according to the Shortened Services Act, and framed on the same models as those to which we are indebted for the Matins and Evensong in our Book of Common Prayer. This Book of Litanies is, in every sense, admirably edited, and meets a want created by the Act above referred to; we therefore most

heartily commend it to our numerous clerical readers for adoption in their churches.

*Ancient History from the Monuments.—Persia, from the Earliest Period to the Arab Conquest.* By W. S. W. Vaux, M.A., F.R.S. (S. P. C. K.)

THE Society for Promoting Christian Knowledge deserves our best thanks for the step in advance taken by its Committee of General Literature and Education, under whose direction the series to which the volume now before us belongs is being published. There is great need, in the present continually increasing extension of education, for historical text-books, embracing the most recent discoveries of science, and presenting their results in a small compass, so that teacher and pupil may alike keep up their interest in the subject of study. History, if rightly taught, can never fail in attracting the attention of the young, but it is impossible to exercise too much care in the selection of the manuals used by the teacher. In the series now being brought out under the auspices of the S. P. C. K., the leading idea is to base the story of a country on its monuments of antiquity, whether in the shape of palaces, tombs, inscriptions, or coins. Mr. Vaux draws upon all these sources of information in turn, and weaves them skilfully into his text, so contriving his references to the ancient monuments that they serve to enliven his narrative. We would particularly note, as specimens of this treatment, the accounts which Mr. Vaux gives of the Behistan Inscription, and of the ruins of Persepolis. The student who reads the descriptions of these remains of "the most remarkable group of buildings now existing in this part of Asia," as Mr. Fergusson calls them, can hardly fail to have a more vivid realization of the might of the "King of Kings" than he could have obtained from a dry recital of the extent of that monarch's sway, with, perhaps, a list of dates and contemporary monarchies. Mr. Vaux has given us a *History of Persia* to put into the hands of the young, which shall enable them not simply to learn the facts, but to connect them with the still existing remains of a mighty past.

*Wisdom and Genius of Dr. Samuel Johnson.* Selected from his Prose Writings. By W. A. Clouston. (Blackwood & Co.)

THIS is an excellent addition to "The Library of Thoughtful Books." In one page, too, there is a series of principal events in Johnson's life, simply arranged, and most useful in that arrangement. It is a bird's-eye view of the doings of his seventy-five years, 1709-1784, during only the last nine years of which he enjoyed the degree of LL.D., conferred by the University of Oxford in 1775. Altogether this is a handy and a handsome volume.

INTERESTING DISCOVERY.—A correspondent of the *Leeds Mercury* (Sept. 25), writing from Christiania on the 18th, says:—"I translate the following from the *Fyn-markenpost*, a newspaper published in Europe's northernmost city, Hammerfest:—"On the 3rd instant arrived at Hammerfest the schooner Regina, Capt. Gundersen, belonging to the firm of O. J. Finckenhagen, from a voyage in the Arctic regions and the north coast of Nova Zembla. Capt. Gundersen discovered in Nova Zembla a journal kept by the Dutch Arctic voyager, Barent, apparently giving an account of his doings from the 1st of June to the 29th of August, 1590, as far as Capt. Gundersen was able to make out, being unacquainted with Dutch and Dutch writing of 300 years ago. The paper is in excellent preservation, and the writing distinct. Barent passed the winter 1596-97 in the Arctic regions. This journal, therefore, relating presumably to 1590, will give no information of his stay, but will nevertheless be of great interest." ANON.

### Notices to Correspondents.

C. A. B. (Leamington Road Villas).—On what page did your query appear?

J. M.—We are much obliged to you for the photographs.

G. O. E. is requested to send his name and address.

CH. ELKIN MATHEWS.—See 5th S. iii. 74.

C. J. H.—Forwarded to Mr. THOMS.

W. H. W.—Thanks for the book.

J. A.—"Diderot" next week.

F. F.—Certainly not.

### NOTICE.

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No. 94.

SATURDAY, OCTOBER 16, 1875.

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- III. WILLIAM BORLASE, ST. AUBIN, and POPE.
- IV. DRINK: the VICE and the DISEASE.
- V. ICELAND: ILLUSTRATIONS of ENGLISH.
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- VIII. CENSUS of ENGLAND and WALES.
- IX. THE CONSERVATIVE GOVERNMENT.
- X. NOTE to the ARTICLE on "CHURCH LAW and CHURCH PROSPECTS" in No. 277.

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**THE EDINBURGH REVIEW,** No. 290, OCTOBER, is PUBLISHED THIS DAY.

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- I. THE FINANCIAL GRIEVANCE of IRELAND.
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## Notes.

## THE BATTLE OF TRAFALGAR.

On Thursday next, the 21st of October, seventy years will have elapsed since Nelson, before going into battle at Trafalgar, signalled to the fleet that England expected every man to do his duty; and after the great admiral was shot down at that battle, he expressed the modest hope that England would feel that, with regard to duty, he had done his.

The most matter-of-fact account of this fiercely-contested battle is to be found in James's *Naval History*—the sum of which account is that the combined French and Spanish fleets, under Admiral Villeneuve, consisted of thirty-three ships of the line; that Nelson's force comprised twenty-seven ships of various sizes and armaments; that, after a heroic struggle, Villeneuve and the two Spanish admirals in chief were taken, while nineteen of their vessels were captured, sunk, or destroyed; and that the dying Nelson, amid the surrounding ecstacy of victory, had no thought connected with glory, but was to the last possessed with that absorbing idea of his, namely, duty.

The most romantic account of this memorable conflict is the one furnished by M. Thiers, in that *History of the French Empire* which revived

Bonapartism in France, and which led to the fatal, inevitable, but, perhaps, unforeseen results of such a revival.

But besides the English matter-of-fact statement, and the French chapter added to the romance of history, there is a third, a Spanish account, which is probably now totally unknown in England, but which is well worth reproducing in honour of the coming anniversary. To the English matter-of-fact, and the French mingling of romance with reality, the Spaniards have added a poetical narrative; and they lost no time in doing so. Before the year 1805 had expired three Spanish bards rushed into poetry; their works, with the name of one author, are thus detailed:—

"*Relacion en la que se Elogia sencillamente, á los Heroes del Combate del día 21 de Octubre, &c., i. e. A simple Narrative in honour of the Heroes of the Battle of the 21st of October, sustained by the Combined Squadron against the English Fleet commanded by Admiral Nelson.* 8vo. pp. 12. Madrid. 1805.

"*El Combate naval del 21 de Octubre, &c., i. e. The naval Action of the 21st of October.* By Don José Mor de Fuentes. 8vo. pp. 23. Madrid. 1805.

"*Sombra de Nelson, i. e. The Shade of Nelson.* 8vo. pp. 8. Madrid. 1805."

The *Monthly Review*, in its appendix to its fifteenth volume (1806), notices these patriotic, but somewhat fanciful, poems in a very friendly spirit. The following passages will serve to show that spirit as well as the other which animated the Spanish lyres:—

"The view which each author has taken of his subject is not less distinct than the style of the different performances. The first, agreeably to its title, begins thus:

"Supuesto que en el diario  
nos convidan 'y alborotan  
á escribir sobre el Combate,  
bien sea en verso, ó en prosa;  
Yo como Español castizo,  
aunque no entiendo una jota,  
mejor como convidado  
quiero en la salsa una sopa;'

"i. e. 'Since the *Diario* (a newspaper so called) invites and urges us to write on the subject of the battle, either in verse or prose; I, like a true born Spaniard, although without a grain of wit, accept the invitation, and will dip my bread in the sauce."

After summarizing the anterior events of the year, and the combining of the French and Spanish fleets, the first Spanish author proceeds to state as follows, according to the *Review*:—

"To oppose this force, England is next represented as fitting out a grand armament, at the head of which is placed Nelson; whom the author praises for his great skill and courage, but whom he asserts to have been chiefly animated by a desire of revenging the loss of his arm, of which a *Toledo blade*, guided by Spanish valour, had deprived him in the Canary Islands. The battle itself is dispatched in a summary manner, and in very general terms. Towards the end he says:—

"Separanse al fin, quedando  
indecisa la victoria,  
porque de las tres Esquadras  
fué la pérdida pasmosa."

"At last they separate, and leave the victory undecided, each squadron having suffered a tremendous loss.' Afterward, however, he thinks it proper to be more explicit. Having enumerated the Spanish officers of distinction who were killed or wounded, he adds:—

'Pero aunque son tan sensibles  
nuestras pérdidas notorias,  
la satisfacción logiamos  
de ver á la fanfarrona  
Nación Inglesa de luto  
por la muerte lastimosa  
de su gran General Nelson,  
en quien su esperanza toda  
tenía depositada;  
pues su pérdida mas monta  
que la de los otros Gefes,  
los diez mil hombres de tropa,  
los ciento cincuenta y dos  
de Oficialidad bravia,  
y diez y nueve navios,  
que han perdido en la derrota.'

"But though our losses are great, we have the satisfaction of seeing the vain glorious English mourning the lamentable death of their great Admiral, in whom all their hopes were centered; for the loss of Nelson is of greater moment than all the other chiefs, the ten thousand soldiers, and the hundred and fifty-two brave officers, and the *nineteen ships*, of which this engagement deprived us."

This poem, after the above singular comparative compliment paid to Nelson, ends with the futile cry of "Revanche." Next, coming to the second poem, the *Review* says:—

"Don José MORA DE FUENTES assumes a much loftier tone than the preceding writer. He strictly limits his muse to a description of the battle of Trafalgar, which is written with great spirit and animation; and he particularizes the gallant actions and the deaths of several of their principal Commanders; but his account of the commencement of the combat shews that his statements are not always worthy of reliance;—

\*Ardiendo Nelson en venganza impii  
Por su patente mutilado miembro,  
Y Abukir, Copenhague en su memoria  
Con frenético orgullo repasando,  
Al descubrir la tremulante insignia  
De Cisneros, aspira á la alta gloria  
De arrebatár la Trinidad ansada,  
Y con furor clamando  
Corra en arroyos la Española sangre  
Se abalanza feroz...mas no se atreve  
A medir el alave  
De nave á nave su marcial pujanza,  
Y de dos almirantes auxiliado  
La escelsa popa á rodar camina,  
Quando atento el Guerrero consumado  
Las anchas velas contraponé al viento,  
Y difícil á su voz la inmensa mole,  
En retrógrado obliquo movimiento,  
Las espumosas olas arrollando  
Y la trémula atmósfera atronando,  
Por quatro filas destrozantes rayos  
De su enorme costado  
Con instantáneo incendio le fulmina.  
Huye el Breton, qual lidiador burlado  
Que asaltó con ardor la invicta fiera,  
Y al mirar sobre sí su frente armada  
Con fuga apresurada  
Y zozobra mortal, procura ansioso  
Ponerse en salvo de su cruda sana.'

"Nelson, burning to revenge his lost limb, and proudly revolving in his mind the days of Abukir and Copenhagen, on discovering the floating ensigns of Cisneros aspires to the glory of capturing La Trinidad, the grand object of his ambition; and with fury exclaiming, "Let Spanish blood flow in torrents," he fiercely commences the attack... but the ungenerous foe ventures not, ship opposed to ship, to measure his prowess—supported by two more vessels, he endeavours to surround her lofty stern:—our consummate warrior, by whom nothing is overlooked, opposes the broad sails to the wind;—the immense machine, obedient to his voice, cuts the foaming billows in an oblique direction, and, from four batteries in her enormous side, lances thunderbolts which carry fire and devastation among the foe. The Briton flies, like a combatant who, baffled in his attempt to subdue by treachery the unconquered bull, beholds the dreadful forehead of his antagonist threatening instant destruction, and, agonized with fear, seeks shelter from his mortal fury."

The idea of Nelson taking to flight is too audacious for the third bard, but he makes use of the British admiral's ghost for a very droll purpose:—

"In the third poem, the shade of Nelson, rising in the storm from the awful scene of devastation and carnage which had closed the engagement, announces to the haughty genius of Britain the woes which the vengeance of France and Spain is preparing to inflict on his devoted country."

There is no space left for comment on these Spanish views; and in fact they need none. There only remains to express a hope that their reproduction here is not ill-timed, threescore years and ten after the name of "Trafalgar" first stirred the heart-pulses of this nation; a name which has not yet lost its power, less perhaps because of the great victory than for the hero whose life was sacrificed to gain it, by fearless fulfilling of his share of the duty which England expected from every man under Nelson. ED.

#### THE FRENCH STATE PAPER OFFICE.

*Histoire du Dépôt des Archives des Affaires Étrangères à Paris au Louvre en 1710, à Versailles en 1763, et de nouveau à Paris en Divers Endroits depuis 1796.* Par Armand Baschet. 8vo. Paris, Plon.

M. Armand Baschet, to whom we are indebted for so many useful historical publications, has quite recently presented us with a volume of considerable interest, and the subject of which commends itself to the readers of this journal. It is a detailed account of the French State Paper Office, and a complete history of the vicissitudes through which it has had to pass from its earliest formation up to the present day. A brief notice of this work will, I trust, be acceptable.

The introduction gives a few particulars on the private collections of political MSS. which existed in various quarters previous to the establishment of the *Dépôt des Affaires Étrangères*. It will astonish many of our friends to hear that it was only in 1661 that the plan was adopted of pre-

serving in the Government bureaux the diplomatic papers and correspondence exchanged between the Court of Versailles and its representatives abroad. As early, indeed, as the reign of Louis XI., there existed, at the Sainte Chapelle of Paris, a dépôt known by the name of *Trésor des Chartes*, and destined to receive the political documents of every kind which it was either essential, or simply convenient, to keep safely. But all papers of that nature did not find their way to the rooms of the Court of Accounts; abuses, irregularities, and neglect, rendered almost inevitable by the continual journeys of the king and his ministers from place to place, prevented the carrying out of an idea which was equally useful and patriotic. In course of time, all the principal political agents of the crown considered themselves lawful owners of the official despatches and other papers they had received or forwarded (in this latter case the rough drafts were always carefully preserved); and these splendid collections were handed down from father to son, along with the plate, tapestry, pictures, furniture, and other valuables, belonging to the family. Thus, as M. Baschet remarks, all the monuments of French diplomacy referring to the reign of Louis XII. were styled, not his Majesty's records, but the *Papiers du Cardinal d'Amboise* or the *Papiers de Florimond Robertet*. In like manner, for the administration of Francis I. we have the *Papiers de Montmorency* (the constable), *Papiers de Claude d'Annebault* (the admiral), *Papiers d'Antoine du Prat* (the chancellor), *Papiers de Villandry* (the king's private secretary), &c., and so on, till after the ministry of Cardinal Mazarine; for the real preservation of the documents relating to foreign affairs began only in 1671, when the papers late in the possession of Hugues de Lyonne were declared, by order of the king, to be State property.

M. Baschet gives us, in his excellent introduction, the history of all the preliminary efforts made at various times by the kings of France and their ministers to procure the private collections of State documents scattered here and there. They were purchased, as opportunity offered, from the heirs, and transferred to the royal library, where *savants* such as Godefroy, Pasquier, and De Thou, watched carefully over the treasures which began to flock in. The papers of Loménie de Brienne, amounting to 358 folio volumes; those of the brothers Dupuy (777 vols.); of Hippolyte de Béthune (1,000), were successively added, and at last something like method was applied to the classification and cataloguing of these treasures.

I have thus endeavoured to give a slight idea of M. Baschet's introductory essay. The volume itself comprises three distinct parts, corresponding to the following epochs:—1. The Foreign State Paper Office from its organization in Paris, 1710, to its translation to Versailles, 1763; 2. From its

establishment at Versailles, 1763, to the Directoire, when it was brought back to Paris again, 1796; 3. From its final "installation" at the palace of the Quai d'Orsay to the year 1853. On each of these divisions I purpose offering a few remarks.

GUSTAVE MASSON.

Harrow.

#### A LIST OF WORKS ON SWORD PLAY.

(Continued from p. 264.)

1800. Bertello (Paulo). Trattato di scherma ossia modo di maneggiare la spada e la sciabla. Bologna, 1800.

An explanation of the sword exercises and drill motions, and the six cuts in single motions. [London, 1800?] 12mo., pp. 4. M.

1801. L'escrime appliquée à l'art militaire, par le citoyen Bertrand, maître d'armes. Paris, an IX. (1801).

1802. Die fechtkunst auf stoss und hieb in systematischer uebersicht für offiziere... von Johann Georg Julius Venturini.... Mit kpf. 8. Braunschweig, 1802.

Die fechtkunst auf universität; mit kpf. Köthen, 1802. Aue. 8vo. 11½ sgr.

1803. La scienza della scherma esposta dai due amici, Rosaroll Scorza [(Giuseppe) Baron] e Pietro Grisetti. Milano, 1803. 8vo.

Theoretisch-praktische anweisung über das hiebfechten, von Joh. Adolph Karl Roux. Fürth, 1803. 8vo.

Art of defence with the broadsword and sabre.... John Taylor. London, 1803. 8vo.

1804. The art of defence on foot with the broadsword and sabre... improved and augmented with the lessons of John Taylor. London, 1804. 8vo.

1805. A treatise on the science of defence for the sword, bayonet, and pike.... By Anthony Gordon, A.M. Captain.... London: printed by B. McMillan.... Sold by T. Egerton.... 1805. 4to., pp. viii-66; 19 plates; 12 relate to swordplay. M.

Roux (J. W. D.). Anweisung über das hiebfechten. Gr. 8. Nürnberg, 1805. Campe.

1806. Rosaroll Scorza (Giuseppe), Baron e Pietro Grisetti. La scienza della scherma. Milano, 1806. In-12.

1807. Anleitung zur fechtkunst nach mathematischen physical grundsätzen, von Dr. Joh. Wilh. Roux. Jena, 1807. 4to., 10 plates.

Abhandlung der fechtkunst auf den stoss, mit... kpf., von Ch. C. Timlich. Wien, 1807, Tendler. 12mo.

1808. Anleitung zur fechtkunst nach mathematischen grundsätzen, von Dr. Joh. Wilh. Roux. Jena, 1808, Hennings. 4to., 10 plates.

1809. The amateur of fencing; or, a treatise on the art of sword-defence.... By Joseph Roland.... London: printed for the author by W. Wilson.... 1809. 8vo., pp. xxxvi-228. M.

Die fechtkunst auf stoss und hieb in systematischer uebersicht für Offiziere.... von Johann Georg Julius Venturini. Mit kpf. N. auf. 8. Haanover, 1809.

1810. The amateur of fencing; or, a treatise on the art of sword-defence.... By Joseph Roland.... London.... 1810. 8vo. 10s. 6d.

1811. La scienza della scherma esposta dai due amici, Rosaroll Scorza [(Giuseppe) Baron] e Pietro Grisetti. Napoli, 1811. In-8.

1812. Rosaroll Scorza (Giuseppe), Baron. Trattato della spadaccia, ossia della spada larga. Napoli, 1812, Fernandes. In-8.

1814. La scienza della scherma esposta dai due amici, Rosaroll Scorza [(Giuseppe) Baron] e Pietro Grisetti. Napoli, 1814. 4to., 10 plates.

1815. *Traité de l'art des armes*, par La Boissière. Paris, 1815.

*Essai sur l'art de l'escrime*; par P. J. Moreau. Nantes, 1815.

1816. *Théorie sur l'escrime à cheval* pour se défendre, avec avantage, contre toute espèce d'armes blanches, par Alex. Müller...A Paris, 1816. 4to.

Schmidt (J. F.) gründliche anweisung der deutschen fechtkunst auf stoss und hieb. Dresden, 1816. Arnold. 4to., 8 gr.

Abhandlung der fechtkunst von Temlich. Wien, 1816. 12mo.

1817. *Le guide des officiers de cavalerie, divisé en cinq parties...5. L'escrime à pied et à cheval*. Par... [René Théophile] Châtelain...Paris, chez Magimel... 1817. 8vo., pp. 88; 8 plates. M.

*Traité d'escrime à pied et à cheval*, contenant la démonstration des positions, bottes, parades, feintes, ruses, et généralement tous les coups d'armes connus dans les académies, par le chevalier Châtelain, officier supérieur de cavalerie. Paris, 1817. 8vo.

Roux (J. W. D.) deutsche fechtkunst, oder anweisung zum stossfechten. 8 gr. Leipzig, 1817. Barth.

Schmidt (Jh. Fr.) gründliche anweisung zur deutschen fechtkunst auf stoss und hieb. Dresden, 1817. 4to.

1818. Châtelain (le chevalier) avec M. Bertrand. *Traité d'escrime à pied et à cheval*. Sec. édition, augm. Paris: Anselin et Pochard, 1818. In-8, avec 8 pl., 3 fr. 50 c.

Das Deutsche hiebfechten der Berliner turnschule dargestellt von Ernst Wilhelm Bernhard Eiselein. Berlin, 1818. 8vo., pp. xxvi-114, 124 agr. M.

*Traité de l'art des armes. A l'usage des professeurs et des amateurs*, par M. La Boissière...A Paris, de l'imprimerie de Didot...1818. 8vo., pp. xxii-310; 20 folding plates; 7 fr. M.

Rosaroll Scorza (Giuseppe), *Baron. Trattato della spadancia, ossia della spada larga*. Napoli, 1818. In-8. Fernandes.

1819. *Theorie der fechtkunst; nach dem, Traité d'escrime par le chevalier Châtelain, frei bearbeitet; nebst einer anleitung über das hiebfechten von Anton Lüpcher und Franz Gömmel, K. K. lieutenants*. Wien, 1819. Strauss, gr. 8.

1820. Lüpcher (Anton), n. Franz Gömmel. *Theorie der fechtkunst. Eine analytische abhandlung sämmtlicher stösse, paraden, finten u. s. w., überh. aller bewegungen im angriffe u. d. verteidigung*. nach d. *Traité d'escrime par le chevalier Châtelain* frei bearbeitet. Nebst einer anleitung über d. hiebfechten. Mit 2 tabellen u. 20 bild. darstell. K. Wien, 1820. Tendler.

*Traité de l'art de faire des armes*. Par Louis Justin Lafaugère. Lyon, 1820. 8vo., 2 plates. 6 fr.

Das hiebfechten zu fuss und zu pferde...von Gottlob Ludwig von Pöllnitz...Halberstadt, 1820. Vogler. 15 agr.

1821. *Traité de l'art de faire des armes*, par Louis Justin Lafaugère. Lyon, 1821. 8vo.

La xiplonomie, ou l'art de l'escrime, poëme didactique en quatre chants...par M. P. F. M. Lhomandie, amateur. Angoulême, 1821.

Die fechtkunst auf den stoss, nach den grundsätzen des Herrn von Selmnitz, von Carl Edouard Pönitz. Dresden, 1821, Arnold. 264 agr.

1822. *Theoretische anweisung zur fecht- und voltigirkunst* verfasst von J. Duval...München, 1822, Fleischmann. Gr. 4. Mit 60 figuren. 2 rth. 15 agr.

Die fechtkunst auf den stoss...von Carl Edouard Pönitz...Dresden, 1822. In der Arnoldischen Buchhandlung. 8vo., pp. 164. M.

The modern art of fencing...By Guzman Rolando...revised by J. S. Forsyth...London: printed for Samuel Leigh...1822. 24mo., pp. xxxii-240; 25 coloured plates. M.

1823. Roland (George). *A treatise on the art of fencing*. Edinburgh, 1823. 8vo. B.

1824. *A treatise on the theory and practice of the art of fencing*...By George Roland...London: printed for William Sams...1824. 8vo., pp. xli-182; 12 plates. M.

Versuch einer theoretischen anweisung zur fechtkunst im hiebe von Johann Adolph Ludwig Werner. Mit 20... kpf...Leipzig, bei C. H. F. Hartmann. 1824. Obl. 4to., pp. x-48. Has list of 73 editions of works on sword play. M.

1825. Demeuse (Nicolas). *Le maître d'escrime, ou l'art des armes démontré*. [Nouv.] édit., ornée de 14 gravures [en bois]. Paris, Delarue; Lille, Castiaux. 1825. 18mo. 1 fr. 50 c.

*Traité de l'art de faire des armes*. Par Louis Justin Lafaugère. Nouv. édition corrigée. Paris, Garnier, 1825. 8vo., portrait and two plates. 7 fr.

Das hiebfechten zu fuss und zu pferde...von Gottlob Ludwig von Pöllnitz...Neu. auflage. Halberstadt, Brüggemann, 1825. 8vo.

Die fechtkunst auf den stoss, nach den grundsätzen des Herrn von Selmnitz (Edouard de); von Carl Edouard Pönitz. Dresden, 1825.

Versuch einer theoretischen anweisung zur fechtkunst im hiebe von Johann Adolph Ludwig Werner. Leipzig, 1825.

1826. *Abriss des Deutschen stossfechtens nach kreuslers grundsätzen dargestellt* von E. W. B. Eiselein. Berlin, 1826.

Rolando (G.), *Modern art of fencing (in Spanish)*, with 23 coloured plates; descriptions of the positions in English and Spanish. 1826. 12mo.

1827. Manuel ou cours d'exercices de gymnastique...suivi d'un traité sur l'art des armes; par P[eter] G[ustavus] Hamon...London, 1827.

1828. *Théorie sur l'escrime à cheval pour se défendre, avec avantage, contre toute espèce d'armes blanches*, par Alex. Müller. Paris, 1828.

Die fechtkunst auf den stoss...von Carl Edouard Pönitz. Dresden und Leipzig, 1828.

Recueil des théories étrangères sur le maniement du sabre, ou escrime à cheval, extrait des réglemens d'exercice pour la cavalerie autrichienne, prussienne, et hessoise, traduit de l'allemande. 1828.

1829. Fongère (J.) *Fechtmeister, d. kunst aus jedem zweikampfe lebend u. unverwundet zurückzukehren, selbst wenn man niemals unterrichtet im fechten gehabt, u. es auch mit dem grössten schläger oder schütten d. welt zu thun hätte*. In 10 vorlesungen. Aus d. Franzöf. 8vo. Leipzig, 1829.

*Essai sur l'art de l'escrime*; par P. J. Moreau. Nantes, 1829. 4to., pp. 16.

Veiss (Giuseppe). *Istruzioni della scherma a cavallo*. Napoli, 1829.

The London encyclopaedia...vol. ix. London: printed for Thomas Tegg...1829. 8vo. Fencing, pp. 148-151; 6 figs. on two plates. M.

1831. Florio (Blasco). *La scienza a l'arte della scherma*. Catania, 1831.

1832. Spinal deformities cured and prevented. By P. G. Hamon...to which is subjoined a treatise on fencing, and on bodily exercises...London...Carpenter & Co... 1832. 8vo. pp. viii-132; 8 folding plates. M.

1834. *Vollständige anweisung zum stossfechten nach kreuslers grundsätzen*, von Heinrich Kiemann. Leipzig, 1834.

Anleitung zum hiebfechten, von J. Segers. Bonn, 1834, Habicht. 8vo., n., 14 thr.

FRED. W. FOSTER.

The Grove, Camberwell.

(To be continued.)



THE MELANCHOLY OF HAMLET.—A lady correspondent of "N. & Q." (5th S. iii. 405) gave an extract from Burton's *Anatomy*, as illustrating the melancholy of Jaques, Timon, and Hamlet. There is another passage in the same author, which is, I think, strikingly applicable to the wavering intellect of Hamlet:—

"Suspicion and jealousy are general symptoms. If two talk together, discourse, whisper, jest, he thinks presently they mean him—*de se putat omnia*—or, if they talk with him, he is ready to misconstrue every word they speak, and interpret it to the worst. Inconstant they are in all their actions; vertiginous, restless, inapt to resolve of any business: they will, and they will not, persist and stand from upon every occasion: yet, if once resolved, obstinate and hard to be reconciled. They do, and by and by repent them of what they have done: so that both ways they are disquieted of all hands, soon weary. They are of profound judgments in some things, excellent apprehension, judicious, wise, and witty: for melancholy advanceth men's conceits more than any humour whatsoever. Fearful, suspicious of all, yet again many of them desperate hairbrains; rash, careless, fit to be assassinated, as being void of all ruth and sorrow. *Tedium vite* is a common symptom; they are soon tired of all things; often tempted to make away with themselves—*vivere voluit, mori nesciunt*—they cannot die, they will not live; they complain, lament, weep, and think they lead a most melancholy life."

Burton was a contemporary of Shakspeare, and one would almost imagine that when he wrote the above passage Hamlet was in his thought; I am sure, at least, there is no intelligent student of the character who will not recognize it as a faithful abstract of the prince's fitful disposition, which it portrays with photographic minuteness in its wayward moods and shifting fancies. It coincides, for instance, with the latter part of Burton's description, when the unhappy prince bursts into that magnificent eulogy on the beauty and glory of all created things, which, seen through the medium of absorbing grief and a disordered imagination, have lost their power to charm him:

"I have of late (but wherefore I know not) lost all my mirth, foregone all custom of exercises, and, indeed, it goes so heavily with my disposition, that this goodly frame the earth seems to me a sterile promontory; this most excellent canopy the air, look you, this brave overhanging firmament, this majestical roof, fretted with golden fire, why it appears no other thing to me than a foul and pestilent congregation of vapours. What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving how express and admirable! In action how like an angel, in apprehension how like a god! The beauty of the world, the paragon of animals. And yet, to me, what is this quintessence of dust? Man delights not me, nor woman neither."

H. A. KENNEDY.

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CHARACTERISTIC NAMES IN THE WAVERLEY NOVELS.—I do not remember ever to have seen a certain peculiarity of Sir Walter Scott in his novels noticed by any critic; I allude to his fondness for characteristic names. He does not often

give names of this kind to his more important characters, but he confines them as a rule—I think with good taste—to passing characters, generally to a person who is merely mentioned by some one else, and does not actually appear on the scene. Some of these names are very comic, and I fancy Scott must have chuckled whenever he invented one. Now and then he christens an important personage by a name descriptive of his character, for instance, Andrew Fairservice, Roger Wildrake, and perhaps a few others, but I think these are exceptions; whereas there are, I should say, dozens of passing characters so named through the Waverley Novels. I have made a selection of some of the best of these, which I dare say may afford your readers some amusement. I hardly think there is one quite equal to the inimitable "Leo Hunter" of the *Pickwick Papers*:—

Twigtlythe, a clergyman.—*Waverley*.

Soler, a shoemaker; Quid, a tobaccoist; Protocol, an attorney.—*Guy Mannering*.

Sweepclean, a bailiff; Shortcake, a baker; Mailsetter, a postmistress.—*Antiquary*.

Poundtext, a minister; Buskbody, a milliner.—*Old Mortality*.

Bangtext, a Puritan; Whackbairn, a schoolmaster; Crossmyloof (Anglic, grease my palm), a barrister; Lickpelf, a greedy laird; Knockunder, a local magnate.—*Heart of Midlothian*.

Doboobie, a quack doctor; Holdforth, a Puritan minister.—*Kentworth*.

Lady Penfeather, a blue-stocking; Trampclod, a peasant.—*St. Ronan's Well*.

Blindas, a Justice of the Peace.—*Qu. where?*

Raredrench, an apothecary; Doublefee, a barrister; Pitchpost, a timber merchant; Pindivide, a bankrupt; Shortyard, a mercer; Sir Paul Crambsagge; Trebleplumb, a Turkey merchant; Crosspatch, a tailor; Sticheell, a tailor; Suddlechop, a barber.—*Fortunes of Nigel*.

Thimblethwaite, a tailor.—*Pirate*.

Many of the above are introduced in so unobtrusive a manner, that it is possible some readers have passed them by without observing their quaint humour. I dare say a careful examination of the whole series of the Waverley Novels would lead to many more discoveries.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

"FALLAING."—This is the Irish word for a cloak or mantle. The mantle was closed to the throat by clasps, sometimes of silver, sometimes of gold and bronze. The similarity between the Gaelic word and the word in Greek, *φελονιον*, which signifies the same article of wear, is curious. St. Paul (2 Tim. iv. 13) asks Timothy to bring to him from Troas his *φελονιον* or cloak. Some of the commentators assert that the Greek word is of Cretan origin (*vide Parkhurst's Biblical Lexicon*, p. 591). In the *History of Ireland* it is stated that the Milesian colony resided for some time in Crete, and brought to Ireland, no doubt, some of the language of Crete. In "N. & Q.," 5th S. iii. 289—

290, MR. PICTON gives an interesting dissertation on certain degrees of similarity between the Latin and Gaelic languages. There is no doubt that in many words equal to both languages there is a striking similarity. The same may be said of the Irish and the Greek languages. McCurtin, in his Preface to *The English-Irish Dictionary* (Paris, MDCCCXXXII.), has the following observations, which are well worthy of being transcribed and placed in a "N. & Q." :—

"Of all the dead or living languages none is more copious or elegant in the Expression, nor is any more harmonious and musical in the Pronunciation, than the Irish, tho' it has been declining these Five Hundred Years past along with the declining condition of our Country: whereas most of the modern Tongues of Europe have been polishing and refining all that long Series of Time. This is a circumstance in favour of the Irish, which no other national Tongue can pretend to; and shews that a Language, which was so polite when the English Arms first put a Stop to the Progress of it, would have been much more so at present had it had the like Opportunities of Improvement that the others have met with. Nevertheless, as it is, it will be found inferior to none. Our authors affirm it to be the old Scythian Language, and upon that Account very well deserves to be rescued from oblivion."

I agree with McCurtin, I heartily sympathize with the patriotic efforts of Prof. Blackie of Edinburgh, and all others likewise who endeavour to revive one of the oldest and most beautiful and expressive languages in Europe or the world.

MAURICE LENIHAN, M.R.I.A.

Limerick.

COINS VISIBLE IN BELLS.—In an interesting history of old St. Martin's Church, Birmingham, recently published by John Thackray Bunce, is the following respecting the twelve bells in the above church :—

"No. 1 bell weighs 35 cwt. 8 lb., was cast by Lester & Packe of London in 1758. Richard Dovey, Rector; Charles Horton and Christopher Stedman, Churchwardens.

'Let your careless changes vary  
To our Great Maker still new praise.'

Several coins, one a Spanish dollar of 1742, are visible in the metal.

"No. 2 bell is inscribed, 'Richard Dovey, Rector; Thomas Faulconbridge and Richard Anderton, Churchwardens.' Neither date nor weight is given.

"No. 3 bell is small, inscribed with the names of Robert Thompson and James Butter, Wardens. The date is 1771. All these bells were cast by Lester & Packe, London.

"No. 4 bell, cast by Packe & Chapman, bears no inscription.

"No. 5 bell; the names of the makers, Lester & Packe, are alone placed with the weight, 8 cwt. 20 lb., and the date 1758.

"No. 6 bell was cast by the same makers in the same year. It weighs 6 cwt. 3 qrs. 25 lb.

"No. 7 bell, same date and makers, weighs 6 cwt. 2 qrs. 16 lb.

"No. 8 bell, cast by Lester & Packe, also in 1758, has a rhyming inscription :—

'Our voices with joyful sound  
Make hills and valleys echo round.'

"No. 9 bell weighs 15 cwt. 1 qr. 17 lb. It is inscribed, 'Recast in the year 1790; John Dudley and Henry Parker, Churchwardens.'

"No. 10 bell, cast by Lester & Packe in 1758, weighs 11 cwt. 3 qrs. 6 lb. The inscription upon it combines loyalty and piety :—

'In honour both of God and King  
Our voices shall in consort ring.'

"No. 11 bell weighs 9 cwt. 3 qrs. 3 lb., and was cast by Lester & Packe in 1758. It bears the following somewhat halting rhyme :—

'Ye ringers all, that prize your health and happiness,  
Be sober, merry, wise, and you'll the same possess.'

"No. 12 bell is thus inscribed, 'Richard Dovey, Rector, and Thomas Faulconbridge and Richard Anderton made us; Lester, Packe & Chapman of London fecit, 1760.'"

Are there other instances of coins being visible in bells, and where? J. B. MINSHULL.

"MANCHET": "SWORD": "FLEER."—Mr. Tennyson uses the rare word *manchet* :—

"And Enid brought sweet cakes to make them cheer,  
And, in her vail infolded, manchet bread."

Another example of its employment may be found in Stillingfleet's *Enquiry into the Miracles of the Roman Church*, published in 1673 :—

"Having nothing provided, he goes to the next oak, and, instead of leaves upon it, he found as many manchets as he had occasion for (the first manchets, I am confident, that ever grew within a mile of an oak)."

In the same work Stillingfleet has the word "sword" :—

"They who could turn Acorns into Pork, and which is more a sword of Bacon into a Coulter to Plow with," &c.

The old word "fleering," too, may be seen in it :—

"When the good man was looking for them, he saw the Devil standing not far off with them fleering and laughing at him."

ROBERT J. C. CONNOLLY, Clk.

Rathangan, co. Kildare.

LADY HELPS.—This new order in society is becoming very active in advertising columns. As a sample, the following is taken from the *Times*, Oct. 8 :—

"Lady-Housekeeper.—Wanted, by a lady, age 32, a Situation in the above capacity, in the household of a widower, with or without children. She is an experienced housekeeper and an excellent manager, calculated to make a home very comfortable. Being a staunch Churchwoman (without bigotry), a thorough lady both by birth, position, and education, she could not treat with any one avowedly professing no religion, neither with parvenus nor nouveaux riches. Address —."

In nearly every line of the above there is a text for a smart social sermon. EAST BOURNE.

NEWSPAPER CUTTINGS: A HINT.—A kind literary friend has lately presented to me a collection of cuttings from newspapers upon a subject of great interest and some historical importance,

which, at the time the collection was made, more than half a century since, attracted considerable attention. But I regret to say the majority of these cuttings are without any memorandum as to the names and dates of the newspapers from which they are taken. This is the more provoking, as in some of them I find information throwing great light on a matter which I am investigating. The value of scraps of this kind is great to all who desire to learn the truth; and that value depends so much upon the authority and character of the journals from which they have been derived, that I am sure you will find space for this hint to all collectors of such scraps—always mark your cuttings with the names and dates of the papers from which they are taken. To vary your Cuttleian motto, “*When and where found, make a note of.*”

T.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

### CORRESPONDENCE OF DIDEROT WITH ENGLAND.

—Being commissioned by the publishers, Garnier frères, to bring out a new edition of the works of Diderot, my best efforts must be directed to making the same as complete as possible. I have already the unedited manuscripts from the library of the Ermitage, some of which were inserted in my first six volumes; but it is the correspondence which has unfortunately remained very incomplete, and I believe that inquiries on the subject in England will not be without result. In truth, the first works of Diderot were translations from the English. I am not speaking of the *Essay on Merit and Virtue*, by Lord Shaftesbury, nor of the *History of Greece*, by Temple Stanyan, for which he simply had to procure a copy of the English work, the authors being dead at the time he translated them, but of his great undertakings, such as the *Dictionary of Medicine*, by James, and the projected translation of the *Encyclopedia*, by Chambers, which must have necessitated a correspondence between the English and French editors. Diderot was evidently the man for the latter.

A proof that Diderot had at this date friends in England is that when he gave to the world his *Mémoires sur Différents Sujets de Mathématiques* (1748), he applied to an Englishman for an illustration to his title-page. This artist drew for him some charming vignettes, engraved by Sornique, and signed them “N. Blakey, Londineux.” Has Blakey left any Recollections of himself in his own country, and might one light on any correspondence in searching in this direction?

Rather later, when the *Encyclopedia* was issued, a school of Encyclopedists was formed, in which Germany and England were represented. Among the English who are mentioned as having taken an active part in the movement I can only name Sir Samuel Romilly, who came to France and kept up a constant intercourse with Diderot, D'Alembert, and the other members of this philosophical school. Is there any hope of falling upon the traces of this intercourse in the archives of the family?

Later still, when Garrick came to Paris, no more fervent admirer had he than Diderot. They met often, and were sufficiently intimate for Diderot to write in 1767 to the great comedian for the purpose of recommending him *Fenouillet de Falbair*. To the best of my belief this letter was inserted in the *Mémoires of Garrick* (the autograph did belong to the Marquis Raffielli). Is it the only one, and can the Garrick Club give me information on this point?

The famous Philidor, who in his old age retired to London, there received also letters from the philosopher. I only know of one, dated 1782, published by the son of the celebrated musician and chess-player. Are there at this time any of his descendants in England?

A letter of Diderot to Wilkes is inserted in the *Correspondence with his Friends* of this patriot. Is it the only one?

There have been, besides, translations of Diderot's original works—among others, his plays. Unfortunately, these translations are anonymous, and I know not either how to trace out their authors or the letters of authorization and thanks they may have received.

Such are the principal reasons for my belief in the possibility of finding some correspondence in England, and I shall be very grateful if the correspondents of “N. & Q.” whose success and courtesy are well known, will kindly assist me in my task.

J. ASSÉZAT.

Editor of the complete works of Diderot,  
published by Messrs. Garnier Brothers.

Rue d'Enfer, 56, Paris.

JULIANA CAREW.—In the parish church of Clonmel there is the following inscription upon a tablet:—

“Mr. Joseph Grinshilds, of Graige Clodie, in the county of Tipperary, erected this monument to his beloved wife Mrs. Juliana Grinshilds, daughter of Robert Carew, of Ballynamona, in the county of Waterford, Esq., relict of John Armstrong, of Farney Bridge, county of Tipperary, who had by her four sons, William, Robert, and John, Esqs., and the Rev. Mr. Larnes. She was a loving, careful wife, a tender, good mother, in friendship sincere, and of a most extensive charity. She was born November 30, 1676; departed this life Nov. 27, 1737, very much lamented by all her acquaintance.”

So far the monument; but the descendants of

this lady have a tradition that she was five times married, and that she eloped with her last husband. I have never been able to discover on what foundation this tradition rests. Perhaps some of your numerous readers can throw light on the subject.

FRANCESCA.

DUNLOP'S "HISTORY OF FICTION."—Can any of your readers tell me anything about the author? He wrote *Memoirs of Spain in the Seventeenth Century*, not a bad book; but the *History of Fiction* is really a great work, and I have never been able to understand how the writer should have achieved so little fame. I cannot find his name in the indices of "N. & Q."

A. H. CHESTER.

THE BYRON MEMORIAL.—A letter in the *Times* of Tuesday the 20th July, signed "Student," called attention to the bust of Byron, by Thorwaldsen, in the Ambrosian Library, Milan. Will you permit me to ask if some one will kindly translate the inscription on it, and explain the allusions it contains?

J. B. D.

BETHUNE FAMILY.—A branch of this family, from the north of Scotland, was settled in Liverpool during the last century and the former part of the present. I believe that adherence to the Stuart family did something towards impoverishing and scattering it. Information concerning the family is desired.

M. G.

KING HENRY VIII. AT HIGH BEECH.—This monarch is said to have retired to High Beech, near Loughton, Essex, just before the execution of his unfortunate queen, Anne Boleyn, that he might be at a distance, and still have the satisfaction of hearing the Tower guns fired, as a signal of her death. In what works of reliable authority is this incident mentioned? Any information bearing upon the subject will much oblige.

W. WINTERS.

GOLD COINS.—What gold coins circulated in England in 1811? I find in Barlow's *Theory of Numbers*, published in that year, the following question, "Can 100*l.* be paid exactly in the present gold coin of this kingdom?" and the answer is, "Impossible." Hence I suppose the only coins were the guinea and its submultiples.

MORTIMER COLLINS.

Knowl Hill, Berks.

LOWNDES.—Is there any bibliographical manual (similar to Lowndes) to be had of works published in France, Holland, Italy, &c.?

A. J.

BILLIARDS ON A ROUND TABLE.—How is a game of billiards played on a round table, without pockets, but in other respects similar to an

ordinary billiard table? I am informed that a table of this description is in the possession of his Grace the Duke of Wellington, at Apsley House.

LA BELLE SAUVAGE.

"TREENWARE, *sb.* EARTHEN VESSELS."—In Ray's *North Country Words*, Eng. Dialect Soc. ed., p. 70, the above occurs. Is not this an error? I have never seen *treen* or *treenware* used in that sense, but I have frequently met with it in old inventories used to signify wooden vessels.

ANON.

REV. DR. LAMBE.—Will you favour me with any information regarding the Rev. Dr. Lambe, who was Vicar of Northam about the middle of last century, especially with regard to his personal history, his eccentricities, and his writings?

He had, I believe, two unmarried sisters to whose memory a tablet was erected in Durham Cathedral. Any information regarding them will also be thankfully received.

D. A. R.

"STEAM TO INDIA."—Is the author of this work known?—

"Steam to India; or, the New Indian Guide: comprising an Oriental Fragment in a Series of Evening Entertainments" [or a kind of dramatic dialogue upon the scenes and incidents of the new route from India]. 8vo., Cochrane, 1835.

The work seems to have come from the East; and the editor, alluding to the completion of the route by a "link between the Mediterranean and Red Sea," scouts the idea of any such possibility. But for this we cannot be hard upon him for a want of prescience, when we recollect that it was not until a full generation later that we woke up to find the Suez Canal a *fait accompli* by our neighbours.

J. O.

NOTRE DAME DE COUTURE.—In Murray's *Handbook of France* there is an account of the very fine church, at Le Mans, dedicated to Notre Dame de Couture. As if in explanation of this title, the words "de Couturā Dei" are added in brackets. Why has this explanation been volunteered? It makes no sense, and is no translation of the French *couture*, which literally means a seam or stitching. There are some French villages named *Couture*. Our Lady the Patron of Sewing and domestic industry is intelligible; the explanation given in Murray is not. Can any of your readers throw light on the significance of the title Notre Dame de Couture?

W. G. TODD.

BELL INSCRIPTION.—

"+ Nomen campane pa. Faial ora peis uirgo uirginum scil qua inpuratoris puniunter quod prius perdel miam liberentur."

There is a horizontal contraction mark over the *ca* in *scil*, and the *ia* in *miam*. Can any of your expert correspondents suggest the full reading of

the above legend, which I have found on an ancient bell recently examined? Any suggestions would greatly oblige.  
BELL-HUNTER.

THE SURNAME OF EARL SIWARD.—William of Malmesbury (quoted in Mr. Freeman's *Norman Conquest*) assigns to Earl Siward of Northumberland the surname of Digera, or the strong. This is evidently not Anglo-Saxon, but Danish. Will some one state what would be the original Scandinavian form of the word, and whether the meaning assigned to it is correct?  
Z. Z. Z.

ALPINE FOX DOGS.—I am anxious to find out all possible particulars concerning the characteristic habits, &c., of the thoroughbred species above named; also in what parts of Switzerland and the Tyrol they are usually found. I do not mean the ordinary white Pomeranian.  
LESLIE.

AUTHORS WANTED.—Who are the authors of the following works?—

1. "L'An Deux Mille Quatre Cent Quarante, rêve s'il en fût jamais. A Londres, 1772." (Publisher's name not given.)

2. "Posthumous Parodies and Other Pieces, composed by several of our most Celebrated Poets, but not Published in any Former Edition of their Works. London: printed for John Miller, 25, Bow Street, Covent Garden, 1814." (James and Horace Smith, authors of the *Rejected Addresses*.)

3. "Charles the Tenth and Louis Philippe: the Secret History of the Revolution of July, 1830. London: Saunders and Otley, Conduit Street, 1839."

O'C.

REV. JOHN THOMSON OF DUDDINGTON.—Is there any memoir in existence of this celebrated amateur artist, whose productions are deservedly so much esteemed? He was minister of Duddingston, near Edinburgh, and died in 1840. At Abbotsford is a very fine painting by him in oil, representing "The Castle of Wolf's Crag," from the *Bride of Lammermoor—me judice*, one of the best in the collection. JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

"MANCHESTER CHRONICLE," 1825.—I am desirous of referring to a file of this newspaper. It is not in the British Museum. Where can a copy be seen?  
EDWARD PRESTON.

LATIN VERSION OF YOUNG'S "NIGHT THOUGHTS."—Can any one refer me to a treatise on composition, probably about sixty years old, in which there is a version in Latin hexameters of a passage from the above?  
P. J. F. GANTILLON.

"COTILLON."—Where can I find any description of this fashionable last-century dance, and when did it come in vogue? It must have been quite different from the present "cotillon," and apparently was danced in couples like a minuet.

In the *New Bath Guide*, among other diversions of the fashionable party—

"Miss Church and Sir Toby performed a cotillon, Just the same as our Susan and Bob the postillon."

Burns also mentions "Nae braw cotillons new frae France."  
GREYSTEIL.

ANTI-ABOLITION-OF-SLAVERY BROADSHEETS.—I have a curious one, entitled *De interestin account ob de last | meeting ob de | Bobolition | Society in* 1828, printed in New York. Would it interest any reader of "N. & Q."?

SAINTS WEARING BEARDS.—

"I have read somewhere that one of the Popes refused to accept an edition of a saint's works, which were presented to him, because the saint, in his effigies before the book, was drawn without a beard."—*Spectator*, No. 331.

Who was the Pope? Where can I find the story?  
WILLIAM GEORGE BLACK.

ADDISON dates one of his *Spectators*, No. 393, from Islington, whither he went for health. Is it known where he lived?  
C. A. WARD.

WHIPPING DOGS OUT OF CHURCH.—Can you furnish me with instances of persons receiving wages for the menial employment of whipping dogs out of church?  
W. WINTERS.

Waltham Abbey.

### Replies.

#### PORTRAITS OF SWIFT.

(5th S. iv. 208, 235.)

George Monck Berkeley, in his *Literary Relics*, Lond., 8vo., 1789, says:—

"Of Dean Swift I have seen four original pictures. The first is preserved as an heirloom in the Deanery at St. Patrick's: it was *once* ornamented with a magnificent frame of Irish black oak, the carving of which cost one hundred guineas; but the present Dean of St. Patrick has adorned it with five shillings' worth of gilding. Of the other three originals one is in the possession of Mr. Whiteway, of Dublin, another in the possession of Mrs. Wisdom, niece to Mrs. Ridgway, also of Dublin, and the third is in the collection of the Rev. Dr. Berkeley, Prebendary of Canterbury. There is also a very excellent picture of him, though not an original, lately put up in the new saloon of Trinity College, Dublin."

Mr. Berkeley adds in a note that the third of these portraits, that belonging to Mrs. Wisdom, was then (1789) for sale at a price of thirty guineas. Wilde, in his *Closing Years of Dean Swift's Life*, Dublin, 8vo., 1849, states that he knew of only two portraits of the dean taken without a wig, namely, the crayon profile by Barber, now (1849) in the possession of Joseph Le Fanu, Esq., of Dublin. This portrait was taken about 1727, and was engraved in 1751 by B. Wilson for Lord Orrery, and many times subsequently. The second of these portraits, Mr. Wilde states, was then in the possession of the Maguire family in Peter's Place;

it was painted about the year 1737, and was probably the last portrait taken of him. Of the many engravings of Swift, one of the youngest looking is, perhaps, that by Vin Canini, of Lucca, 1768; there is, however, nothing on the print to show whence it was taken. EDWARD SOLLY.  
Sutton, Surrey.

There used to be, and in all probability is at the present time, a portrait of Dean Swift as a young man in the Bodleian Library at Oxford. It is alluded to by Percy, Bishop of Dromore, in a letter addressed by him to Thomas Price, B.D., of Jesus College, then Bodley's librarian, and bound up in a collection of MS. letters in the library. How aptly has Pope, in the *Dunciad*, hit off the character of his versatile and witty contemporary, the Dean of St. Patrick's:—

"O thou whatever title please thine ear,  
Dean, Drapier, Bickerstaff, or Gulliver;  
Whether thou choose Cervantes' serious air,  
Or roll and laugh in Rabelais' easy chair."

JOHN PICKFORD, M.A.

Gainford, near Darlington.

The following note may be of use. It is copied from the *Belfast Newsletter* of April 6, 1739:—

"Dublin, April the 3<sup>rd</sup>.—A few days ago a most exquisite fine picture, at full length, of the Rev. Dr. Swift, Dean of St. Patrick's, Dublin, painted by Mr. Bindon, was set up in the Deanery House, at the unanimous request, and at the expence, of the Chapter of the Cathedral Church of St. Patrick's, to show their gratitude and high esteem to that great patriot. This portrait is allowed to be the most finished piece of painting that ever was performed in this kingdom. Many excellent poems have been writ in Latin and English on this performance. We hear the following lines are to be one of the inscriptions:—

'Præsentî tibi maturos largimur honores,  
Nil oriturum alias, nil ortum tale fatentes.'"

W. H. PATTERSON.

Belfast.

BROOSE=BAVENT (5<sup>th</sup> S. ii. 237, 436; iii. 57, 158, 192, 418, 457, 516).—I am now in a position, by having carefully examined the Inquisition, *ad inquirendum non post mortem*, of 4 Ric. II., No. 29, to which HERMENTRUDE alludes, to answer her queries as to the two Richard de Brooses mentioned by her. I do not gather the inference that she has done as to any Richard de Broose having married an Alice Lampet—in fact, the evidence of her real husband, William Boiton, distinctly proves the contrary.

The Inquisition is a trial between John Wyke, the son of Alice, the daughter of Elizabeth Gobaud (whose husband's name does not appear), daughter of Alice Colville by her first husband, Guy Gobaud, and John Gernon, the son of Alice Colville by her second husband, John Gernon, to get possession of the Colville property, that Alice's son Guy Gobaud had disposed of to Robert Colville, as the pedigree

will show, which Robert, I conclude, had died without issue. The Inquisition is a very long one indeed, and in puzzling old French, which Messrs. Stuart, Moore & Kirk kindly enabled me, after some trouble, to master. It has several writs attached to it; one refers to an Inquisition taken on the death of Guy Gobaud, in 7 Edw. II., 1313-14; another to one taken on death of John Gernon, senior, in 8 Edw. III., 1334-5. John Wyke stated that John Gernon that now is was not the son of John Gernon by Alice Colville his second wife, but was by his first wife, Alice —, surname not given.

John Gernon and other witnesses state that the senior John Gernon's first wife's Christian name was not Alice but Isabel, and that she was sister to a Rauf Bygott whose son John Bygott's widow Alice is, at the present time, and for seventeen years past has been, the wife to John Gernon that now is, with the consent of his parents, Rauf Bygott, &c., which in those days was an illegal marriage if John Gernon was the son to John Gernon, senior, by his first wife, Isabella Bygott, and that he is the son of John Gernon, senior, by the Lady Alice Colville, lawfully begotten, &c. William Boiton's evidence in favour of John Gernon is as follows:—

"Says that two years before the first pestilence he was dwelling with Mon' Richard de Breouse, who had married the aunt of the said William, which Mon' Richard often said that he would right willingly that the said William should be allied and married into a good lineage, and afterwards at the ordinance of the said Mon' Richard he was married to Alice, dau: of Mabel, dau: of the said Lady Alice Gobaud, and his wife bore the name of baptism according to the said Lady Alice, and since that marriage he has been dwelling continually with the said Mon' John Gernon, and he held himself always up to now as his nephew, because that his wife was dau: of Mabel, dau: of the said Lady Alice, and, therefore, he says upon his oath that the said John Gernon and Mabel were issues, son and dau: to the said Lady Alice Gobaud, of her body born and begotten."

I do not know where HERMENTRUDE discovers a marriage between a Richard de Broose and an Alice Lampet, none such is to be found in this Inquisition. The annexed pedigree will explain the whole matter better than volumes of text can do.

I should be glad to know why HERMENTRUDE asserts that Eleanor, who was the wife of John de Verdun, was the daughter of Thomas de Furnal; was she not a Shelton? The Pat. Roll 24 Edw. I., m. 17, merely says:—

"License by the king at the instance of Edmund his brother to Eleanor, who was the wife of John de Verdun, dec', who held of the king in chief to marry herself to Richard de Breouse; dat at Tylmouth 17 March."

Amongst the names of witnesses called in this trial are Mons. John Breouse, Mons. Peter Breouse, and Mons. John Breouse le Fitz. Who was this Peter? his evidence is not given in the Inquisition.



COLERIDGE'S KNOWLEDGE OF FRENCH (5th S. iv. 126.)—Absence from town must be my excuse for not replying sooner to MR. BOUCHIER. My authority for the statement about Coleridge, quoted by one of the characters in the *Strange Adventures of a Phaeton*, is a biography of Coleridge, written during his lifetime, and prefixed to an edition of his poems issued at Philadelphia. The writer of this biography, after remarking that "Coleridge has been all his life a hater of France and Frenchmen, arising from his belief in their being completely destitute of moral or poetical feeling," and after mentioning one or two anecdotes bearing on this point, goes on to say:—"Another instance of his fixed and absurd dislike of everything French occurred during the delivery of a course of lectures on poetry at the Royal Institution, in the spring of 1808; in one of which he astonished his auditory by thanking his Maker, in the most serious manner, for so ordering events that he was totally ignorant of a single word of 'that frightful jargon, the French language.'" The writer proceeds to say that it was very wrong of Coleridge to express contempt for French literature if he did not know the language; but with that I have nothing to do.

WILLIAM BLACK.

Reform Club.

DR. OSMUND BEAUVOIR (5th S. iv. 109.)—The Rev. Osmund Beauvoir, some time head master of the King's Grammar School, founded by Henry VIII. and connected with Canterbury Cathedral, was the son of the Rev. Mr. Beauvoir, chaplain to the Earl of Stair, the English Ambassador at Paris, in 1717. Matriculated at St. John's College, Cambridge, about the year 1739, he took his Bachelor's degree in 1742, and his Master's in 1746. Having resided at the University the prescribed number of terms, the degree of Doctor of Divinity was conferred upon him by Dr. William Wake, the Archbishop of Canterbury, his father's firm and sincere friend, both of whom, in the years 1717 and 1718, had attracted and absorbed the attention of the Church and State in England and in France by a correspondence with those learned doctors of the Sorbonne, Du Pin, Du Bois, and Girardin, relative to the project of a union between the English and Gallican churches. Forty-five years glided away; this proposed union of the two churches had long ago passed into oblivion, and its supporters to another world, when Dr. Maclaine, the able translator of the *Institutiones Historiæ Ecclesiasticæ*, detecting in the text a charge of Popery imputed by Mosheim to the late Archbishop Wake, resolved upon exonerating his Grace's character from the imputation; and having obtained from the Rev. Osmund Beauvoir at Canterbury authentic copies of the letters, gave them forth to the world, together with a circumstantial and exact account of the correspondence.

Far-famed not only as a learned man, but as an admirable teacher, Dr. Osmund Beauvoir may justly claim the credit of having, by his discrimination, discovered and judiciously encouraged the talent of one who became nearly the finest classical scholar, and the very best lawyer of his generation in England,—the late Lord Chief Justice Tenterden, whose grateful reminiscence of the pains bestowed upon him prompted him frequently to declare that "to the free school of Canterbury he owed, under the Divine blessing, the first and best means of his 'elevation' in life."

Where the materials are scant the memoir must fain be meagre. It is, however, well ascertained that the Rev. doctor's classical knowledge and acquisitions entitled him to be elected, in 1784, a member of the Antiquarian Society; that he passed his latter days "otio cum dignitate" in retirement at Bath, in which city he breathed his last on July 1, 1789. He was twice wedded, and by his first wife had two daughters, who were married before he took unto himself a second help-mate, a Miss Sharp, only daughter and heiress of Wm. S. Fane, Esq., of East Barnet, who had sat in the Parliament of 1784 as member for Callington, a town in Cornwall, which returned two members until it was disfranchised by the passing of the Reform Bill.

WILLIAM PLATT.

Piccadilly.

THE "TE DEUM" (5th S. iii. 506; iv. 75, 112.)—I wish to say a few words in reference to the note on the *Te Deum* by MR. RANDOLPH (p. 506), that note not having been, I think, sufficiently answered by your correspondents at the last reference. MR. RANDOLPH says, "The *Te Deum* is from beginning to end a hymn to the glory of Christ." If the three verses in which explicit mention is made of the three divine persons of the Blessed Trinity are genuine parts of the original composition, clearly this is not so. But MR. RANDOLPH believes them to be interpolated. He should, I think, bring proofs in support of this opinion. I will only say that Dr. Daniel, in his learned disquisition on the *Te Deum* in his *The-saurus Hymnologicus*, after giving the *textus receptus* of the hymn, gives also the various readings of it which are found, and there are none which touch these verses. So far, therefore, the evidence is against the truth of MR. RANDOLPH'S supposition.

I do not think it necessary to translate "We praise thee as God," &c., but I rather take the words to mean "We praise Thee—God (our God); we acknowledge Thee (our) Lord." The *Te Deum* is not meant to declare what we believe concerning God, but to praise that God in whom we believe.

It is true that "everlasting Father" is one of the attributes of Christ in Isaiah ix. 6, according to the Anglican version, and that this is a faithful



translation of the original. But the author or authors of the *Te Deum* would know Isaiah only through the LXX., or the Latin versions. Now, the LXX. omits the title altogether, and so would the old italic version which follows it, while the later Vulgate has "Pater futuri seculi."

There being thus, I think, certainly no reference to the passage in Isaiah, to whom does the attribute "everlasting Father" apply? No doubt to the first person of the Blessed Trinity, the "Fons et origo totius divinitatis," in addressing whom we address also, by implication, the other two persons of the Godhead.

It is not correct to say that the words of Isaiah should be rendered "the Father of the Age." The best interpreters translate them "Father of Eternity," which some understand to mean "eternal Father," others "possessor of eternity," i.e. "eternal."

MR. RANDOLPH goes on to say that the "Trisagion" is the hymn of the seraphim confessing the glory of the eternal Trinity in the person of the Son. I can find no authority for this view in ancient or modern orthodox writers. It is always, as far as I can see, considered to be addressed to the blessed Trinity as such. "Deitas trine sanctificatur cum dicitur ter, Sanctus, Sanctus, Sanctus. Sanctus, ergo, Pater, Sanctus Filius, Sanctus Spiritus Sanctus," says St. John Damascene. Nor does the reference to Rev. iv. 8 seem to support it. There the *Trisagion* was sung to him that sat on the throne, i.e. to the eternal Father as some say, or to God in the absolute sense, the one in three, and three in one, not to Christ, who is the Lamb who approaches to him that sits on the throne, and takes the book out of his right hand.

To return for a moment, in conclusion, to the three verses referring to the Father, Son, and Holy Ghost, there is internal evidence, it seems to me, in favour of their genuineness. I would point to a remarkable repetition of the same order in the first part of the hymn as it stands; for, observe, the first four verses speak of God as one; then comes the *Trisagion*, implying that he is also three. After this we have four verses in which the unity of God is again the prominent idea, and immediately follow the disputed verses naming the three persons in the one divine essence. The two parts thus answer to and are parallel with each other, the Unity in Trinity, and the Trinity in Unity, being expressed in both, and there is a completeness in this portion of the hymn which would seem to be wanting if the last three verses of it were taken away. ALEPH.

BUTLER AND RABELAIS (5th S. iii. 505).—The following extract from my reprint of the *Apothegmes* of Erasmus will furnish your correspondent with the information he requires:—

"Demosthenes had written upon his shield, in letters

of golde αγαθή τύχη, that is, Good fortune. Yet nevertheless, when it was come to handie strokes, Demosthenes enen at the first meeting, cast his shilde and al awaile from him, and to go as fast as his legges might beare him. This pointee being cast in his nose, in the waie of mocke and reproche, that he had in battaill cast awaile his bucler, and taken him to his heeles, like a pretie man, he auided it with a litle verse, commen in every bodies mouth:—

ἀνὴρ ὁ φεύγων καὶ πάλιν μαχίσεται.\*

\* That same man, that renneth awaile,  
Maie again fight, an other daie.

Iudgeyng that it is more for the benefite of ones countree to renne awaile in battaill, then to lese his life. For a ded man can fight no more, but who hath saued himselfe alius by rennyng awaile, maie in many battaillles mo, dooe good service to his countree. At lest wise, if it be a point of good service, to renne awaile at all times, when the countree hath moste nede of his helpe to sticke to it."

\* ἀνὴρ ὁ φεύγων καὶ πάλιν μαχίσεται (that is: A manne that flieth will renewe battaill again) is a proverbiall verse (as Erasmus in his *Chiliades* admonisheth) by which we are warned not by and by, to bee brought in despaire, if some thing haue not well come to our passe. For though a man bee now overcommed, he maie at an other time haue better hap. Whereof Homere calleth it *ἱεραλκία νίκη*, that is now strong on the one side, and now on the other. And Alexander (Paris the sonne of Priamus, King of Troie) thus speaketh in Homere, *νίκη δ' ἱεραιμίζεται ἀνδράς*, that is: Victorie chaungeeth from parte to parte. And the same Alexander in an other place againe saith:—

'Menelaus now, through Pallas hath wonne,  
And so shall I at an other season.'

So Davus in Terence:—

'Hac non successit, alia aggradiendum est via.'

That is,—

'This waie it will ne frame ne faie,  
Therefore must we proue an other waie.'

So meened Demosthenes, that though he had had misse-happe at that season, yet an other more propice time should come, when his chaunce should be to doe his countree better service, &c. And this was a merely honeste excuse."—P. 373.

R. ROBERTS.

Boston, Lincolnshire.

It is difficult to suppose that MR. BLENKINSOPP has ever consulted an annotated edition of *Hudibras*. He writes that he is not aware any one has pointed out passages where Butler was indebted to Rabelais, and gives three examples. The first,

"Where truth in person does appear,"

is noted in the edition before me, that edited by Robt. Bell. The second,

"For those that fly may fight again,"

was probably not imitated from Rabelais, there being no less than five sources from which it may have been derived, one of which, that from the Latin *Apothegms* of Erasmus, was pointed out in the pages of "N. & Q." by Dr. RIMBAULT "lang syne." I thought it was tolerably settled that the doggerel lines by Sir John Mennis (so well known to quote here) gave both idea and expression to Butler.

MR. BLENKINSOPP asks if "anything like this occurs in Demosthenes." Jeremy Taylor, in his *Great Exemplar*, says:—

"It is true that Demosthenes said, in apology for escaping from a lost field, Cheronæa,—

"A man that runs away may fight again."

In his third example Mr. BLENKINSOPP is more happy, yet the simile of the sunrise and the boiled lobster is traced to Rabelais by Mr. M. Bacon in the edition before mentioned—"this simile is taken from Rabelais, who calls the lobster cardinalized."

W. WHISTON.

The couplet has been called doggerel, and, as such, as altogether unworthy of Butler. I think, however, that there are many lines of greater doggerel and worse wit in *Hudibras*. But be it worthy of Butler or not, it is *not* his. It has been attributed to Sir John Mennis of the *Musarum Delicia*, 1656. Sir John was Comptroller of the Navy under Charles II., and lies buried on the south side of the communion-table of St. Olave's, Hart Street, where Pepys, too, that prince of gossips, lies. These City nooks, with their teeming memories, ought to be sacredly preserved. I am convinced that, speaking nationally, it is a political blunder to destroy antiquarian reminiscences.

C. A. WARD.

Mayfair.

The singular idea of words being congealed by the winter's frost is mentioned by Plutarch as the offspring of the lively and sportive imagination of the comic poet Antiphanes:—

ὁ Ἀντιφάνης ἔλεγε παῖζον, ἐν τίνι πόλει τὰς φωνὰς εὐθὺς λεγομένας πηγγίσσθαι διὰ ψύχους. εἰθ' ὕστερον ἀνιεμένον ἀκοίαν θέρους ἅ τοῦ χειμῶνος διελέχθησαν.—*Moral*, 94, 25; Plut. *Op. Paristis*. Editore Amb. F. Didot. MDCCCLVII.

WILLIAM PLATT.

Conservative Club.

The freezing and thawing of sounds is very humorously described by "Baron Munchausen."

J. B. P.

Barboursne, Worcester.

A MILTON STATUE (5th S. iv. 146).—I am glad to see Mr. WALTER THORNBURY's note calling attention to the discreditable circumstance that no important street or square in the metropolis is named after Shakspeare. May I supplement Mr. THORNBURY's just remarks by mentioning another circumstance, which is nearly, if not quite, as discreditable to us Londoners, namely, that no public statue of John Milton exists in London (nor, to the best of my belief, anywhere else, unless there is one in the United States)?

Although Milton, like all great geniuses, belongs to the whole human race, he is in a peculiar sense the property of Londoners, as he was born in

London, passed the greater part of his life in London, and died and was buried in London. Notwithstanding all this, we have no public statue of him in the city so peculiarly associated with his fame. I conclude that the fountain in Park Lane can hardly be called a sufficient memorial of our great epic poet.

The world is very full just now of a Byron statue, but there is no question of a Milton one. Now Milton was (it is a truism to say so) a far greater and better man than Byron, and a poet of a far higher order. There appears to be a tendency in the present day to speak of Lord Byron as next to Shakspeare in English literature. I can only suppose that the enthusiasts who talk like this have never read either *Paradise Lost* or the *Faerie Queene*. It is a legitimate subject for argument whether Byron or Wordsworth is the greater poet, and this question will probably never be quite settled as long as the world endures; but that the author of *Paradise Lost* is far, far above the author of *Childe Harold*, appears to me as indisputable as that two sides of a triangle are greater than the third side, or any other mathematical certainty. Wordsworth and Byron very probably come after Milton and Spenser, but *longo intervallo*.

Let us have a statue of Byron if people wish it; but before honouring a poet of a lower order we ought to pay our debts of acknowledgment to our first-class geniuses. We English must certainly be the worst hands at (intellectual) hero worshipping in the world; we have numberless statues of princes, generals, and admirals, but we look in vain for any worthy memorial of our great poets and historians, at any rate in London. The Scotch people have erected a monument in the centre of their metropolis to their great countryman, Sir Walter Scott, which is worthy of Scott and worthy of Edinburgh. Why should we not follow their example, and erect a monument in some central position in London which should be worthy of him who, although, like Dante, the exponent of a narrow and imperfect theology, was at the same time, like Dante, the prince of his country's epic poets, and, moreover, the unflinching champion of English free speech?

With regard to the Park Lane fountain, handsome as it is, I think it can scarcely be considered in the light of a monument to either Shakspeare, Milton, or Chaucer, although it is undoubtedly a move in the right direction, and is a proof that we are at length beginning to understand that it is a grander thing to write great books than to win great battles. I hardly think the projectors of the Byron statue would be satisfied with a proposal to erect a fountain somewhere in London, upon which Byron should figure in company with two other great poets, say Wordsworth and Shelley, or Keats and Tennyson. This could scarcely be called a monument to Byron; so neither can the Park

Lane fountain be called a monument to John Milton.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

MARY HORNBY (5th S. iv. 202).—Mary Hornby's dramas are *The Battle of Waterloo: a Tragedy*, 1819, and *The Broken Vow: a Comedy*, 1820, both in prose, with prologues and epilogues in verse, "printed at Stratford-upon-Avon for the author by W. Barnacle," and respectively introduced by a preface signed by her, and dated "From Shakespeare's House." Here is that to the first:—

"The following pages were originally written in detached parts in the same room which gave birth to my great predecessor, the immortal Shakespeare, at which time I had not the most distant idea of ever laying them before the public. However, by the persuasion of many ladies and gentlemen, who honoured me with their visits, and to whom I had shewn some parts of the MSS., I was at length induced to turn to shape. I now send this little work forth with all its imperfection upon its head, humbly imploring from an indulgent public that kindness which an unprotected female never asked in vain."

I possess both these dramatic curiosities. *The Broken Vow* was the only one the late Mr. Stainforth, with all his appliances and readiness to pay a long price for what he desiderated, could lay his hands upon, and brought at his sale 9s. 6d.

I have a recollection that the late Mr. Pink, in his *Country Trips*, 1860, supplemented Miss Hawkins's relation by bringing down Mary Hornby's story to a later date.

J. O.

OLD ENGLISH EPITAPHS (5th S. iv. 281).—I have long hoped, and advocated, that some competent antiquary, with sufficient time, should make a collection of the epitaphs of the sixteenth and seventeenth centuries. Toldervy's and all the other books are simply rubbish. One may consult Stowe, Gough, or Weever, with some hope of obtaining trustworthy information. But, so far, no collection of epitaphs, professing to be a collection of epitaphs, has been anything but a jest book, and a bad one. There is a great deal to be made of the subject. Trace, for example, in the epitaphs of the time of Henry VIII. the progress and fluctuations of the Reformation; observe the gradual increase of the Puritan spirit; and, as the seventeenth century wanes, see how the heathen-classical taste overrides the quaint, but English and often poetical, form of the previous fashion. English epitaphs may be said to have begun in the period which commenced with the change of religion. All the punning, yet solemn and often affecting, inscriptions are to be found within a period of fifty or sixty years; and it is most desirable that chapter and verse, name and date, should be given for every epitaph admitted into a published collection. Some may collect epitaphs merely for their genealogical value; others, for their curiosity. But a collection of the *punning epitaphs of the seventeenth century*, duly

verified, would be a real addition to our literary, as well as to our antiquarian, knowledge.

W. J. LOFTIE.

ENGLISH SURNAMES (5th S. i. 262, 330, 352, 391, 470; ii. 157; iv. 189, 251).—MR. BARDSELY's remarks as to the conclusion to be drawn from an *alias* require no strengthening; but I suppose that in Irish villages there is as much uncertainty about names as there assuredly is in England. There are many places, especially in the North, where nicknames have effectually displaced the family name. In this village there is a woman who has twice married—first to a man named Fisher, next to a man named Young. Her popular name is always Kitty Fisher; but in an order for some charitable purpose which the parson gave her some time ago, I observed that he called her Mrs. Fisher-Young. If she marries a third time, say to a Shales, which is the prevalent name in this village, I suppose the vicar will call her Mrs. Fisher-Young-Shales. How she will finally appear on the register I cannot guess.

MORTIMER COLLINS.

Knowl Hill, Berks.

THE PSALM TUNES "ST. ANN" AND "HANOVER" (5th S. iv. 279).—Time was, and not long since, that it would have been heresy to doubt that Dr. Croft wrote the former, and Handel the latter, of the above-named rare old tunes. What say DR. RIMBAULT and MR. WM. CHAPPELL to the appropriation of musical authorship implied as to the former tune by the extract from the *Leeds Mercury*?

R. W. DIXON.

"TO GEE" (5th S. iv. 267).—The word *gee* is often used in Norfolk in the latter sense suggested by F. S. as the possible meaning of the Gloucestershire farmer's expression; and it no doubt has the "bucolic" origin to which he refers. I have frequently heard the word from people of almost every grade.

N—N.

In Kent, fowls are said to "go to gee," or "chee," as it is generally pronounced, when they go to roost.

G. BEDO.

Clapham.

CHANCELLOR WEST (5th S. iv. 228).—His portrait is still in the possession of the Hon. Society of the Inner Temple. Within the last few days it has been temporarily removed from the Parliament Chamber to an adjoining apartment, but it will be replaced when the dusting, &c., incident to the vacation is over.

J. E. LATTON PICKERING.

Inner Temple Library.

RABANUS MAURUS (5th S. iv. 268).—The English, German, Scots, and French nations contend for this author. Mackenzie, *Writers of Scot-*

land, i. 97, where numerous authorities are cited. Of his writings see *Histoire Littéraire de la France*, v., and a list of them is given by Darling.

BIBLIOTHECAR. CRETHER.

Rhabanus Maurus or Magnentius was born at Mayence in 746; Abbot of Fulda, 822; Bishop of Mayence, 847; died, 856; played a prominent part in the politics of the day, and tried, but vainly, to reconcile Louis le Débonnaire with his sons.

G. M.

Harrow.

BREWES (5<sup>th</sup> S. iv. 128).—Bailey renders *brevess*, *breviss*, "thin slices or thick crusts of bread soaked in fat pottage." R. S. CHARNOCK.

Paris.

PAPYROGRAPH (5<sup>th</sup> S. iv. 129).—The material necessary for this useful invention can be had only of the patentees and manufacturers, Messrs. Zuccato & Co., 81, Great Queen Street, Lincoln's Inn Fields, London, W.C., or their agents. Instructions are given with each press, and a supply of prepared paper, &c., for printing. Prospectuses and specimens can be had on application. I have one of the presses in use, and can recommend it to all who wish to produce fac-similes—whether of letters, circulars, sketches or plans. It requires a little patience and some practice before first-rate copies can be produced.

E. A. P.

WHAT IS A GENTLEMAN? (5<sup>th</sup> S. iii. 489).—I take the following from Wharton's *Law Lexicon*. The gentry may be divided into three classes.

1. They who derive their stock with arms from their ancestors are gentlemen of blood and coat armour. They are, of course, the most noble who can prove the longest uninterrupted continuance of nobility in the families of both their parents.

2. They who are ennobled by knighthood or otherwise, with the grant of a coat of arms, are gentlemen of coat armour, and give gentility to their posterity. Such have been scornfully designated "gentlemen of paper and wax."

3. They who, by the exercise of a liberal profession or by holding some office, are gentlemen by reputation, although their ancestors were ignoble as their posterity remains after them. These are not really gentlemen, though commonly accounted such.

HENRY AUGUSTUS JOHNSTON.

Kilmore, Richhill, co. Armagh.

Looking through an old periodical the other day I came across the following anecdote:—

"Who is a gentleman?—This long disputed question has been settled by a chieftain of one of the African tribes, who, on being asked to take some interest in the colonies of Liberia, could not, he said, for the reason that he was not a gentleman. 'Why not a gentleman?' he was asked. 'Because,' he said, 'I have only two wives.'—'How many wives does it take to make a gentleman?'—'Six,' was the answer."

With six wives the chieftain could have enjoyed a perfect *odium cum dignitate*; with two, he was only one-third a gentleman. Φιλομαθης.

Nottingham.

THE CUFF : CUFFHILL (5<sup>th</sup> S. iv. 107).—It is asked what is the derivation of this name, given to a high hill in the parish of Beith, Ayrshire. It is asked if it is named after a person called Coifi, this being either his name as an individual or the name of his office, one of the orders of the Druids (Arch-Druid). I do not think the hill is named after an individual, as in such a case it would have been called Ben Coifi; either Ben or one of the other Gaelic words meaning *hill* would have been placed before the person's name. Further, it is likely that the hill had a name long before the birth of the individual referred to. In Gaelic, *cab* means a head (and is applied to hills); *cab* is the ancestor of the Latin *caput*; the English *capital* (wealth from owning many head of cattle); *cape*, a headland, &c. One of the local names is The Cuff; this makes it likely that the derivation here suggested is correct—it is the same as saying The Hill. Cuffhill is only a repetition of the name, after people had forgotten what Cuff meant. The change from *b* to *f* is easy. There are several other places where the name is found; if there the situation is hilly, the same derivation may apply.

THOMAS STRATTON.

These words are probably derived from some vocable in one of the Gotho-Teutonic languages signifying "top" or "hill." *Cop* would corrupt to *cuf* and *cuf*; conf. G. *kopf* and *koppe*.

R. S. CHARNOCK.

Paris.

CALLS FOR VARIOUS ANIMALS (5<sup>th</sup> S. iv. 128).—In Switzerland a horse is *co-co*, a cat is *minni* or *minno*, domestic fowls answer to *bee-bee*, pigeons answer to a *whistling*. Cat fanciers who visit Switzerland may pick up some good specimens of Cincilli and Angora cats.

STEPHEN JACKSON.

WILLIAM BLAKE, THE POET AND ARTIST (5<sup>th</sup> S. iv. 129).—As to the wild legend respecting the incarceration of this great genius in a madhouse, O. C. will do well to read the letters of Messrs. S. Palmer and J. Linnell, old friends of Blake's, which appeared in the *Athenæum* for the 11th of September last, giving an unqualified denial to the fable.

F. G. STEPHENS.

MR. W. S. GILBERT'S "EYES AND NO EYES" (5<sup>th</sup> S. iv. 166) is founded on *The Emperor's New Clothes*, one of Andersen's earlier stories. A sister of mine (long since dead) translated the story, the translation being first published by the late Mr. Pickering in 1846. On its reprint with additional tales in 1852 she pointed out that the

original story of *The Emperor's New Clothes* was to be found in *El Conde Lucanor*, the work of Don Juan Manuel, a grandson of the Castilian king, San Fernando. "The story," she writes, "identical with our friend Andersen's, is to be found in cap. 7, under the title *De un rey y de tres burladores que a el vinieron*; the imposture here is discovered, not by a child, but by a poor black man, who, having neither houses nor lands to lose, could afford to speak the truth." The tale by Mrs. Trollope, alluded to by CUTBERT BEDE, no doubt also owes its origin to Don Juan Manuel's little book of *ensemples*, and which little book has for centuries past proved an inexhaustible mine for novel and tale writers of all kinds and nations.

JAMES PEARSE PEACHEY.

I do not know whether your readers will care for further discussion on this subject, but I can point out another example of this idea. It occurs in one of a collection of Norwegian traditional stories collected by Asbjørnsen, which runs thus:—Two women agreed to try which of them could make the greater fool of her husband. The first persuaded hers that he was sick to death, and finally put him in a coffin. The second sat down with all the action of spinning, then of weaving, and finally of making up all the imaginary product of her labour into clothes for her husband, which she then persuaded him to allow her to put on him, pantomimically, on the occasion of his attending the funeral of the other man. The *dénouement* was caused by the hearty laughter of the other on seeing his friend's Adam-like condition through the air-holes judiciously left in his coffin; and the moral was that the two husbands did the wisest thing either had done for a long while, and the birch-broom could tell what that was. A. S.

GOODMANHAM (OR GODMUNDHAM) FONT INSCRIPTION (3rd S. xii. 207, 234, 274, 319).—In a recent examination of this inscription on the spot, I came to the conclusion that I could discern traces of all the following letters:—

**wyht out baptyſm no ſall ma be ſaued**

I have just been shown a private letter of mine, dated Oct. 5, 1867, and I find that I therein wrote, "I should suggest *wyht out baptyſme no ſoull ma be ſaued*. But without seeing the font, or at least a rubbing, I am not going to hazard any conjecture in print." When I examined the font the other day I had quite forgotten that this had ever been in my mind. I have no doubt that if our venerable friend F. C. H. were still among us he would agree with me as to the above reading. J. T. F.

Winterton, Brigg.

"GIRL CROSSING BROOK" (5th S. iv. 129).—If EBORACUM turns to the Catalogue of the Royal Academy Exhibition for 1803, he will observe

that Henry Thompson, A.R.A., contributed to that gathering "Crossing the Brook," No. 166.

F. G. STEPHENS.

THE TABLE AND THE PEOPLE (5th S. iii. 426, 474; iv. 293).—Allow me to remind MR. TEW and MR. WARREN that there is no authorized Latin version of the present Rubric before the Prayer of Consecration, since the Rubric itself was inserted in 1662; the book of 1559 has simply, "Then the priest, standing up, shall say as followeth"; the Latin, 1560, "Postea Sacerdos erigens se dicet." There is no authorized Latin version of the book of 1662, therefore no argument can be founded on either "ante" or "coram." The only aid we can have in determining the point of what was the intention of the Reformers of 1662 is the Scotch Liturgy, approved by Laud and the Caroline divines. There the Rubric stands thus, "During the time of consecration the presbyter shall stand at such part of the holy table, where he may with the more ease and decency use both his hands." This certainly suggests the middle of the holy table as the most convenient, but decides nothing. E. LEATON BLENKINSOPP.

[The above may suggest a modification of some papers recently sent in, and not yet printed.]

"LOCKSLEY HALL" (5th S. iv. 48, 91, 297).—I was well aware that *rooky* or *roaky* is explained by Halliwell to be a provincialism (Linc.) meaning "hazy, misty," and that he refers to the passage in *Macbeth* to show that Shakspeare used the term in that sense. But, *pace tanti viri*, and of MR. MACKAY as well, I believe that Shakspeare used the word *rooky* in the same sense that Mr. TENNYSON uses the word *rookery*; *rooks*, as MR. PEACOCK has pointed out, being popularly called *crows*. Richardson, referred to by MR. MACKAY, has not the word *rooky* in his dictionary.

T. J. A.

PILLIONS (5th S. iv. 109, 234, 297).—I remember when pillions were in almost universal use in Ireland among the farmers' wives and daughters. The upping-steps were equally general, particularly outside public-houses and places of entertainment. Pillions and upping-stones have disappeared. What is popularly called the Treaty Stone, near Thomond Bridge, Limerick, was for a long series of years used as an upping-stone, or step to enable a woman to take her place on the pillion. The pillion was a large flat seat, covered with blue cloth, with a handle at the end, made of iron, for the woman to hold on by; it was furnished with a stirrup, and fastened around the horse by a girth.

MAURICE LENIHAN, M.R.I.A.

Limerick.

BELL-RINGERS' LITERATURE (5th S. iv. 62, 153).—The lines below are to be found over the belfry

door in All Saints' Church, Hastings, and similar ones are said to be in Rye Church:—

"This is a belfry that is free  
For all those that civil be;  
And if you please to chime or ring,  
It is a very pleasant thing.  
There is no music played or sung  
Like unto bells when they're well rung;  
Then ring your bells well, if you can;  
Silence is best for every man.  
But if you ring in spur or hat,  
Sixpence you pay, be sure of that;  
And if a bell you overthrow,  
Pray pay a groat before you go.—1753."

GRIF.

LOCAL VENERATION OF SAINTS (5<sup>th</sup> S. iv. 129, 176, 197, 218).—To the notices of the saints of England, Scotland, and Ireland may be added the following, compiled from Alban Butler's narratives, which escapes observation from its place in the well-known *Lives of the Saints*. In an appendix there is a calendar of Irish saints. This has the name, with a very brief notice, of the Irish saints in the Roman calendar, in the order of the days on which they are commemorated. It is observed (p. 1115, ed. 1838, vol. ii.):—

"We here subjoin an Irish calendar, that the reader may the more readily find out the pages wherein the virtues and sufferings of the saints honoured in this country are mentioned. We think with rational confidence that the perusal of these pages will be interesting to Irishmen of every denomination."

There is a "Calendar of English Saints," which was prepared by Dr. Newman previously to the commencement of *Lives of the English Saints*. This has been reprinted in the notes at the end of his *History of My Religious Opinions*, I think Note D., ed. Lond., 1864. ED. MARSHALL.

"GARRIT LADIR ABOO" (5<sup>th</sup> S. iv. 149, 195, 237).—Upon seeing the query relative to the above subject I wrote to the Very Rev. Ulick J. Burke, St. Jarlath's College, Tuam, co. Galway, at present a very high authority on the Irish language and Irish archaeology. His translation of the inscription is as follows:—"Garrit, the brave, victorious; a *buaadh*, pr. *aboo*, means "in victory"; and perhaps *ladir* for *laidir*=strong, powerful; so that the whole motto would read, "The brave strong (chieftain) in victory." P. J. COGAN.  
Ballyragget.

ARITHMETIC OF THE APOCALYPSE (5<sup>th</sup> S. iii. 26, 153; iv. 172, 236, 275).—In Mr. BLAIR's "coincidence" which "silences further discussion," no attention is paid to the battle of Poitiers—one of the "decisive battles of the world" (Creasy)—in which Charles Martel finally arrested the progress of the Saracens in western Europe, nor to the rise of Protestantism, from Luther, in 1517, to the Diet of Spire in 1530.

Again, the "relation" which makes 666 in the

scale of 7 to be represented by 999 in the decimal scale is undoubtedly "mystical." For the process by which Mr. BLAIR makes 1800 out of 1260 would make 951½, and not 999, out of 666. If, however, he now means by the expression "scale of 7" what is meant algebraically by it (see Todhunter's *Algebra*, chap. xxix.), then 666 in the scale of 7 would equal  $6 \times 7^2 + 6 \times 7 + 6$ , i. e. 342 in the scale of 10.

As to the millennium, a theory of the origin of its rise will be found in Ernest de Bunsen's *Chronology of the Bible*, published by Longmans, 1874. With regard to Scripture chronology generally, Baron Bunsen's *Egypt's Place in History* will be found very useful.

DOUGLAS HAMILTON.

Cambridge.

ST. ABB (EBBA) (5<sup>th</sup> S. iii. 408; iv. 16).—T. F. R.'s account of St. Ebba (p. 16) is quite correct, with the exception of that portion which relates to her death. According to Bede, she did not perish "in the flames" of her monastery, but died previous to the catastrophe. On account of the evil lives of the inmates, it was revealed to a certain monk named Adamnanus, that the abbey over which she presided should be destroyed by fire, but not till after her decease. "Tu enim," he says to her, "hanc consolationem habes, quod in diebus tuis hæc plaga non superveniet." The prediction seems for a time to have had a wholesome effect, but not for long, for Bede tells us, "Verum post obitum ipsius abbatissæ redierunt ad pristinas sordes, immo sceleratiora fecerunt. Et cum dicerent, Pax et securitas, extemplo præfatæ ultionis sunt poena multati" (*Hist. Eccl. Gent. Angl. lib. iv. c. xxv.*). EDMUND TEW, M.A.

AUGUSTUS AND THE ORACLES (5<sup>th</sup> S. iv. 129, 194).—In Mr. MARSHALL's communication (p. 194), the fifth paragraph should probably be modified as follows:—"There is an English version in the notes to Sir Thomas Browne's *Religio Medici*, ed. 1736."

Hastings.

W. A. G.

AUMUSSES (5<sup>th</sup> S. iv. 69, 175, 256).—Can J. T. F. explain further why doctors of divinity, bishops, &c., wear, and have for a long time worn, scarves like canons? In Le Bas' *Life of Cranmer* I have seen an engraving in which that good prelate is represented with what seems to be a fur "aumusse." G. E. L.

HENRY CLARKE OF SALFORD (5<sup>th</sup> S. iii. 307, 414, 617).—Dr. Henry Clarke died on April 30, 1818, in his seventy-sixth year, at his own house in Islington, having been seized the day before by a fit of apoplexy in a friend's house in London. A short memoir of him may be found in the *Monthly Magazine* for July, 1818, p. 565, from

which it appears that his engagement as teacher at Sandhurst only terminated nine months before his death, when he "was inadequately pensioned by a small annuity." EDWARD SOLLY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Student's Austin's Jurisprudence.* Abridged from the Larger Work by Robert Campbell, of Lincoln's Inn, Barrister-at-Law. (Murray.)

A WORKER for the work's own sake, and for the sake of those whom he felt he could help to a sounder understanding of the principles of General Jurisprudence, John Austin laboured with but scanty recognition of his merits in his own country, though esteemed and honoured by eminent continental Jurists. His book, though unfortunately left unfinished, remains without a rival in the field which its author made so peculiarly his own. After his death it became necessary to bring out fresh editions, and to this we owe the touching memoir written by his widow. The Student's edition, now issued by Mr. Murray under the most fitting editorship of Mr. Campbell, who revised the latest issue of the complete work, cannot fail to be very useful to the teacher as well as the student of Jurisprudence. It is not intended to dispense the lazily-disposed student from the hard work which he must encounter in mastering Austin's complete work, but as a help on the road, and as a useful *précis* to refresh his memory after studying the original text. For a lecturer on Jurisprudence we can imagine no more useful companion than the *Student's Austin*, which will enable him at any moment to refer to a definition or an illustration, or to lay before his class one of those tables on which Austin spent so much time and thought. It seems, indeed, a pity that more of the tables contained in the larger work were not given in this edition, as they formed an integral part of Austin's system of teaching, as well as of his book. Mr. Campbell's notes, and the passages which he incorporates occasionally in the text, bring down the information to the latest possible moment, and a full index adds greatly to the utility of the book. For the formation of a scientific school of Jurists a thorough acquaintance with the principles of General Jurisprudence is indispensable, and we trust that many who are preparing for the Bar, or for political life, will engage in this study who might have shrunk from commencing it without the assistance now afforded them by the *Student's Austin*.

*Calendar of the State Papers relating to Ireland of the Reign of James I., 1608-1610, Preserved in Her Majesty's Record Office and elsewhere.* Edited by the Rev. C. W. Russell, D.D., and John P. Prendergast, Esq., Barrister-at-Law. (Longmans & Co.)

*Calendar of State Papers, Domestic Series, 1649-1650, Preserved in the State Paper Department of Her Ma-*

*jeaty's Public Record Office.* Edited by Mary Anne Everett Green. (Longmans & Co.)

THE above volumes are the latest additions to the series of Calendars in which lie open for use such splendid materials for a new history of the political, domestic, and religious life of England. The first volume has a Preface of above a hundred pages, in itself a history of the period to which the book refers. Mrs. Green's Preface, equally lucid and important, is a *précis* of the volume which tells much that is new of that eventful year, 1649-1650. One of the most interesting portions of the volume relating to Ireland is that which describes the forcible removal of the riotous and unscrupulous Grahams, from the border land, in Great Britain, to Roscommon. They seem to have been an irrepressible race, and, under whatever compulsion they lay for a time, ready to break away from it into any lawlessness as soon as opportunity offered. Perhaps there is nothing so likely to arrest attention in Mrs. Green's volume as the numerous incidents referring to Charles I., his person, family, and property. Among these is an order in Parliament, "that the care of the public library at St. James's, and the statues and pictures, be committed to the Council of State, and that they be empowered to dispose of such of them as they think fit."

THE PERIODICALS go of one accord into personal articles. *The New Quarterly* has one on Nino Bixio, full of interest. *Temple Bar* gives amusing traits of O'Connell. *The Cornhill* attracts us with "The Early Years of Dante." *Macmillan* introduces John Knox in his relations with women, and shows the Scottish reformer in a light in which he has been rarely contemplated, and is little known. *The St. James's* has a paper on Elizabeth Browning and some of her contemporaries, by the sympathetic hand of B. H. Horne; and, we must add, the beginning of a promising story ("Sir Hubert's Marriage") from the competent pen of Mrs. S. R. Townshend Mayer. In the other magazines named above, fiction, of a very high order, divides the reader's attention with facts of personal life; and there is manifest proof in all that periodical literature is in the ablest hands, guided by taste, tact, wit, and good judgment.

ST. DENIS.—"There was a strong muster of pilgrims at St. Denis yesterday in honour of the festival of the martyr of that name, who is supposed to have walked about with his head under his arm. This legend, of course, arose from the fact of the first Christian martyrs in Paris being buried, after decapitation, holding their heads in their hands. In October every year the relics of the martyr, including a nail of the passion of our Lord, and the head of St. Denis, enclosed in three silver coffins, are exposed to the faithful. It is permitted, however, to doubt the authenticity of the objects annually shown, because the old abbey has several times been pillaged since they were confided to its care. The Normans were the first to plunder the church and its tombs, which were again violated by Huguenot soldiers in the sixteenth century. In 1793 the tombs of both saints and kings were ransacked by patriots; the ashes of the illustrious dead were scattered to the winds, and their leaden coffins were melted down to make bullets to repel the invaders. However, during the Revolution, a Benedictine monk is said to have saved the relics of St. Denis, and their authenticity was solemnly recognized by the clergy in 1819. Dulaure, in his history of Paris, tells an amusing anecdote about these relics. He says that the Emperor Baldwin sold the crown of thorns to St. Louis for 100,000 *l.*, although another crown had long existed at St. Denis. The new purchase was received with great ceremony; the King went out to meet

it dressed in a simple tunic and barefooted, and all the monks of the various monasteries and abbeys were ordered to attend with their relics. 'The monks of St. Denis on this occasion,' says Dulaure, 'did not bring the crown of thorns which they possessed.' The writer then enumerates a variety of other articles which St. Louis purchased from the Emperor of Constantinople—the reed, the sponge, the purple mantle, &c.; and had the French King lived he would probably have bought the finger of the Holy Ghost, to which Mr. Draper alludes in his *Conflict between Religion and Science*. I may add, as a curious fact connected with the siege of Paris, that the first shell which the Prussians fired into St. Denis struck the marble statue of the martyr and decapitated it; also, that the last remains removed from the church were those of the elder brother of Napoleon III. The Bourbons, on their restoration, did not consider that the ashes of a Bonaparte had any right to remain in the ancient burial-place of the kings of France, and had them transferred to the Malmesbury. — *Fell's Mail Gazette*, Oct. 12.

**THE SURVEY OF PALESTINE.**—The *Quarterly Statement* of the Palestine Fund for October contains a full account of the savage and unprovoked attack made upon the party by Mahometan fanatics at Safed, concerning which various contradictory telegrams reached England at the time. The result up to the present is that the triangulation has been stopped for the moment, and the Committee put to very heavy expense. The whole party have been ordered home to recruit their health, to get away from the disturbed district, and to avoid the cholera which has been flying about Syria all the summer. The survey, however, has not been stopped, but office work, of which there is a vast quantity to be done, will go on in England instead of in Palestine. It is intended to resume the triangulation at the earliest possible opportunity. The new number of the Society's Report contains, besides a large number of identifications proposed by Lieutenant Conder, a valuable paper by the same officer on the scene of David's duel with Goliath; two papers by M. Clermont-Ganneau; one on the ruins of Arvad, by Mr. Greville J. Chester; with other notes of interest and value.

**LESSING'S "MINNA VON BARNHELM"** (5th S. iv. 260, 230).—My learned friend, Mr. F. NORGATE, seems to be positive where I merely conjectured, and asserts "that the play mentioned by William Taylor under the title of 'Love and Honour' was doubtless the same as the *School for Honour*, and an oversight on the part of Taylor." I should, however, before considering this as a positive fact, like to have some actual proof that the two titles refer to the same translation. A slip of the pen, such as putting Richard for Robert, as I have done myself in my former communication, may occur easily enough, but not so to write "Love and Honour" for "The School for Honour." Besides, what justifies us in assuming the impossibility that Robert Harvey had also produced an "elegant version" of *Minna von Barnhelm*? As regards the other translation mentioned by Mr. NORGATE, which bears the title of "The Disbanded Officer; or, the Baroness of Bruchsal," he could find some account of it in my Critical Introduction to Lessing's play. It was published and performed "at the Theatre Royal in the Haymarket" in 1786, and was, in fact, the first version of any German play performed in this country. A third translation appeared in 1806, by Fanny Holzer, and a fourth in 1838, by the Rev. J. J. Holroyd. Why, then, should it be absolutely impossible that there exists also a fifth translation by "Robert Harvey, of Catton, near Norwich"? C. A. BUCHHEIM.

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"DON'T YOU REMEMBER THE FIRST TIME I MET YOU?" (5th S. iv. 180).—"O, do you remember," &c., is the first line of "a favourite ballad, sung by Mr. Braham in the comic opera of the *Two Houses of Grenada*, as performed at the Theatre Royal Drury Lane; written and composed by J. A. Wade, Esq. Printed and sold by F. T. Latour, 50, New Bond Street." I can give you fair correspondence the words of the song if she requires them.

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"A STRONG MAN," &c. (5th S. i. 387; iv. 280).—"Ecce spectaculum dignum, ad quod respiciat intentus operi suo Iteus: ecce par Deo dignum, vir fortis cum mala fortuna compositus, utique et si provocavit."—Seneca, *De Prov.*, cap. 2, § 6.

#### ED. MARSHALL.

"WHEN ONE BY ONE," &c. (5th S. iv. 180), is the ninth line of a poem, entitled *A Thought on Death*, commencing, "When life as opening buds is sweet," by Anna Letitia Barbauld, written Nov., 1814.

#### DAVID A. BURT.

#### Notices to Correspondents.

**A GERMAN GRAMMAR** (5th S. iv. 209, 254, 260).—W. P. writes:—"A vocabulary of 4,500 words synonymous in German and English" is stated to be part of the contents in the title-page of Falck Lebah's *German Language*, in one volume (Whittaker & Co.).

"BISCUITS AND Grog," WRITTEN BY J. HANNAY.—A CONSTANT READER asks whether this came out in parts or in a complete form, who was the publisher, and whether there is any possibility of obtaining it either in parts or as a book.

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A Correspondent asks for the name of some introductory book to the study of Entomology; one suited to a beginner.

H. D. McCHEANE.—The authorship has never been discovered. See "N. & Q.," *passim*.

MAURICE LENTHAN.—Proof shall be forwarded.

A. L.—Never published.

N. P.—The year after.

ERRATUM.—"Corner Houses," p. 169, for "chapter iii.," read "chapter li."

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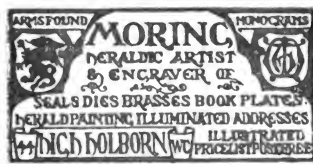
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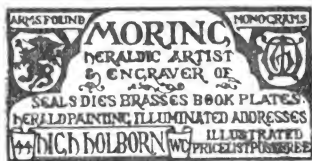
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## Notes.

## AGINCOURT.

In the last number of "N. & Q." some old memories were revived of the great naval victory at Trafalgar, seventy years ago. On Monday next, the 25th inst., we shall arrive at the four hundred and sixtieth anniversary of a victory which is still remembered with a feeling of national pride, and, as in all similar cases, with chivalrous respect for the brave men who were our adversaries.

On St. Crispin's day, 1415, Henry V. of England, when in sore distress and difficulty, with less than 10,000 men, defeated six times that number of brave, stout Frenchmen, ill led. The English were suffering from want of food and from disease; but those poor, brave men were not only of yeoman mettle, but they were well led. They gained the victory at a cost of fewer hundreds than it cost the French in thousands to lose it. On one side, 10,000 killed and 14,000 prisoners! On the other, the highest estimate is 1,600 killed and wounded! It sounds like reports of fights in the times of fabulous romance; but it is no fable that Agincourt was "a glorious victory."

There was immense anxiety in England as to the issue of the war; and this is best shown in a document which Mr. Henry T. Riley has quoted

in his valuable work, *Memorials of London and London Life in the Thirteenth, Fourteenth, and Fifteenth Centuries*. On the eve of St. Edward the Confessor (28th Oct.), the newly-elected Mayor, Nicholas Wotton, with the aldermen (among whom was Richard Whittingtone) and other City dignitaries, went to St. Edward's shrine, but not on horseback, as was usual. The reasons are given in the following passage, which Mr. Riley translates from a document which he found among the early archives of the City of London:—

"And on the morrow of the Apostles Simon and Jude the said Nicholas Wotton, Mayor, and the Aldermen, together with an immense number of the commonalty of the citizens of the city aforesaid, going on pilgrimage, went on foot to Westminster, and having first made devout thanksgiving, with due solemnity, in the Minster there, for the joyous news (of Agincourt) that had then arrived, the said Nicholas Wotton was by the said Aldermen and Commonalty presented before the Barons of the Exchequer of our Lord the King, at Westminster, admitted, and sworn.

"And last,—and may it not be so,—such journey on foot may come to pass for a precedent, when others succeed to the office of the Mayoralty of the said city, in manifest derogation of the laudable customs of the said city hitherto followed; and seeing that if the principal cause for the same should be veiled beneath an absurd silence it would never reach the knowledge of posterity, be it known that about Friday, the 25th of October last past, a lamentable report, replete with sadness and cause for endless sorrow, had alarmed the community throughout all the City, in the boundless grief that it caused; it being to the effect that, as to the army of our Lord the King, who was valorously struggling to gain the rights of his realm in the parts beyond sea, and in which all our affections lay centred, all particulars lay shrouded here in mystery. But, however, after thus being ardently athirst in expectation to hear some encouraging news of the success of the royal expedition, it was not long before a trustworthy report of the truth arrived to refresh the longing ears of all the City. We hear that our said Lord, our illustrious King, the Lord giving His aid therein, had by such Grace gained the victory over his enemies and adversaries, that had united to oppose his march through the midst of his territory of France towards Calais; and the more especially as the greater part of them had either been delivered to the arbitration of death, or had submitted to his gracious might, praised be God for the same. And because, in the course of events, such sorrows and apprehensions of adversity had been succeeded by the joyous news which gave the first notification of this victory, therefore the same Mayor, Aldermen, and Commonalty, in presence of our Lady the Queen [Johanna of Navarre, second wife of Henry IV.] and very many other lords and peers of the realm, and in company of the more substantial men, both spiritual and temporal, for the thanksgiving that was due unto God and His Saints, and especially unto Edward the glorious Confessor, whose body lies interred at Westminster, went like pilgrims on foot, as before stated."

Nearly a century and a half after the victory for which thanks, alike humble and hearty, were thus offered, a poet was born who took Agincourt for his theme,—namely, Michael Drayton, a Warwickshire bard, born in 1563, a year before Shakspeare. In 1627 (eleven years after Shakspeare's death),

the author of *The Polyolbion* published the ballad of *Agincourt*. Many persons have read this stirring poem, but not many possess it; we therefore take advantage of this anniversary season to print it here, especially as the poem has been alluded to in former columns of "N. & Q.," but no full reprint furnished of a martial song, the echoes of which, as before remarked in our columns, seem to have fallen on the well-attuned ear of the author of *The Charge of the Light Brigade*:—

"Fair stood the wind for France,  
When we our sails advance;  
Nor now to prove our chance,  
Longer will tarry;  
But, putting to the main,  
At Kaux, the mouth of Seine,  
With all his martial train,  
Landed King Harry.  
And taking many a fort,  
Furnished in warlike sort,  
Marcheth towards Agincourt,  
In happy hour.  
Skirmishing day by day,  
With those that stopped his way;  
Where the French general lay  
With all his power.

Who, in the height of pride,  
King Henry to deride,  
His ransom to provide,  
To the King sending:  
Which he neglects the while,  
As from a nation vile;  
Yet with an angry smile  
Their fall portending.

And turning to his men,  
Quoth our brave Henry then,  
'Though they to one be ten,  
Be not amazed.  
Yet have we well begun,  
Battles so bravely won  
Have ever to the sun  
By fame been raised.

And for myself, quoth he,  
'This my full rest shall be:  
England ne'er mourn for me,  
Nor more esteem me.  
Victor I will remain,  
Or on this earth be slain;—  
Never shall she sustain  
Loss to redeem me.

Poitiers and Cressy tell,  
Where most their pride did swell;  
Under our swords they fell;—  
No less our skill is,  
Than when our grandsire great,  
Claiming the regal seat,  
By many a warlike feat  
Lopped the French lilies.'

The Duke of York so dread,  
The eager vaward led;  
With the main Henry sped  
Amongst his henchmen.  
Exeter had the rear,  
A braver man not there!  
How fierce and hot they were  
On the false Frenchmen!

They now to fight are gone,  
Armour on armour shone;  
Drum now to drum did groan—  
To hear was wonder;  
That with the cries they make,  
The very earth did shake;  
Trumpet to trumpet spoke,  
Thunder to thunder.

Well it thine age became,  
O noble Erpingham!  
Who didst the signal aim  
To our hid forces;  
When, from a meadow by,  
Like a storm suddenly,  
The English archery  
Stuck the French horses.

With Spanish yew so strong,  
Arrows a cloth-yard long,  
That like to serpent stung,  
Piercing the weather.  
None from his fellow starts,  
But playing manly parts,  
And, like true English hearts,  
Stuck close together.

When down their bows they threw,  
And forth their bilbows drew,  
And on the French they flew;—  
Not one was tardy;  
Arms were from shoulders sent,  
Scalps to the teeth were rent;  
Down the French peasants went:—  
Our men were hardy.

This while our noble King,  
His broad sword brandishing,  
Down the French host did ding,  
As to o'erwhelm it.  
And many a deep wound lent,  
His arms with blood besprent;  
And many a cruel dent  
Bruised his helmet.

Gloucester, that Duke so good,  
Next of the royal blood,  
For famous England stood  
With his brave brother;  
Clarence, in steel so bright.  
Though but a maiden knight,  
Yet in that famous fight  
Scarce such another.

Warwick in blood did wade,  
Oxford the foe invade,  
And cruel slaughter made,—  
Still as they ran up;  
Suffolk his axe did ply;  
Beaumont and Willoughby  
Bare them right doughtily;  
Ferrers and Fanhope.

Upon St. Crispin's day,  
Fought was this noble fray;  
Which fame did not delay  
To England to carry;  
Oh! when shall English men  
With such acts fill a pen,  
Or England breed again  
Such a King Harry!"

Ed.

## ON LIBRARIES.

"The true university of these days is a collection of books."—*Carlyle*.

"If the soul of a library be its librarian, its heart is the catalogue."—*Gent. Mag.*

The praise of libraries has been the theme of all ages and of all conditions of human society in any degree partaking in the civilizing influences of literature. My attention has been forcibly directed to this subject by having just read Earl Stanhope's remarks in his address at the first meeting of the Society of Antiquaries, on January 14, in their new apartments at Burlington House. His lordship said, in reference to the new library :—

"I shall hope to see proceed from that new library, as from one common centre, many learned dissertations and a large amount of critical skill. Gentlemen, seeing the noble monuments of human genius, the mighty works of departed great men, which your collection of books comprises, I am reminded of the inscription which stands on the portals of the Public Library at Murcia, in Spain. It alludes to the custom which prevails in those countries, that the relatives around the deathbed should close the eyes of him who has expired, and the inscription then proceeds to say, 'Here, on the contrary, the dead open the eyes of the living.'"

In the public duty of creating great libraries and generally of preserving the literature of the world from being lost to it, the collector's or book-hunter's services are eminent and numerous. In the first place, many of the great public libraries have been absolute donations of the treasures to which some enthusiastic literary sportsman has devoted his life and fortune. Its gradual accumulation has been the great solace and enjoyment of his active days ; he has beheld it in his old age a splendid monument of enlightened exertion, and he can no longer call it his own ; it shall preserve the relics of past literature for ages yet to come, and form a centre whence scholarship and intellectual refinement shall diffuse themselves around. We can see this influence in its most specific and material shape, perhaps, by looking round the reading-room of the British Museum, that great manufactory of intellectual produce where so many heads are at work. *Burton's Book-Hunter* :—

"Helsius, bibliothécaire de l'Université de Leyde, disait, en parlant de la bibliothèque confiée à ses soins, — 'Je ne suis pas plutot entré dans cette bibliothèque que je ferme la porte sur moi, et que je bannis de cette manière la concupiscence, l'ambition, l'ivrognerie, la paresse, et tous les vices dont l'oisiveté, mère de l'ignorance et de la mélancholie est la source : je siège au source même de l'éternité, parmi ces hommes divins, avec tant d'orgueil, avec tant de satisfaction, que je prends en pitié tous les grands et tous les riches qui sont étrangers à cette félicité. Les Chanoines Prémontrés mettaient leur gloire à former de riches bibliothèques. Emon, un de leurs abbés, copia, avec l'aide de son frère, tous les auteurs de théologie, de scolastique et de droit, qu'ils purent rencontrer dans le cours de leurs études. C'était une honte pour un couvent de n'avoir point de bibliothèque. Cette opinion c'était formulée en une

espèce de proverbe, "Monastère sans livres, disait-on, place de guerre sans vivres : *Clastrum sine armario quasi castrum sine armamentario.*"

It was a great mistake on the part of Sir Thomas Bodley, in the formation of his world-renowned library, that he set little or no value on obtaining for it the lighter literature of the day, plays, pamphlets, controversial tracts of all kinds, &c., a deficiency which subsequent librarians and curators have had to supply as best they could, and often at great expense. The Royal, Imperial, and National Library of Paris (call it by what name you please) laboured some years ago under the same defect as regarded works, *brochures*, and *journaux* on the revolution of 1789. Paul Lacroix, better known under the assumed name of the "Bibliophile Jacob," directed attention to this, some years ago, as a *lacune* demanding the utmost watchfulness, and to fill up which, while still possible, in all great libraries, is of such inestimable importance for the history of the times. For many years (1789-1806) the legal dépôt at Paris for the registration of books was almost entirely neglected, books being no longer privileged ; and the usual five copies of each new work were not sent, namely, two to the Royal Library, one to the library of the Louvre, one to the Chancellor, and one to the Keeper of the Seals. Even when the Convention had reconstituted a new legal dépôt for the purpose of protecting authors and booksellers against piracy, the law was often neglected, at least up to 1806. During this interval of sixteen years, it is calculated that nearly 12,000 volumes and pamphlets were neglected to be sent in, and the attempts since made to supply their place have proceeded from confiscations, legacies, and accidental opportunities that have not been let slip by heedful librarians. A remarkable circumstance is mentioned by M. Lacroix, in the *Annals of the Royal Library at the Time of the Revolution*, when it was actually proposed to remove from all the books in the Royal Library all the stamps on them bearing the royal arms, whether inside or out, and this incredible measure would have been adopted and carried into effect, without opposition or examination, and with as little reflection as was given to the violation of the royal tombs at Saint Denis, but for the noble protest against such a stupid act of barbarism by three bibliophiles, Messrs. A. A. Renonard, Chardin, and A. Charlemaigne,—two booksellers and a poet,—who signed the protest which happily saved so many fine books from being defaced and dishonoured. M. Lacroix adds exultingly, in the true spirit of a *bibliomane*, "Confess, now, that a lover of books is of some use in the world !"

J. MACRAY.

## THE "SECOND CALAIS" ROLL OF ARMS.

The following interesting heraldic authority has never, to my knowledge, been published. I have elected to print it from the copy by Nicholas Charles in the Harleian MS. No. 6389 (fo. 29); but a transcript, differing somewhat and omitting eighteen of the coats while substituting others, exists in another of the Harleian MSS., No. 1063 (fo. 156), where, from the fact, I am inclined to assume, of its having been taken from a manuscript of the time of Edward IV., the contents are inaccurately associated in the title with that reign.\*

Following the precedent adopted with respect to the publication of the "Nativity" Roll (*Reliquary* for April, 1875), the entries have been re-arranged in alphabetical order, with the actual position in the original signified by numbers placed after each coat. The notes appended at foot, furnishing confirmations of many of the coats by reference to similar ones in other Rolls, as well as materials for the identification, where possible, of the individuals, I should have wished to be more ample, but have felt constrained to restrict myself to those which I considered of the most importance, by a sense of the large amount of space which an exhaustive treatment would of necessity have required. That portion of the text given in italics answers to the heraldic figures by which Charles has represented part of the blazon.

The "First Calais" Roll was published, together with a corrupt copy of the "Parliamentary" Roll, by Mr. Rowe Mores in 1749. The volume is now exceedingly scarce. I hope, therefore, to republish the Roll in question shortly from, if anything, a more exact transcript among the Cottonian MSS.

The following are the full references to the Rolls of Arms cited in the foot-notes:—

"Nativity" Roll, *temp.* close of Edw. I.—*Reliquary* for April, 1875.

"First Dunstable" Roll, anno 2 Edw. II. (1308).—*Collectanea Topographica et Genealogica*, vol. iv. p. 61.

"Parliamentary" Roll, early part of Edw. II.—Published by Sir Harris Nicolas, 1828.

"Second Dunstable" Roll, anno 7 Edw. III. (1334).—*Collectanea Topographica et Genealogica*, vol. iv. p. 389.

"Jennyns' Ordinary," *temp.* Edw. III. (after 1337).—Harleian MS. 6589.

"Cotgrave's" Roll, *temp.* Edw. III. (after 1337).—Published by Sir Harris Nicolas, 1829.

Ashmolean Roll of Edw. III. (*temp.* close of his reign ?)—Brit. Mus. Additional MS. 26677.

\* The coats belonging to this Roll are followed closely, in the MS. referred to, by a large collection consisting principally of coats from the "Dering" Roll. The spelling of the names is, however, very corrupt throughout, and little reliance can be placed upon it as an authority in this respect.

KNIGHTS MADE BY K. E. 3. AT THE SIEGE OF CALAIS A<sup>d</sup> 1347. 21. E. 3.

1. D'Acton, S<sup>r</sup> John, 55. Quarterly per fesse indented. arg. & sa. vel az.

2. D'Arderne, S<sup>r</sup> John, 113. Gu. 6 cross crosslets fitchy or, a chief or.

3. Backuse (in margin Bayous, and so in Harl. 1063), S<sup>r</sup> John, 108. Gu. 2 barres arg. 3 escallops arg. in chief.

4. Banester, S<sup>r</sup> William, 102. Arg. a cross patonce sa.

5. de Barchvale (in margin Debenhale, but Harl. 1063 has Rich. Bachall), S<sup>r</sup> Robt., 36. Arg. a bend between 3 figures (cotises, Harl. 1063), wavy sa.

6. Basford (Bereford, Harl. 1063), S<sup>r</sup> John, 73. Gu. a lion ramp. erm.

7. Baynton, S<sup>r</sup> Robt., 39. Sa. a bend fusilee arg.

8. de Beauchamp, S<sup>r</sup> Giles (in margin Edw., Harl. 1063 has Myles), 10. Gu. a fesse entre 6 martlets or, a label of 5 pendants gobyony arg. & az.

9. Beauchamp, Frater, S<sup>r</sup> Wm., 56. Varry arg. & az. an escocheon arg. and in y<sup>th</sup> same a chief gules.

10. de Bekering, S<sup>r</sup> Christofer, 112. Chequy arg. & gu. a bend sa.

11. de Belhuse, S<sup>r</sup> John, 43. Or, on a saltier gu. another vary arg. & az.

12. Blount, S<sup>r</sup> Tho., 8. Gu. a fesse arg. entre 6 martlets arg.

13. Blunt, S<sup>r</sup> Wm., 7. Undee or and sable.

14. Boaler (in margin Boteler, Harl. 1063 has Boyler), S<sup>r</sup> John, 46. Gu. 4 muscles in fesse quarterly arg. & sa. between 3 crosses flory or.

15. Booth, S<sup>r</sup> Wm., 57. Varry arg. & gu. a bendlett sa.

16. de Bourne, S<sup>r</sup> Christofer, 63. Gu. a lion ramp. arg. a border engr. or.

17. Bowser (Boucher, Harl. 1063), S<sup>r</sup> Robt., 68. Arg. a cross engr. gu. entre 4 water bougets ("bousses") sa.

18. Brewse, S<sup>r</sup> John, 14. Gu. a lion ramp. or entre 8 cross crosslets or.

19. Eyron, le fitz, S<sup>r</sup> John, 100. Arg. 3 bends gu. a label of 3 pendants az.

20. Chaworth, S<sup>r</sup> Christofer, 97. Az. 2 chevrons or.

21. de Chirclingham (so also in Harl. 1063), S<sup>r</sup> Walter, 110. Arg. 3 barres gu. a bendlett sa. in chief 3 roundles gu.

22. de Clivedon, S<sup>r</sup> John, 59. Arg. 3 mascles gu. aliis escallops.

23. Conerd, S<sup>r</sup> Richard, 3. Az. a fesse or entre 2 chevrons or.

2. "Johan de Arderne" (Salop), Parl. Roll; gu. crusily and a chief or.

3. "Johan de Bakepuse" (Northampton. and Rutl.), Parl. Roll; gu. two bars arg. in chief three horseshoes or.

4. de Bayouse (Linc.), *ibid.*; same arms as Roll.

4. "Adam Banastre" (Westm. and Lanc.), Parl. Roll; arg. a cross patée sa.

10. See "Nativity" Roll, No. 5. "Tho. de Beryking" (query if the old r. has not been taken for a v.); same arms, but the bend az. and "Thos. de Bekering," Parl. Roll (one of the additional coats at end); the same.

12. "Tho. le Blount" (Warw.), Parl. Roll; same arms (i. e. the coat of Beauchamp [vide No. 8] with change of tincture for difference).

17. "Rob. Burser," Second Dunstable Roll; same arms, but sans bougets, and the cross wrongly (?) described or.

20. "S<sup>r</sup> Tho. Chaworth," Ashmolean Roll, 21-1; same arms.

21. Compare "John de Trekingham," Jennyns' Ordinary, p. 71; arg. two bars and three pellets gu., a boston sa.

22. "John de Clivedon," Second Dunstable Roll; arg. three escallops gu.

23. "Rich. de Cornerze" (Suffolk), Parl. Roll; same arms.



24. Constable, S<sup>r</sup> John, 80. Quarterly vary & gu. a border engr. or.  
 25. Corbett, S<sup>r</sup> Roger, 81. Arg. 2 barres gu. on a canton a cinquefoil arg.  
 26. Cornwall, S<sup>r</sup> Richard, 41. Arg. on a bend sa. 3 roundles arg. puto (i. e. "I think") or.  
 27. Cozans, S<sup>r</sup> Win, 37. Arg. a bend fusilee sa. a label of 5 pendants gu.  
 28. Courtney, S<sup>r</sup> Hugh, 33. Or. 3 roundles gu. [on] a label of 5 pendants az, as many fleurs-de-lis arg.  
 29. Darcy, S<sup>r</sup> John, 18. Arg. au inscoccien sa. entre 8 cinquefoils gu.  
 30. Darcy, S<sup>r</sup> Norman, 17. Arg. 3 cinquefoils gu. a label of 5 pendants az.  
 31. Dauney, S<sup>r</sup> John, 104. Gu. 5 fusille in fesse arg.  
 32. Dinham, S<sup>r</sup> Oliver, 29. Gu. 4 fusille [in fesse] erm. a border engr. arg.  
 33. de Engayn, S<sup>r</sup> John, 78. Gu. a fesse dancy or.  
 34. D'engayn, S<sup>r</sup> Tho., 77. Or. a fesse dancy sa.  
 35. Deyncourt, S<sup>r</sup> John, 76. Arg. a fesse dancy sa. entre 12 billets sa.  
 36. Felbrige, S<sup>r</sup> Roger, 96. Or. a lion ramp. gu.  
 37. Ferrers, S<sup>r</sup> Robt., 31. Vary or & gu.  
 38. Ferrers, S<sup>r</sup> William, 30. Gu. 7 macles voyded or, a baston az.  
 39. Fitz Henry, S<sup>r</sup> Henry, 21. Az. fretty or. a cheif or.  
 40. Fitz Symon, S<sup>r</sup> John, 92. Sa. a fesse arg. entre 3 crocets arg.  
 41. Fitz walter, S<sup>r</sup> ..., 1. Or. a fesse entre 2 cheurons gu.  
 42. Fourneys, S<sup>r</sup> John, 2. Sa. a pal'e fusely arg.  
 43. Fraunce, S<sup>r</sup> Wm., 67. Vert. a salter engr. or.  
 44. Gawre (in margin Garen, i. e. W'aren) le filz, S<sup>r</sup> William, 53. Chequy or & az. a cheif arg.  
 45. Glastingbury, S<sup>r</sup> Henr., 38. Arg. a bend fusilee sa.

24. "Robert le Constable." Parl. Roll (one of the additional coats at end); quarterly vair, and gu. a baston engr. or.  
 25. "William Corbett," Second Dunstable Roll; arg. two bars gu. and a fess az.  
 29. John Darcy, first Baron of Knalthe: brother of Philip, first Baron Darcy, of Nocton, co. Lincoln. He died 1347, the year of the Roll (Courthope, *Historic Peerage*).  
 33. John, second Baron de Engayne (nephew and heir of John, first Baron, ob. 1322), proved his age 1323; died 1258 (*ibid.*).  
 36. "S<sup>r</sup> Sim. Felbrige," Ashmolean Roll, 2-4; same arms.  
 37. Robert, second Baron Ferrers, of Chartley (son and heir of John, first Baron, ob. 1324), died 1350 (Courthope, *Historic Peerage*).  
 38. "William, third Baron Ferrers, of Groby, aged ten in 1343, when Henry, second Baron (his father), died. He died 1372 (*ibid.*).  
 39. "Henry Fitz-Hugh" (a baron), Parl. Roll; same arms.  
 40. "John Fitz Simon" (Norfolk), Parl. Roll (an interpolated coat); same arms.  
 41. John Fitz Walter, third Baron, son and heir of Robert, second Baron, ob. 1328; then aged thirty-one. Summoned to Parliament from 1341, and died 1361. Walter son and heir, then aged only sixteen (Courthope, *Historic Peerage*).  
 42. "Furnewys," Ashmolean Roll, 1-14; same arms. "Robert de Forneus," Parl. Roll; Arg. a pile engrailed sa.  
 43. "William Fraunce," Jenyns' Ordinary, p. 68; same arms.  
 45. "Henri de Glastingburs" (Dorset and Somerset), Parl. Roll; same arms.

46. de Godington (Goldington, Harl. 1063), S<sup>r</sup> John, 98. Or. 2 lions pass. gard. sa.  
 47. de Graundisson, S<sup>r</sup> Othes, 62. Paley of 6 arg. & az. on a bend gu. 3 buckles or.  
 48. Grey, S<sup>r</sup> Le Basterd, 9. Gu. a lion ramp. arg. a border engr. arg. a baston sa. dexter.  
 49. de Halueuon, S<sup>r</sup> Tho., 75. Gu. a lion ramp. arg. crowned or.  
 50. Harclay, S<sup>r</sup> ..., 116. Arg. a crosse gu. a label of 5 pendants az.  
 51. Hastings, S<sup>r</sup> Rafe, 32. Arg. a manche sa.  
 52. Hekin, S<sup>r</sup> Richard, 35. Sa. a griffin segreant arg.  
 J. GREENSTREET.

(To be continued.)

OTHELLO and SAMPIERO.—Your readers may like to see another version of the Sampiero story, which is given in *The Memoirs of Corsica*, Lond., 1768, written by Frederic, son of the unfortunate Theodore, King of Corsica, who died in the King's Bench Prison. This book was written for the edification of the Duke of York, who was at one time credited with a design to make himself king of the island. The narrative differs in many important particulars from any other relation I have seen, and seems to point to some independent source of information apparently unknown to the other relater of the story. After describing Sampiero's visit to Constantinople, Colonel Frederic proceeds:—

"Having during this interval left his wife Annina, then in the bloom of her youth, at Marseilles, Louis Durazzo, a Genoese nobleman, undertook to seduce her; he succeeded; and, having made himself master of her heart, endeavoured to convert his success to the emolument of his country. To this end he persuaded her to accompany him to Genoa; doubtless with a view that she and her children should serve as a pledge for the fidelity of Sampiero. Annina, who in the excess of her passion could refuse nothing to her lover, had the weakness to consent to his proposal, blind to the danger she incurred by such a condescension. Having first sent their effects to Genoa, the two lovers took their flight: being pursued, however, by some of Sampiero's friends, they were overtaken and arrested at Antibes; whence Annina was, for greater security, conducted to Aix, while Durazzo was suffered to continue his journey.

"Sampiero, arriving a few days after at Marseilles, was informed of his wife's infidelity and flight: transported with rage, he flew immediately to Aix, to have signal vengeance for his injured honour. The poor lady, seized with remorse, came trembling to meet him, and, throwing herself on her knees, bathed his hand with her tears, and in this humiliating posture confessed her crime, and begged his forgiveness in the most affecting terms.

"Sampiero, naturally inflexible, stood some time unmoved; when, darting looks of the greatest fury, he broke away from her without speaking a single word. Retiring precipitately to his apartment, he there secluded

46. "Rauf de Goldingstone" (Beds), Parl. Roll; Arg. two lions passant az.  
 48. "S<sup>r</sup> Tho. Gray," Nativity Roll, No. 27; same arms, but baston az.  
 49. "S<sup>r</sup> Tho. Halvetone," Ashmolean Roll, 31-6; same arms."

himself, giving himself up entirely to grief, love, and despair: agitated by these different passions, he was for a long time heard only to sigh and repeat the name of Annina. Having in vain endeavoured to combat an agitation of mind which at length rose to distraction, he rushed out of his chamber like a madman, and repaired to that of his wife, where he threw himself at her feet, calling her at first his mistress and his lady; when turning his angry looks suddenly to heaven, he flew upon her like a wounded tiger, and strangled her with his own hands: having done this, he immediately surrendered himself to the officers of justice, and afterwards pleaded his own cause so forcibly and pathetically before the parliament, that they could not refuse to acquit him of a crime, which humanity condemns as much as honour may justify."

The writer of the notice of Sampiero in the *Biographie Universelle* quotes an account of him by Defosque, but with this I am unacquainted.

C. ELLIOT BROWNE.

**LONGEVITY OF SCOTCH MINISTERS IN LAST CENTURY.**—In the *Statistical Account of Scotland*, first edition, 1791, the Rev. William Auld (Daddy Auld of Burns), minister of Mauchline, says:—

"The people (of Mauchline parish) in general are long-lived. Among other instances of longevity the ministers should be adduced. The late incumbent, Mr. Maitland, held the charge of Mauchlin for forty-four years, and the present incumbent was ordained about fifty years ago, to wit, in April, 1742."

Thus, for a period of about a century, only two clergymen were the ministers of this parish.

The Rev. James McCulloch, minister of Kirkcolum, county of Wigton, says:—

"The ministers of Kirkcolum have, in particular, been distinguished by longevity. In 1643 Mr. James Bell was settled minister and held the cure, with some interruption when Episcopacy was established in Scotland, until the year 1700. His successor, Mr. Marshall, possessed the charge until 1745, when the present incumbent was admitted, who, in April, 1791, was on the verge of eighty."

The succession of long incumbencies has induced this note. In the latter instance a period of a century and a half only witnessed three clergymen without intermission. This can scarcely be equalled.

The minister of Daviot, Presbytery of Garioch, county Aberdeen, writing in 1793, says the late incumbent of Daviot was fifty-six years minister. At the time he had been fifty years there were four elder members of that Presbytery, the eldest of whom was in the sixty-first year of his ministry, two others lived till they were sixty years ministers of the Established Church, and that, out of fifteen members of Presbytery, the five eldest on the roll lived to be all nearly, and some of them above, sixty years ministers, and from eighty to ninety years of age.

SETH WAIT.

"GOOD-BYE."—"So, kind readers, God be with you. This is the older and better form of *Good-bye*." These are the closing words of George

Macdonald's delightful *Annals of a Quiet Neighbourhood*. One sees at a glance how easily "God be wi' ye" might have become "Good-bye," but it seems probable that the two benedictions are distinct, and, if so, that "Good-bye" is the older of the two. It is not likely that there was here any such tendency to slur the sacred name as we find in vulgar oaths; while, if we regard the "bye" as a noun (as in "by the bye"), "Good-bye" groups itself with such expressions as "Good-day," "Good-morrow," and has much the same sense as "Farewell." Were "Good-bye" identical with "God be with you," the familiar, and by no means new-fangled, "Good-bye, God bless you," would never have arisen. There remains "God be with you"; but that this was ever a popular utterance its abstract nature makes very unlikely.

Whether or not *God* and *good* are traceable to a common root is, I think, outside the question; for the two words must have had distinct meanings long before "God be with you" was an English phrase.

BARNES.

HENRY ATTWELL.

**WESLEYAN MINISTERS.**—In the churchyard of the parish church of St. Peter's, St. Albans, Herts, are two inscriptions, of which one recognizes by the title of "Rev." a Wesleyan minister, and the other, though it does not actually do so, gives him a character which, if the Phillimore judgment be correct, one must never again expect to see on such a person in such a place:—

No. 1.

"In affectionate remembrance of Louisa Jane, the beloved wife of the Rev. M. Giles, Wesleyan Minister, who departed this life July 3rd, 1874, aged 58 years."

No. 2.

"Here rest in hope the mortal remains of Richard Gower, Wesleyan Minister, who, having discharged the duties of his high vocation with unwearied diligence and great success for the space of nearly 44 years, finished his course in this town in the calm triumph of Christian Faith. He was remarkable for the sincerity of his piety, the firmness of his principles, the purity of his manners, and the fervency of his zeal. He died April 29, 1836, aged 73 years. *Christ is all, and in all*."—Col. iii. v. 11. This stone is erected by his bereaved family as a token of their unceasing affection."

G. E. C.

**FUNERAL CAKES AT WHITBY.**—I do not know whether any of your correspondents have noted, for the benefit of their fellows and successors, that at Whitby a custom still obtains which is, doubtless, old, and which I have not observed elsewhere. A round, flat, rather sweet sort of cake-biscuit, is baked expressly for use at funerals, and made to order by more than one of the bakers of the town; it is white, slightly sprinkled with sugar, and of a fine even texture within. One would think it not well adapted to be eaten with wine. In the same town a few curious names occur; one of these pertains to a bathing-machine proprietor, who is called

"Argument." If the party who handed me towels the other day on the sands at Whitby is the owner of this cognomen, I suppose he must have been ironically named—one terser of speech I never met. In Whitby there is a game-dealer felicitously named "Urban Bird"; his godfather was, no doubt, a scholar, but what must he have been who first gave a surname "Daphne" to a florist and fruiterer, whose shop I noticed in Otley? They must be addicted to frequent matrimony in Pontefract, for I noticed there an inscription over a shop door, announcing a "manufactory of wedding-cakes."

O.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

SIEUR REA AND MR. WILDMAN, THE BEE-CHARMER.—The following bill is in my possession; its date is Sept. 17, 1794:—

"In a large and commodious Room at the Post-Office, Lincoln: This present Evening, Wednesday the 17th of September, at half-past Seven o'clock; Sieur Rea who gave such great Satisfaction to the Company on Saturday Evening last; Intends to exhibit his unparalleled and most grand Entertainments, Both of ingenious Mechanism and absolutely unequalled Diversion and Merriment, exciting Bursts of Laughter. Part I. Mr. Wildman's Astonishing Exhibition of Bees, Although at this unreasonable Time of the Year, and by Candle light, he can command the Bees into any Gentleman's Hat present, and from thence he will order them on to his naked Arm, in the form of a Lady's Muff, and from there he will command them on his Head, Face and Neck, in the form of a Jew's Beard, or Helmet, this he does with Bees he never saw or handled before, there is not a Person in this Kingdom can perform the like but himself.

He with uncommon Art, and matchless Skill,  
Commands those Insects to obey his will;  
With Bees, all others cruel means employ,  
They take the Honey, and the Bees destroy:  
But Rea instructs us, with ingenious Ease,  
To take the Honey, and preserve the Bees!

Part II. Tumbling by young Quicksilver and others, from the Royal Circus. Part III. The Scientific Dog and Horse, from Ashley's Riding School, London, will entertain the Company with their laughable Performances and Tricks. Likewise Sieur Rea's Magical Deceptions, who is well known to be the first Performer in the Kingdom. With several other Performances not expressed.—The whole to conclude with a Hornpipe, by Mr. Morris, from Sadler's Wells. Front Seats 1s.—Back Seats 6d.—Tickets to be had at the Place of Performance."

Is anything known of these two performers, Sieur Rea and Mr. Wildman, and are there other instances of similar bee-charming?

CUTHBERT BEDE.

DAGNIA FAMILY.—There is a query about this family in 3<sup>rd</sup> S. iv. 209, and in the same volume, pp. 257 and 319, an Onesiphorus Dagnia, of New-

castle-upon-Tyne, is referred to (*inter alios*). In the parish registers of Old Swinford (Stourbridge), Worcestershire, I find in 1671 this entry, "Rebecca, dau<sup>r</sup> of Oncy Dagny, was bur<sup>d</sup> Oct<sup>r</sup> 28th." I do not think the name again occurs. The correct baptismal name of this person was, no doubt, Onesiphorus, and I am inclined to think he was related to, or associated in business with, the Henzeys or Tyzacks, glass makers.

Dud Dudley, in his *Metallum Martis, or Iron made with Pit-coale, Sea-coale, &c.*, first published in 1665 (reprinted by Mr. Bagnall, 1854), mentions (p. 17) "an ingenious Glass-maker, Master Edward Dagny, an Italian, then living in Bristol," who went to the Forest of Dean, in Gloucestershire, with Capt. Buck and others, about the year 1651, and there endeavoured to smelt iron in "Potts of Glass-house clay. . . . But he failing, and his potts being all broken, he did return to Bristol frustrate of his Expectation." Was this "ingenious glass-maker" the ancestor of the Newcastle Dagnias? Burke (*General Armory*) ascribes to "Dagnia, of South Shields, co. Durham, and Newcastle-on-Tyne," the following arms: Argent, on a bend sable, fimbriated of the first, three annulets of the field.

H. S. G.

Stourbridge.

THE BALL-FLOWER IN ARCHITECTURE.—To the best of my remembrance the well-known ball-flower ornament of "decorated" architecture is said—in one of Mr. Parker's works on architecture, I think—to have its origin in the hawk's bell. A few years ago, on examining a specimen of the wild mignonette (*reseda*, sp. ?), in the course of a country walk in Devonshire, a probable origin of the ornament in question flashed across my mind; for if any one will look down upon, not from the side, one of the numerous seed-capsules of this plant, the resemblance of this organ, especially in its curiously tri-radiate opening at the top, to the so-called "ball-flower" is so striking that one is tempted to draw conclusions therefrom.

As I have made no "special" study of architecture, I merely offer this suggestion for what it may be worth. My theory however, I think, derives some small support from the mere fact that the ornament in question is termed "ball-flower"; for if it really owed its origin to the hawk's bell, why should it not have received either the same name or one allied to its prototype?

J. C. GALTON, F.L.S.

New University Club.

ARCHDEACONS' SEALS.—Can any of your readers tell me the proper arrangement of an archdeacon's official seal? Following a very general custom, and in some measure the advice of an archdeacon who is also an antiquary, I have impaled my family arms with the official coat of the bishop, adding, of course, a suitable inscription. A recent writer

in the *Guardian* newspaper condemns this arrangement as new-fangled and unheraldic. Richard de Ravenser, Archdeacon of Lincoln, living in 1386, bore on his shield the Virgin and Child, part of the episcopal seal, and his own arms on a shield. Did bishops then impale their arms with those of the see, as they do now? The only book of reference I have at hand is Laing's *Scottish Seals*, in which I find no instance of an episcopal seal with the paternal and official coats of the bishop impaled. I suspect this custom is modern, i.e., since the seventeenth century, and that the archidiaconal custom is equally old, equally good heraldry. Are there ancient examples in other cases of persons using officially a variation of the official seal of their superior? I trust some of your heraldic readers can help me to a solution of the question, what is the proper official seal of an archdeacon?

ALWYNE COMPTON, Archdeacon  
of Oakham.

A SPANISH HALF DOLLAR of 1776 has been sent to me by a relation, concerning which there is the following story. It was coined by King George III. of England, and given by him to Sir Brook Watson, on the occasion of his waiting on his Majesty one day when he was coining money at a kind of private mint which he possessed. The coin bears the inscription, "Carolus III. Dei G., 1776," with the likeness of the King of Spain. In the middle of his neck there is a small impression of the head of our George III., and it is said that our king believed himself to have some right to the throne of Spain. How was this? Was it in virtue of the conquests of the West Indian Spains, or was it a delusion of the king's? and were these coins struck by him ever in circulation, or are they merely a kind of token? This coin has on the other side the arms of Spain surmounted by the crown, the legend "Rex Hispaniarum," and "R. M." (with a small crown above it), "4 P. J.," on each side of the Spanish arms.

J. KAY BOOKER, M.A. Oxon.

JOHN PENRY, 1593.—Can any of the readers of "N. & Q." throw any light upon the family history of John Penry, who suffered martyrdom in Southwark in the year 1593? A few weeks before his death he wrote letters to his wife and children charging them to be "a comfort unto the grey hairs of his poor mother." We may suspect from this recommendation that Penry's wife and four children removed to the residence of his mother in Wales and settled there. Was that so? Also, do the names of his daughters appear in the Yelverton papers or elsewhere?

Cardiff.

A CULLODEN BADGE.—A friend of mine possesses a silver badge found on the field of Culloden, about which I should like to obtain information.

It is oval shaped, about two inches high, and plain on the back. On the face near the bottom is a broad band, slightly arched, having on it in large letters the word "Forward." Above is a lion having his hind feet on this band, and his forepaws on the top of a small shield resting on the band. In the centre of this shield are the letters "G. K." interlaced, and round it in Roman letters the motto, "Honi soit qui mal y pense." Below the band are three small indentations, in the last of which the letter "R." can be traced. The badge has evidently belonged to one of the Duke of Cumberland's soldiers; but how was it worn, to what regiment did its owner belong, and what had been his rank?

BEROALD INNES.

THE FRENCH FAMILY OF LISBON.—I am seeking information relative to the descendants of a Dominic Alexius French, who was a wine merchant at Lisbon, circa 1791. The house of French & Sons was, I believe, an eminent one in the wine trade during the last century, and the Lisbon family of ancient Irish descent were exiles from Ireland in the penal times. Dominic Alexius French appears to have had a son and daughter, John Fitzgibbon French and Barbara Maria French, both living in 1791. They were connected with a family named Allen, residing in Dublin. I shall be very thankful if any reader of "N. & Q." can tell me anything of Dominic Alexius French's direct or collateral descendants. HIBERNICUS.

METAL TOBACCO PIPES.—Kingsley, in his *Westward Ho!* represents Martin Frobisher and John Davis smoking tobacco from long silver pipes. I lately met with an iron one, found in a vineyard near Lausanne. The bowl is smaller than that of our common clay pipe, but larger than that of the "fairy pipes" found in the Irish bogs. Was the use of tobacco pipes in silver, iron, or other metal, at any time common in Europe?

OUTIS.

Risely, Beds.

"SERBONIAN BOG."—

"A gulf profound as that Serbonian bog  
Betwixt Damietta and Mount Casius old,  
Where armies whole have sunk."

Milton, *P. L.* li. 592.

What armies are referred to? I have the *Dictionary of Phrase and Fable*, but this helps me not.

W. T. M.

Shinfield Grove.

DEAN SWIFT.—In Berthold Auerbach's romance, *Dichter und Kaufmann*, the following passage occurs:—

"He who scoffed so much at the infirmities and follies of mankind, Swift, became at the end of his life childish, and was exhibited for money by his servant."

Is the latter remark true, and by what authority can it be confirmed?

TH. MARX.

Ingenheim, Germany.

**THE PRIMATES OF IRELAND.**—The Rev. Dr. Brady has mentioned, in his *Clerical and Parochial Records of Cork, Cloyne, and Ross*, vol. iii. p. 83 (which was published so long ago as the year 1864), that "his [Lord John George Beresford's] life will soon, I believe, be given to the public in Dr. Todd's forthcoming work, *The History of the Primate of Ireland*." Dr. Todd's useful life has since been brought to a close, and the above-mentioned work has not been issued. Is there any hope of its posthumous appearance under the able editorship of the present Dean of Armagh?

ABHBA.

**A DUEL.**—Can you give me any particulars of a duel fought about sixty years ago between a Mr. Wickham and another gentleman, whose name I do not know, in which the former was killed? A near ancestor of mine was an intimate friend of his, and was, I think, present at the time. I have in my possession an interesting memento of the painful event, although in itself of no value whatever. Some of the same family were residing at Frome and Batcombe, co. Somerset, and I shall be glad to have the present address of his nearest and direct representatives.

H. W. T.

**OWEN OF LANARK.**—This philanthropist and socialist published his *New View of Society* in 1812. How soon after this did he begin to hold public meetings in London and elsewhere for the purpose of making his opinions more generally known; and by what distinguished persons was he supported?

O. O.

**DE BLOSSET FAMILY.**—A family of this name is supposed to have emigrated into England at the time of the Revocation of the Edict of Nantes. I am anxious to know if there are any survivors of the said family, and, if so, whether in the course of time they have become naturalized Englishmen. Any account of them will be of interest to me.

D. C. E.

5, The Crescent, Bedford.

**THE SPEARMANS OF DUNNINGTON.**—Surtees, in his *History of Durham*, mentions that the Spearman of Dunnington, near Newport, in Shropshire, claim a descent from the ancient Counts of Aspramont. Can any of your readers inform me how this descent is made out?

C. L. W.

**"THE FRINGES OF THE NORTH STAR."**—In the exuberance of his fancy South somewhere speaks of "the fringes of the North Star"; will some one kindly tell me in which of his sermons this is to be found?

E. V.

**SIR WILLIAM PHIPPS, KNT.:** Rev. JOHN PHIPPS.—I have seen it stated that Sir William Phipps, Knt., was born 1650, at Pemagnid, in America. Is there any good authority for this

statement? and, if so, does it give further the names of his father and mother, with dates, &c.? In the will of Valentine Cary, Bishop of Exeter, dated April 3, 1626, I find this entry, "To Mr John Phipps, chaplain, 10*l*." Did this person hold any living, and where?

ALFRED SCOTT GATTY.

Ecclesfield Vicarage, Sheffield.

**SAM SHELLEY.**—Is there any list in existence of the persons painted by this artist, who was a miniature painter of the first eminence? He died at his house in St. George Street, Hanover Square, December 22, 1808. See *Gentleman's Magazine*, vol. lxxviii. pp. 1134, 1186.

**RELATIONSHIP.**—Supposing A. is first cousin to B., B. first cousin to C., C. first cousin to D., and D. first cousin to E., what is the connexion between A. and D., and A. and E.? Can any one please enlighten me?

J. R. B.

### Replies.

#### JUSTIFIABLE HOMICIDE, OR MAN-SLAUGHTER!

(5th S. iv. 27, 76, 116, 192.)

I am sorry not to have satisfied MR. BOULGER and W. S.; but I confess it seems to me that both gentlemen would do well carefully to study some elementary work on criminal law before again entering upon a discussion of this kind. MR. BOULGER, for example, has picked up somehow or other the quite erroneous notion that in order to convict a man of murder it is necessary to show an actual intent to kill. This may arise possibly from a misapprehension of the technical phrase "malice aforethought." Now "malice" means simply (as it is expressed in law French) *un disposition a faire un male chose*, and may be either *express* or *implied*. Now, if a man shoot at another without lawful warrant or excuse, or without such provocation as will reduce the offence to manslaughter, and the man shot at die, the slayer is guilty of murder by *express malice*, even although he had no intent to kill, because the shooting (which was intentional) was *un male chose*. In short, as Blackstone puts it, there was an "express evil design." W. S. again proves "robbery" to be a "forcible" crime (as, of course, it is by its very definition), and then apparently flatters himself that he has demolished my position. It is strange that W. S. should not see, from the very passage of Blackstone cited by himself, that "robbery" and "stealing" are not in law the same thing. Every larceny is not a "robbery," but "robbery" is a particular species of larceny. The whole sentence of Blackstone (mangled by W. S.) runs thus:—"Open and violent larceny from the person or robbery, the 'rapine' of the civilians, is the forcible

taking from the person of another," &c. (as cited by W. S.). The rifling of the plate-basket is, therefore, no "robbery." I recapitulate my argument for the benefit of your two correspondents. Every homicide is presumed *prima facie* murder; but by suitable evidence it may either be *alleviated* into manslaughter, or *excused*, or *justified*. Now, in Mr. BOULGER's case there are no such circumstances as will reduce the act to manslaughter. It cannot be justified on the plea of "prevention of a forcible and atrocious crime," because the stealing of the plate (supposing the intent to be to steal it) is not accompanied by force, and the burglary (which *was* a forcible crime) is past prevention, being consummated. It cannot be justified on the ground of attempted arrest of a red-handed felon, since there is no "resistance or flight," and, for aught we know, the thief, if challenged, would surrender at once. Therefore it is murder. Mr. BOULGER may think all this unreasonable quibbling, but he must remember the saying of Coke, that although "reason is the life of the law," yet this "is to be understood of an artificial perfection of reason, gotten by long study, observation, and experience, and not of every man's natural reason; for, *Nemo nascitur artifex*." In all probability an intelligent English jury would acquit A. in the case supposed, but that would not affect the *law* of the matter. For my own part, I can only look upon A. as a cowardly skunk who, as the Scotch judge said, would be "all the better for a good hanging."

#### MIDDLE TEMPLAR.

I beg to repeat Mr. BOULGER's inquiry for an exact reference to the case which he mentions, a case occurring "from two to five years ago, in Lancashire," where a female servant, alone in the house, found three burglars in her master's kitchen, and killed two of them.

I believe that examples of courage and self-possession, like this one, are commoner among women servants than among men servants, even allowing for the fact that male servants are comparatively few in number. One such example occurs to me, which has not been mentioned that I know of, except in the local papers of the day, twenty years ago or more. A respectable Quaker, near Newcastle, was from home; his aged wife was alone in the house with her maid-of-all-work. A man dressed like a Quaker called one evening, announced himself as a friend of the old lady's husband, and persuaded her to give him both supper and a bed. But the servant lass did not like his looks, nor the look of the little bag he had with him, and when he had gone to bed she made up her mind, like a brave girl as she was, to hide in a closet by the front door and watch. In the middle of the night, when the lonely house was still, he came downstairs, with the bag in his

hand and stockings over his shoes; he unlocked the front door, stepped outside, and gave a long, low whistle. At the same moment the girl stepped out of her closet, and locked and bolted the door behind him as loudly as she could. He did not return, even to reclaim his bag, which *was full of housebreaker's tools*. As for her, "was not this a brave bonny lass, Mary Ambree?"

A. J. M.

PETRUS FILIUS ROGERI (5th S. iv. 287.)—JATTEE is quite correct in identifying the suffix of *-son* with the prefix of *Fitz-*. The idea that the *Fitz* necessarily implies a Norman extraction is one of the hallucinations which "a little learning," or rather smattering, serves to foster. In the rise of surnames, about the fourteenth century, they are usually of three kinds.

1. Place names. William, Thomas, John, &c., were so common, that some suffix was necessary to distinguish them. When men came from a distance the place from which they came was the most natural designation, as John of Roby, William of Walsingham, &c. The Pipe rolls, containing payments of money for works, are full of such names of workmen. Many of them being in Latin or Norman-French, of course the preposition *de* was employed. Since the Norman settlers were also distinguished by the name of the place they came from, as Hugh de Laci, Roger de Montgomery, &c., the absurd notion sprang up that place-names necessarily implied a territorial seignory, whereas in ninety-nine cases out of a hundred it merely identifies a man by the place from which he came, however humble his position might be.

2. Official or trade names, as John le Fuller, Adam le Clerc, Stephen le Boteler, &c.

3. Patronymics. Where men were well known in the locality, the most natural appellation was the name of their progenitor; hence the Johnsons, Robsons, Harrisons, &c. At first this was a mere personal name, changing with each generation. Thomas, the son of John, was Thomas Johnson, but his son William would be William Thomson. This is the case to this day in the rural parts of Norway, where surnames as family names have no existence. When these names were inserted in deeds, usually in Latin, John Thomson became "Johannes fil' Thome," Richard Stephenson was "Ricardus fil' Stephen," and so on.

In a deed before me, containing the lease of a fee farm rent from Henry, the first Duke of Lancaster, to the burgesses of Liverpool, dated March 24, 1357, we have all the three classes of names in the parties to the deed—Richard de Aynsargh (mayor), John de More, William de Grenelf, represent the first; William le Clerc represents the second; and William Fil' or Fitz Adam, Adam Fitzrichard, and Robert Fitzthomas,

represent the third. The William Fitzadam here mentioned is elsewhere called William, the son of Adam, and William Adamson. The particular form in which the names have descended to modern times appears to be a mere matter of chance. It is high time that the rubbish about Norman names, and implied Norman descents, should be swept away.

J. A. PICTON.

Sandyknowe, Wavertree.

"TANTIVIES" (5<sup>th</sup> S. iv. 128, 196, 257).—The meaning of this epithet has been so often explained that the readers of "N. & Q." will care for no more than a general statement, in reply to F's question, to the effect that the term was in very general use for a considerable period, including the fourth quarter of the seventeenth century and the first quarter of the following age. Some illustrations may be more acceptable. It was applied to the "High Flyers," or High Church party, in more than one of its phases. The party was said to be going fast, like huntsmen after hounds, to Rome; and it was not unfrequently represented by mounted men. The Satirical Print, *A Prospect of a Popish Successor*, No. 1110, in the British Museum Collection, however, shows a number of "priests" or "Church-Papists" riding on churches by way of steeds; one of these is a Jesuit blowing a horn; above is inscribed, "They must goe the Devill drives: Tantivy, Tantivy, Tantivy." This was published in 1681, and comprises references to Sir Roger L'Estrange, the Exclusion Bill, Sir Edmund Berry Godfrey, &c. In the Roxburghe Collection of Ballads, Brit. Mus., C. 20, f. ii., p. 517, is a broadside styled *The Whig Rampant*, published c. 1682, and containing the exclamation "Tantivy, Boys," addressed to the "priests." See Satirical Print as above, No. 1100. *The Time Servers*, Luttrell Collection of Ballads, B. M., C. 20, f. iii., p. 138, contains an engraving representing "Tory" and "Tantivee" galloping towards the Pope, who holds out a mitre; in the foreground is "Towzer," i. e. Sir R. L'Estrange, Tate's "Sheva," as a dog with a fiddle tied to his tail, a reference to the legend that the father of modern journalists had played on the violin before the Protector Oliver. See Satirical Print, No. 1112, and *The Wine Cooper's Delight*, c. 1681, Roxburghe Ballads, iii., p. 244, for—

"O brave Boys! O brave Boys! the Rabble did rore,  
Tantivies and Tories shall Hector no more."

This is Satirical Print, No. 1116. Sacheverell appears in *Needs must when the Devil Drives*, Satirical Print, No. 1496, as a postillion blowing a trumpet before a coach in which the Pretender rides; the "high-priest's" trumpet emits "tantive hi-Oh."

The opposition cry to "Tantivy" was "Tantara, Low Church," as appears by *Like Coachman, Like Cause*, Satirical Print, No. 1497, in which Hoady,

acting as postillion to the Devil, blows that cry on his horn.

No political invective was so common at this period as "Tantivy." It occurs in numerous tracts, poems, broadsides, and prints; doubtless the most interesting instance is in Swift's *Letter to Stella*, Oct. 9, 1711:—

"A rogue that writes a newspaper, called *The Protestant Post Boy*, has reflected on me in one of his papers; but the Secretary (St. John) has taken him up, and he shall have a squeeze extraordinary. He says that an ambitious Tantivy, missing of his towering hope of preferment in Ireland, is come over to vent his spleen on the late Ministry, &c. I'll tantivy him with a vengeance."

F. G. STEPHENS.

TREENWARE (5<sup>th</sup> S. iv. 308).—Without doubt the explanation of *treenware* by "earthen vessels" is, at least etymologically, incorrect. Of course, it ought to mean "wooden vessels." But the explanation occurs in both the early editions of Ray's Collection, and it hardly seemed to me to be worth a note. It is possible, after all, that Ray noted correctly the use of the word as current in *his own day*, for nothing is more common than a change of meaning in English words in course of time. Names are often retained long after the things which they denote have suffered alteration. Thus, a *tureen* (formerly *terrenc*) means a vessel made of earth; but, for all that, people do not hesitate to talk of a "silver soup-tureen," for the simple reason that the vessels which were once made of earth are now often made of silver. Similarly, the name of *treenware* may very well have been continued in use long after the vessels themselves had ceased to be invariably of wood.

I add a good example of *tre* in the old sense of wood. In Trevisa's "Description of Britain" (*Specimens of English*, ed. Morris and Skeat, p. 239) we have a description of a petrifying well that turned wooden things into stone:—"Thar ys also a pond that turneth *tre* into vre [*iron*], and [*if*] hyt be ther-ynne al a yer [*year*], and so tren [*pieces of wood*] buth yschape [*are made*] into whestones" [*whetstones*]. WALTER W. SKEAT.  
Cintra Terrace, Cambridge.

"RAYAH" (5<sup>th</sup> S. iv. 226).—Your able correspondent may have asserted, without due deliberation, that *Raia* (*meliks Raia*) is used by the Osmanli as a term of insult, in speaking to or of a Christian, and equivalent to *Erroomi Elkelt*.

The several meanings in Turkish of *Raia* (the plural of *Raiet*, from the Arabic root *Raha*), as set forth by Oriental lexicographers of the past and present time, are:—

1. Flocks or herds of cattle at pasture, attended by their shepherds, to whomsoever they may belong, whether to subjects or kings; but, if belonging to a subject, they are especially designated *Raariyat*; and, if they appertain to a king, *Arri-*

vigat, and then impressed with the mark of the royal signet.

2. Peoples, nations, communities, subject to the rule of kings and governors.

3. Persons or things in the keeping or guardianship of different men or women.

4. Subjects of a state, especially of the Ottoman Empire, viz., the non-Muslims, who pay capitation tax, *Kharadji Rais*, and classed under three heads: (a) The Edna, called *Foouqarai meu-tendé*, or those who eat bread in the sweat of their faces; (b) the Evsath, or possessors of moderate incomes, and named *Moolavarasithi ulhalet*; and, finally, (c) the opulent, Ala, denominated *Ashabi Mal*, all which distinctions have been abolished, as also the use of *Raia* in the sense of non-Muslim poll-tax payer, for which is substituted *tabaati*, with the general sense of "subjects" without any regard to religious creed or sects. So, likewise, has fallen into disuse the compound expression *Raia ru beravi*, "the flocks and the freemen," signifying the whole of the Ottoman subjects.

The Persian word *Giaour* (which, according to Mouradjea d'Ohsson, is a corruption of the Arabic *Kafir*), "an infidel, a disbeliever in Islam," is applied to all non-Muslims, whether subject or foreign, of whatever creed they may be, in contradistinction to Mussulman, whose faith is based on those words of the Koran (chap. iii. v. 17), "Innudden aind ullahilislam." "Verily, the true religion in the sight of God is Islam"; i.e. the resigning or devoting one's self entirely to God and his service.

WILLIAM PLATT.

115, Piccadilly.

"QUOD FUIT ESSE QUOD EST," &c. (5<sup>th</sup> S. iv. 250).—These lines have attracted, as was likely, much attention at various times. They occur on a tombstone in Lavenham churchyard, Suffolk, as part of the epitaph on John Wills, bachelor, of that parish, who died in 1694. A full account of the various places where they are noticed, the several ways of punctuation and of translation, is inserted in an Appendix, p. 139, to *An Inquiry into the Birthplace, Parentage, Life, and Writings of Rev. W. Gurnall, formerly Rector of Lavenham, and Author of "The Christian in Complete Armour."* By H. McKeon. Woodbridge, 1830. "Quod est non est erit esse" appears to be the proper reading, and there is no variation such as "esse erit esse." Some years since they appeared in the *Guardian*, and several notices of them were sent. I extracted the following:—

"We have received such a number of solutions of the puzzle on the verb *esse*, that we had determined not to insert any more; but the following is so excellent that we must alter our intention in its favour:—

"Esse quod est non fuit esse quod: esse quod esse Quod fuit est non esse quod est: non est, erit esse."

The key lies in noticing that 'esse quod' is a Latin pun

on the name Toby Watt (to be what), and the translation will then be as follows:—

'Toby Watt is what Toby Watt was not; for Toby Watt to be  
What he was is not to be what he is: Toby is not, he will be.'

There was another notice:—

"The Rev. Hugh Pigot, of Hadleigh, tells us the lines are inscribed, nearly illegible, however, on a tombstone in Lavenham churchyard, but that the first line begins, 'Quod fuit non esse,' &c. 'H. S. C.' informs us that an English version may be found at Amwell, near Ware:—

'That which a being was, what is it? Show!  
That being which it was it is not now.  
To be what 'tis is not to be, you see;  
That which now is not shall a being be.'

This was an epitaph on Thomas Mongar, who died in 1773. See *Gentleman's Magazine*, June, 1783, vol. lv. pt. i. pp. 436-7 (McKeon, *u.s.*, p. 141).

The *Guardian* also had:—

"The following excellent version by 'B. L.' is wonderfully literal and terse, and yet as intelligible as the case will admit:—

'What has not, not what has been, is to be for Being  
Is not the being that is; what is not will be Being.'

ED. MARSHALL.

CORRESPONDENCE OF DIDEROT WITH ENGLAND (5<sup>th</sup> S. iv. 307).—The letter from Diderot to Garrick, referred to by M. J. ASSÉZAT, and which he supposes to be in the memoirs of the latter, will be found in *The Private Correspondence of David Garrick*, second edition, 1835, vol. ii. 423. Your correspondent is incorrect in supposing this letter, to which he assigns the date 1767, was consequent upon a personal acquaintance formed during Garrick's visit to Paris, for it was written on January 20, 1763, and Garrick did not leave England for the Continent until the following September. "Blakey," says Pilkington, "was much employed in making designs for booksellers, and appears to have resided most of his life in Paris" (*Dictionary of Painters*). This, probably, accounts for his having furnished the title-page alluded to. I may mention that the above is the only letter from Diderot in the collection.

CHARLES WYLIE.

Earl's Terrace, Kensington.

TRAVELLING ON THE CONTINENT IN THE FOURTEENTH CENTURY (5<sup>th</sup> S. iv. 208).—MR. FURNIVALL will gather an indication of the route, but not of the means of transport, which may have been adopted by Chaucer on his journey to Italy, from *Itinerarium Symonis Sineonis ad Terram Sanctam* (edited by James Nasmyth, 1788). The following is an abridgment of the narrative, omitting unnecessary descriptions, and italicizing parts:—

"De Hybernia profecti suzum, Symon Sineonis, Hugo Illuminator, ordinis fratrum minorum professor, iter xvii kal. Apr. arripientes anno domini millesimo ccccxxii. Venimus Londoniam civitatem, et inde, post dies aliquot



recedentes, transivimus per castrum nomine Roucestriam, et venimus civitatem Cantuarie, et inde venimus castrum nomine *Dovarum*, et inde *navigio* proficiscentes venimus portum generalem nomine *Wylsoudam*, et inde gressus dirigentes per castrum, ubi est monasterium in quo est imago beate virginis, que vulgaribus nostre dame de Bologne nuncupatur, et per castrum nomine Mostrel, venimus civitatem Abranensem, et inde proficiscentes per Belvacensem civitatem, venimus Sanctum Dyonisium, et inde proficiscentes venimus civitatem *Paryensem*.

"Et inde, gressus dirigentes per Pinum et Trogam civitates, venimus civitatem Castellionensem; atque inde, non valentes per *Dinonum*, *Salivam*, *Lotavum*, civitates *Burgundie*, *Lombardiam* rectam viam tenere, propter guerram Mediolanensem, quam habebat cum ecclesia, et rege Jerusalem et Cecilie, videlicet Roberto, declinavimus versus Dyonem, ad levam Dyonem emittentes, et per Geum venimus Gabilionem, et inde, *navigantes* per *Sagonem* *Ruvina*, *navigavimus* civitatem Lugdunensem, et inde, *properantes* per *Rhodanum*, *navigavimus* civitatem Valentie, et inde *navigavimus* per Rodonum recedentes venimus Sanctum Spiritum, ubi est ille lapideus pons famosus ultra Rodonum, et inde, per Rodonum *navigantes*, venimus civitatem Arelatensem. Et inde, *per terram transcaute*, venimus Salenam castrum, et inde proficiscentes venimus *Mercilienensem* civitatem. Et inde, *properantes* per Dargymiam, Sanctum Maximin, Bigloras castrum, venimus *Niceam* civitatem.

"Et *per mare navigantes*, venimus civitatem Ravenensem (Genoa), extra quam jacet corpus venerabilis Bede presbiteri, et inde, proficiscentes per abrupta montium, concava vallium, densitates nemorum, multitudinem malandrinarum, venimus castrum nomine Bobinet, et inde, proficiscentes per Placentiam, Paxinam, Mantuum, Veronam, Vicentiam, venimus Paduum, et inde, *navigio* recedentes, venimus civitatem *Venturiam*."

The narrative ends abruptly at Jerusalem.

H. T. CROFTON.

Manchester.

It is, of course, no answer to MR. FURNIVALL'S question on this subject to direct him to a document of the tenth century. Still, if he does not happen to be familiar with it, he may like to examine the list of "Submunisones de Roma usque ad mare," given in the *Memorials of Saint Dunstan*, p. 392. It is one of the Master of the Rolls' series, and has been edited with surpassing care and scholarship by Professor Stubbs. The modern names of nearly all the places are given at the bottom of the pages. EDWARD PEACOCK.

Bottesford Manor, Brigg.

"TO CUT ONE OFF WITH A SHILLING" (3<sup>rd</sup> S. i. 245, 477, 517; 5<sup>th</sup> S. iii. 444, 513; iv. 276).—The rule which exists in some countries, that a will is "inofficious" and void if the testator's heir is entirely excluded, never formed part of the law of England, and an English testator, dealing with his own property, could always cut off his heir even without a shilling. The popular belief to the contrary had, however, some countenance from a rule which, till very recently, existed with respect to wills (or other instruments) made in exercise of any power or authority to appoint any property, real or personal, amongst several objects. Unless

the instrument conferring the power authorized an exclusive appointment, as by the use of the words "to or amongst such one or more, exclusive of the other or others," &c., or by some equivalent expression, it was necessary to the validity of an appointment that some part should be given to every one of the objects. No one could be entirely excluded from participation. Yet, according to the doctrine of the Courts of Common Law, any share, however nominal or illusory, would be sufficient. The appointment of a shilling apiece to every one but the favourite was enough to support the appointment to the favourite of the residue, however large. The Courts of Equity, however, had a different doctrine, and held that a *substantial* share must be given to each, and that no one could be "cut off with a shilling." This latter doctrine gave rise to frequent litigation as to what was to be considered a *substantial* share. At length the legislature interposed, and, by Act, 1 Will. IV. ch. 46, restored the common law rule by enacting that no such appointment thereafter made "shall be invalid or impeached in equity, on the ground that an unsubstantial, illusory, or nominal share only shall be thereby appointed or left to devolve upon any one or more of the objects of such power." After this Act, therefore, the person exercising such a power could, in equity as in law, "cut off with a shilling" (I use the common expression, but a farthing was as good as a shilling for the purpose) any one or more of the objects of the power. But he could not absolutely exclude any one; something, however small, must be appointed to each. Thus the law remained till 30th July, 1874, when it was, by 37 and 38 Vict. ch. 37, enacted that no such appointment thereafter made "shall be invalid at law or in equity on the ground that any object of such power has been altogether excluded." Now, therefore, all but the favourite may be "cut off without a shilling."

G. O. E.

"THOU" AND "YOU" (5<sup>th</sup> S. iv. 148, 195, 232.)—Some curious remarks on the use of "thou" will be found in the dedication prefixed to Book VIII. of Fuller's *Church History*. He combats the Quakers' opinion that—

"Thou and Thee is the Omer of Respect to be measur'd out to every single person (allowing the least no more, the lowest no less) be he (to speak in their own Phrase) either King, Lord, Judge, or Officer. . . . In opposition whereunto we maintain that Thou from Superiors to Inferiors is proper as a Signe of Command; from equals to equals is passable as a note of Familiarity; but from Inferiors to Superiors, if proceeding from Ignorance hath a smack of Clownishness, if from Affectation a tang of Contempt."

He answers the argument adduced from the use of "thou" in Scripture when addressing God by, among other things, observing that the custom of every country is for—

"The grand Master of Language to appoint what is honourable and disgraceful therein. The Jews had their Racha, a term of contempt unknown to us; we our Thou, a sign of slighting unused by them.....In a word, it is suspicious such as now introduce Thou and Thee will (if they can) expel Mine and Thine, dissolving all propriety into confusion."

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

I am greatly obliged for the information as to the different uses of the two pronouns. The principal point of my query, however, still remains unanswered, which is, whether the *Saturday Review* is correct in fixing Charles II.'s reign as the precise period for "the substitution of 'you' and 'yours', in fashionable conversation, for the 'thee' and 'thine' which formerly prevailed." If this be so, then the Poet Laureate is philologically incorrect in his drama of *Queen Mary*, in the "fashionable conversation" of which "you" and "yours" prevail very considerably over "thee" and "thine."

I am anxious to have this point explained, if possible, because, relying on the accuracy of the *Saturday Review's* statement, I have made considerable alterations in the second edition of an historical drama of my own (of the period just preceding *Queen Mary*), by substituting "thee" and "thine" for the "you" and "yours" which formerly prevailed (in the first edition).

WALTER S. RALEIGH.

CHURCH BRIEFS (5th S. iv. 128).—A. R. asks if it was usual for briefs to be read in Nonconformist places of worship, and whether there are instances on record where they were read. I have met with several instances of this kind, and give the following, which I have copied from the original MS. account of the various collections made in the Nonconformist chapel or meeting-house, at Pudsey, near Leeds. The accounts date from 1762 to 1774.

|  |    |    |
|--|----|----|
| 6 June, 1762. Collected for breves                           | 10 | 0  |
| 5 shillings to go for repairs of our own place.              |    |    |
| 6 June, 1763. Collected for breves                           | 11 | 0  |
| 6 shillings out of it for repairs of our own place.          |    |    |
| 6 May, 1764. Collected for breves                            | 12 | 0  |
| 7 shillings for repairs of our own place.                    |    |    |
| 7 Aug., 1765. Collected for breves                           | 8  | 0  |
| 23 May, 1766. Collected for breves                           | 8  | 0  |
| 23 May, 1767. Collected for breves                           | 10 | 6  |
| Left for repairs of our own place 4s. 8d.                    |    |    |
| 18 July, 1768. Collected for breves                          | 10 | 2  |
| Left for own place 6s. 0d.                                   |    |    |
| 28 May, 1769. Collected for breves                           | 11 | 2½ |
| Paid for breves 4s. 11d., left for repairs of chapel 6s. 3d. |    |    |
| 7 June, 1772. Collected for breves                           | 10 | 2  |
| Left out for repairs of our Chapel 5s. 2d.                   |    |    |

As a specimen of how the money was spent which was "left out for repairs of our own place," I give the following:—

|                                     |   |   |
|-------------------------------------|---|---|
| 1769. 25 January, paid to           |   |   |
| Robert Cawod for work don           | 5 | 4 |
| to Baret for ½ day and 3 slates     | 1 | 0 |
| for 5 gomers                        | 1 | 9 |
| for lime, hair, and 4 peses of wood | 1 | 6 |

SIMEON RATNER.

Pudsey.

In old Dissenting register books it is very customary to find lists of these briefs, with memoranda of the amount collected, and whether in the congregation or from house to house. In some cases, as, e.g., in that of Key Street Chapel (removed to Paradise Street, and now at Hope Street), Liverpool, the briefs were entered in the baptism-book (in the custody of the Registrar-General, at Somerset House). In other instances separate brief-books were kept; e.g., the brief-book of the old Dissenting congregation at Framlingham, Suffolk, in the custody of the minister, contains regular entries, from the beginning of the last century to recent times.

V.H.I.L.I.C.I.V.

Briefs for collections in aid of sufferers by fire and other calamities, as well as for other purposes, were undoubtedly sent to Nonconformist congregations, and not exclusively to those of the Established Church. One such instance occurs in the minutes of the proceedings of the Exeter monthly meeting of the Society of Friends in the year 1729:—

"Two briefs for building or rebuilding two Steeple-houses [churches] being offer'd to this meeting, they are returned with 'nothing collected' writ upon them."

R. DYMOND.

Exeter.

PIERRE DRELCINCOURT, LL.D., DEAN OF ARMAGH (5th S. iv. 212).—As stated in Archdeacon Cotton's *Fasti Ecclesie Hibernice*, vol. iii. p. 33, Pierre, or Peter, Drelincourt, Dean of Armagh, was born July 22, 1644, and died March 7, 1722. See likewise, for further particulars, Stuart's *Historical Memoirs of Armagh*, pp. 518, 519. ABHBA.

SUSSEX GENEALOGY (5th S. iv. 268).—Visitations of Sussex were made in 1530 by Thomas Benolte, Clarencieux; in 1570, by Robert Cooke, Clarencieux; in 1633, by Richard St. George, Clarencieux; and in 1662. The first three of these Visitations are in the British Museum, Harleian MSS., 1562, 1084, and 1076. X. Y. would do well to consult Sims's *Index to Pedigrees, &c., in the British Museum*, under "Sussex." He will there find the names and references of all the families contained in the Herald's Visitations. He may also find, perhaps, what he requires in Berry's *Sussex Pedigrees*, published in 1830, and in Dalloway's *History of the Western Division of the County of Sussex*. C. J. E.

"HADFIELDUS ATROX" (5th S. iv. 272).—I should not presume to question LORD LYTTLETON'S

authority concerning the older classics; but I must maintain my traditional version of the Hadfieldian Alcaic against his. Nay, I expect that if he do not consent to adopt my reading of the first line:—

"Hadfeldus atrox, numine percitus".—

he will cheerfully yield to the superior ineptitude of my last:—

"Et probat hunc *eguisse* mente."

QUIVIS.

"SKID" (5th S. iv. 129).—This word is the Swedish for *skate*; "Löpa på skid," to run on skates or to skate. Used in English as a railway term. When the brake prevents the wheels from revolving, and the train or carriage still proceeds, the wheels "skid," i. e. slip or slide, or skate along. Hence we probably come to the real meaning of *skidaddle*, to mizzle slipplily, or to slip, slide, or skate away quickly.

F. J. J.

Liverpool.

Thomson, in his *Etymons of English Words*, defines *skid* as "a piece of wood on which heavy bales or casks are made to slide on loading or unloading," also "a sliding wedge to stop the wheel of a carriage."

As its derivation he gives *skid* (Gothic and Swedish), *seide* (Saxon), and *schett* (Teutonic), adding likewise *σχέδιον*, a synonym of *σχέδιον*, "pedentatium, sensim, composito pede" (Hase's *Lexicon*, sub v.).

WILLIAM PLATT.

115, Piccadilly.

"To skid a wheel, to stop a wheel of a waggon at the descent of a hill. South Country."—Bailey's *Dictionary*. "Skid, Kentish, to steady a wheel with an iron hook on a descent."—Cole's *Dictionary*.

S. L.

This word is from *σχιδάξ* (dim. *σχιδέον*), a piece of cleft wood, a splinter.

R. S. CHARNOCK.

Paris.

OLD WOMAN'S GOSSIP! (5th S. iv. 264).—Experience leads one to be credulous when told stories of men's ignorance of our higher literature. I have so often known people who pass for educated make blunders as absurd as that of the "young Guardsman," that I have arrived at a state of mind in which I am ready to believe pretty nearly anything that is told me with a grave face. Here is a Shakespearean illustration of what I mean, for the truth of which I will vouch. The date is in or about the year 1845. I had at that time a tutor, a Cambridge B.A., not unapt in classics, but otherwise a man not given to letters. He was talking to my father one day something about the theatre, and, as an illustration of what he had said, told a story about a stupid actor in a village barn, who endeavoured to represent a wall in which was a crack for some one to look through,

this crack being indicated by the actor's holding his fingers wide apart. When Mr. — told us this tale my father had the greatest difficulty in keeping his countenance, for he was by no means ignorant of Shakespeare, and the Cambridge graduate made it perfectly evident that he had never heard of Bottom or the *Midsommer Night's Dream* in his life.

K. P. D. E.

VARLEY'S "TREATISE ON ZODIACAL PHYSIOGNOMY" (5th S. iv. 169).—Only one part of this work was published; Longman & Co., Paternoster Row, 1828.

F. G. STEPHENS.

I was informed by the late R. J. Morrison, R.N., that only the first part of this work was published A.D. 1828, and that the greater part of the stock was consumed by a fire which occurred at the author's house; also that Varley published "the authentic horoscope" of Lord Byron for the latitude of London. Varley's character is described in the *Zoist*, vol. i. pp. 137-9, where it is stated that Dr. Spurzheim exclaimed when he saw Varley, "Surely this man must have two brains in one."

CHR. COOKE.

KING EDWARD VI. AS A FOUNDER (5th S. iv. 280).—The number of schools founded by Edward VI. has been very greatly exaggerated, and it is difficult to discover the reason of the absurd misapprehension that is generally prevalent. In the Report of the Schools' Inquiry Commission (1868), Appendix IV., will be found a complete list of the endowed schools in England and Wales, arranged chronologically according to the date of their several foundations. The whole number of schools founded during the reign of Edward VI. was fifty-one, twenty-three of which do not even pretend to be royal foundations. At the utmost, then, there remain only twenty-eight which can claim the king as their founder. I should not be at all surprised to discover, sooner or later, that some few more were either founded or intended to be so founded by the king, which were robbed of their property by the hangers-on of the Court in this and the following reigns; but after giving some little attention to the subject, I feel very certain that not half eighty schools were ever set up, or ever thought of being set up, by "our royal and pious founder." A. JESSOPP.

King Edward VI. School, Norwich.

MR. HAWES will find his question partially answered in Strype's *Memorials*, vol. ii. pt. ii. pp. 278-82, edit. 1822, containing "A Catalogue of King Edward's Free Grammar Schools," some fourteen in number.

E. C. HARRINGTON.

The Close, Exeter.

NOTRE DAME DE COUTURE (5th S. iv. 308).—The explanation given by Murray is perfectly right. The word *couture*, or *costure*, was used in Old French in the sense of *culture*; see Littré's

*Dictionary*, s. v. *culture*, where examples are given from the *Coutumes de Beaumanoir*, the *Roman de Renart*, and Ducange. In some places, *Le Mans*, for instance, the original *couture* has been preserved; in others, *culture* was substituted; thus, in Paris, *La Culture Ste. Catherine*.

GUSTAVE MASSON.

Harrow.

The etymology given to this name by Murray's *Handbook of France* is, according to the laws of derivation of French from Latin, thoroughly sound. In early French, *ul* becomes *ou*; *et. gr.*, *poudre* from *pulverem*, *soufre* from *sulphur*, *coupable* from *culpabilis*. Up to the sixteenth century the French equivalent for the Latin *cultura* was *couture*. Littré gives two examples of this word, which is still in use in the *patois* of Berry and Picardy. *Couture*, meaning stitching, derives from *consuere*, *consutum*, *consutura*, this last word being the hypothetical form of the Latin noun.

HENRI GAUSSERON.

Ayr Academy.

THE YELLOW ROSE: NICHOLAS LETE (5th S. iii. 208, 312).—Nicholas Lete (not Lette) is stated by Parkinson (*Paradiſus*, p. 420) to have first brought the double yellow rose from Constantinople; but his specimens died, and its introduction into our gardens seems to have been due to John de Franqueville, who was also a London merchant. Lete was a contemporary and friend of Gerarde, who refers to him in his *Herbal*, as at p. 804. Pulteney (*Progress of Botany*, i. 124) quotes from Gerarde that Lete was "greatly in love with rare and faire flowers, for which he doth carefully send into Syria, having a servant there at Aleppo, and in many other countries; for which myself and the whole land are much bound unto him."

JAMES BRITTEN.

EXTRA-MURAL BURIAL AND CREMATION (5th S. iii. 508; iv. 94, 114).—D. J. may be assured that the book I asked about was a very vigorous protest against the evils of burial in towns. I never asserted that Tyers's garden had anything to do with "burial or cremation," but merely desired the further information which D. J., p. 94, has afforded.

SFERIEND.

"HE IS SINGING WHILLALEW TO THE DAY-NETTLES" (5th S. iii. 328, 454).—I have never chanced to hear this expression, but it reminds me of a doggerel sometimes uttered in Dublin of one buried—

"With the point of his nose, and the tips of his toes,  
Turned up to the roots of the daisies."

"Day-nettle" is the Ulster corruption for the common red dead-nettle, a very frequent weed in waste ground, and, of course, in churchyards. It is erroneously imagined by the people to be the

cause of a certain disease in cattle which they miscall "murrain," but which is owing to want of drainage. It is usual in Ulster to call almost everything by the name of something else instead of its own name. "Whillalew" would be in the south "Pullalew," the "Irish cry" at funerals.

S. T. P.

THE "RUDDOCK" (5th S. iii. 492; iv. 115).—The redbreast is, of course, so called as being the little red bird. And we find in many parts of the country *dunnock* (diminutive of *dun*) as the name of the brown hedge sparrow, a formation exactly similar to *ruddock*. His most intimate friends call him Dicky Dunnock. Compare Robin Redbreast, or Jenny Wren, and Mag Pie. In some parts I am informed that the same bird is called *pinnock*. What may be the derivation of that word?

As I am on the word *dun*, is not *donkey*, abhorred of dictionaries, one of its diminutives? Dr. Latham gives a very far-fetched account of it. What is the historical evidence? I cannot remember an older instance of its occurrence than in *Rejected Addresses*, in which Coleridge is supposed to say, "I had a grandmother, she kept a donkey." J. H. I. OAKLEY.

THE ELIZABETHAN GRAND LOTTERY (5th S. iv. 127, 174).—I conclude J. E. B. is correct in ascribing the lines he has quoted to Whitney. I have Green's *Shakespeare and the Emblem Writers*, in which Whitney's emblem of *Silentium* (1586) is given. Harpocrates, the god of silence, is represented seated at a table, and holding one of his fingers on his mouth. And Whitney, after six stanzas, closes with these lines:—

"Th' Egyptians wise, and other nations farre,  
Unto this end, Harpocrates deuis'de,  
Whose finger still did seeme his mouthe to harre,  
To bid them speake no more than that suffis'de,  
Which signe thoughte oulde, wee may not yet detest,  
But marke it well if wee will lye in rest."

Then, adds Green (he does not say by whom):—

"Written to the like effecte, vpon Video et taceo,  
her Majesties poësie," &c.,—

"I see, and houldie my peyce," &c.

I fail to see that the last line cited by your correspondent—if the lines be Whitney's—implies that he was at the time poet laureate; and I think I am justified in saying that he never did hold that office.

FREDK. RULE.

THE TABLE AND THE PEOPLE (5th S. iii. 426, 474; iv. 293, 317).—After reading Mr. BLENKINSOPP on this matter (p. 317), I would add to my former note that, though I know, of course, there is no authorized Latin version of our present Prayer Book (I do not remember saying there was), I continue to think a very fair inference, if not an argument, may be drawn from the use of

"ante" and "coram" by successive translators, who must, of course, be supposed to have carefully considered the meaning of the English; and that inference, as I have said already, is that the two uses of "before" have two distinct meanings instead of the same, as many people at present seem to think they have. That "coram" necessarily means "in the sight of," as I have also said, I do not allow, and the use of "coram altari," quoted above, is enough to show this of itself; and, further, "coram altari" is against Mr. Tew in another way, tending to show what he denies, that "ante" (liturgically, at least) *does* mean "with the face towards," for it is used (in the Sarum and Bangor Missals) where the deacon, taking the book of the Gospels, is to bow to the priest standing "coram altari," "coram" being plainly used—it is used in this one instance only—because "ante" would be inapplicable, inasmuch as the deacon would not bow to the priest's back; and if there were still any doubt, it would be removed by the corresponding rubric in the Hereford Missal, which, though it does use "ante," carefully adds "versâ facie," showing clearly how "ante" would be understood without such an explanation.

CHARLES F. S. WARREN, M.A.

"MANCHESTER CHRONICLE," 1825 (5th S. iv. 309).—The inquirer has access here not only to *Wheeler's Chronicle*, 1819-42, 24 vols., but to the following newspapers—*Manchester Exchange Herald*, 1814-26, 13 vols.; *Manchester Guardian*, 1821-56, 35 vols.; *Manchester Courier*, 1826-47, 22 vols.; with what is the gem of the collection, perhaps—a unique set of *Harrup's Mercury*, 1752-1825, 29 vols.

BIBLIOTHECAR. CHETHAM.

"THE TEA TABLE" (5th S. ii. 511; iii. 516; iv. 275).—S. T. P. is wrong. The works referred to on p. 516 of vol. iii., *The Banquet*, &c., are by Hans Busk. "The Social Day" is by Pel. Cox. OLPHAR HAMST.

GOODMANHAM FONT INSCRIPTION (3rd S. xii. 207, 234, 274, 319; 5th S. iv. 317).—The *b* in "baptysm" is a misprint for *b*. J. T. F.

MOORE AND BEN JONSON (5th S. ii. 366).—

"If with water you fill up your glasses,  
You'll never write anything wise;  
For wine is the horse of Parnassus,  
Which hurries a bard to the skies."

W. A. C. suggests that this verse of Moore's was spun from the couplet in the *Greek Anthology*:—

"Wine to the poet is a winged steed:  
Those who drink water come but little speed."

It appears to me that Moore may have taken the idea from the following lines of Ben Jonson, over the door of the "Apollo":—

"Welcome all who lead or follow  
To the Oracle of Apollo!"

Here he speaks out of his pottle,  
Or the tripod, his tower-bottle:  
All his answers are divine;  
Truth itself doth flow in wine.  
Hang up all the poor hop-drinkers,  
Cries old Sim, the king of skinkers;  
He the half of life abuses  
That sits watering with the Muses.  
Those dull girls no good can mean us;  
Wine it is the milk of Venus,  
And the poet's horse accounted;  
Ply it and you all are mounted.  
'Tis the true Phœbian liquor.  
Cheers the brains, makes wit the quicker,  
Pays all debts, cures all diseases,  
And at once three senses pleases.  
Welcome all who lead or follow  
To the Oracle of Apollo."

WILLIAM GEORGE BLACK (Neomagus).

CHINESE PIRATES: CAPT. GLASSPOOLE (5th S. iii. 420, 495; iv. 238).—Some account of Captain Glasspoole's capture by the *Ladrones* will be found in Mr. C. J. Palmer's *Perlustration of Great Yarmouth*, vol. ii. 384. A. G.

ORIGIN OF THE TERM "CARDINAL" (5th S. iii. 64, 233, 278, 456).—I know nothing of Pietro Giannone's *History of Naples*, and therefore have no means of verifying the statements made therein, as quoted by Mr. BOUTILLIER, with reference to Pope Innocent IV. having, at the Council of Lyons held A.D. 1245, "adorned the cardinals with red hats, and granted them, as further marks of dignity, the train-bearer," &c.; and I therefore ask, as nothing of this kind is to be gathered from the records of that Council (see Harduin, *in loco*), on what authority these statements can be based. I should have thought that it would be found—but have read it most carefully with no success—in "*Brevis Nota eorum que in primo concilio Lugdunensi gesta sunt*"; that is, a capitulation of matters transacted in the Council. EDMUND TEW, M.A.

SIGNBOARDS: "THE GOOD" OR "SILENT" WOMAN (5th S. iv. 88, 136, 252).—I do not think that any of your correspondents have alluded to the very curious origin of this signboard. In the days of old it was *la bone fame*, with a meaning the same as that of *la bonne renommée* in later times. According to Virgil's description, Fame walks on the earth, while her head is concealed in the clouds—  
"Ingrediturque solo, et caput inter nubila condit."

Consequently, *la bone fame* was represented by a headless woman, at times, no doubt, very roughly drawn. By degrees the word *fame* dropped out of the French language, and then people read *la bonne femme*, correcting what they deemed an orthographical error. But why should the "Good Woman" have no head? The explanation was, of course, suggested by some henpecked cynic at the wine-shop, and voted unanimously by his boon companions. As a help to slow understandings, the

word "silent" was sometimes substituted for "good." H. K.

There is a signboard of the "Silent" (or "Good") "Woman" in the little market town of Tarporley, near Chester, not mentioned in Hotten's *History of Signboards*. WILLIAM GEORGE BLACK.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Memorials of Liverpool, Historical and Topographical: including a History of the Dock Estate.* By J. A. Picton, F.S.A. Second Edition, Revised, with Additions. In 2 vols. Vol. I., Historical; Vol. II., Topographical. (Longmans & Co.)

MESSRS. LONGMAN have issued this new edition of Mr. Picton's *Memorials of Liverpool* in a form at once elegant and convenient. It is one of the most important works on local history; and in no work, of which we have any knowledge, is local history treated in a more attractive or more satisfactory manner. There is solid matter enough, and statistics sufficient for those who have appetite—and it is a healthy appetite—for such fare. Therewith Mr. Picton takes the historical theme of Liverpool, and treats it from the beginning to the present hour with the grace of an accomplished historian who has got all the various facts well in his grasp, and can narrate them, make comment, and refer to and draw inferences from them, with equal ease, skill, and success. It is not often that local history wins the attention of the general reader; but Mr. Picton's book is as full of stirring incident, queer circumstance, grave facts, and remarkable illustrations of social life as any book which general readers may have found attractive. Mr. Picton describes his story as one "of small beginnings and great results, of early feebleness, long stagnation approaching to decay, with a reaction to progress almost unparalleled." In the new matter in this edition is to be named that which "throws considerable light on the condition of the town during the eighteenth century," and which, in connexion with the social traits which made parts of the first edition so amusing as well as instructive, gives an additional charm to this second issue. Mr. Picton says, "The changes in the topography of Liverpool are so rapid and extensive, that even the short interval since the first edition of this work was issued has required much of the descriptive part of this work to be rewritten." It is a work which reflects the highest credit on Mr. Picton, on whom one may fancy the spirit of King John smiling with satisfaction at having attributed to his political foresight the creation of Liverpool, by building the castle and forming the port from whence has sprung the flourishing town, which has now found so faithful and so perfect a chronicler.

*The Quarterly Review*, No. 278. October, 1875. (Murray.)

ALTHOUGH it can hardly be said that the *Memoirs of St. Simon* ranks among the famous books that have not been much read, it is certain that the first article in the new number of the *Quarterly* will add thousands to the numbers of perusers of, perhaps, the most remarkable work of its sort in the French language. The writer of the article has most exactly described the character of a man who is said to have seen nothing in the world but the nobility, nothing in the nobility but the peerage, and nothing in the peerage but himself. The article is worthy of the subject, and, moreover, it exposes one or two more historical blunders, such as critics have laid to the charge of Lord Macaulay. Next we have a delightful paper on "Trout and Trout-Fishing," which reminds us of the charming articles on sport which used to come so gaily and gracefully from the pen of the late Mr. Scrope. This article is founded on piscatorial literature extending from Dame Juliana Berners's *Treatise of Fysshinge*, 1486, to Mr. F. Francis's *Book on Angling*, 1872, and including Mr. T. Westwood's *Bibliotheca Piscatoria*, 1861. "Borlase, St. Aubyn, and Pope," and "The Maules of Panmure," open up new paths of personal and social history. "Russian Proverbs" is as enlivening as "Drink, the Vice and the Disease," is depressing in respective details. "Icelandic Illustrations of English" will especially attract philologists; and the "Census of England and Wales," and "The Conservative Government," will be read with absorbing interest. Referring to the character of the present Parliament, "guided by the trained hand of one whose own talents and exertions have raised him to the foremost place in that assembly," the writer says, "Nothing could have been more creditable than the manner in which it heard and extinguished the Tichborne scandal; nothing more dignified and generous than its conduct during the Plimsoll episode."

*All the Articles of the Darwin Faith.* By the Rev. P. O. Morris, B.A., Rector of Nunburnholme, Yorkshire. (Moffatt, Paige & Co.)

AN elegant and lively *jeu d'esprit*. Mr. Morris has in playful but most convincing satire exposed the gross inconsistencies, the large assumptions, and the unscientific deductions contained in some well-known works. This little brochure deserves a wide circulation. It will, perhaps, accomplish mightier victories than the heavier artillery of a ponderously learned treatise.

*Short Sermons on the Psalms in their Order.* Preached in a Village Church. By Rev. W. J. Stracey, M.A. (Rivingtons.)

THIS is a course of thirty-three sermons on texts selected from the first twenty-five Psalms. The author makes no pretension to learning, and attempts not to give either a critical or exegetical account of the Psalms themselves. He simply selects a verse from each successive Psalm as a text, and grounds on it an appropriate discourse. The sermons, free alike from any

eccentricities, affectations, or excitements, will be found admirably adapted, by their simple language, scriptural illustration, and fervent exhortation, for the use of clergymen in charge of parochial cures amidst our simple agricultural and labouring populations. They may well be placed by the side of Bradley or Cooper on the shelves of an incumbent's library.

The following is the inscription that will shortly be reinstated on Purcell's grave-stone in the north aisle of Westminster Abbey. The lettering throughout will be formed of solid brass characters; thus, so far, will be preserved the memory of one who has been described as "the Chaucer, as it were, of the Musicians' Corner":—

HIC REQUIESCIT  
HENRICUS PURCELL  
HUIUS ECCLESIAE COLLEGIATAE  
ORGANISTA  
OB. XXL. NOV. AN. AETAT. SVAE XXXVII.  
A.D., MDCCXCV.

PLAUDITE, FELICES SUPREI, TANTO HOSPITE; NOSTRIS  
PRAEFERTAT, VESTRIS ADDEIT ILLE CHORIS:  
INVIDIA NEG VOBIS PURCELLUM TERRA REPOSCEAT,  
QUESTA DECUS SECL. DELICIASQUE BREVES  
TAM CITO DECESSISSE, MODOS QVI SINGULA DEBET  
MUSA PROPHANA SUOS, RELIGIOSA SUOS.  
VIVIT, IO ET VIVAT, DEM VICINA ORGANA SPIRANT,  
DUMQUE COLET NUMERIS TURBA CANORA DEUM.

FRANCISCA  
HENRICI PURCELL UXOR  
CUM CONIUGE SEPTIMA EST  
XIV. FEB. MDCCVI.

THE BENEDICTINES (*ante*, pp. 260, 279).—There are few subjects more beset with difficulties, or involving more intricate calculations, than that of ancient weights and measures. Nevertheless, SENEX need not remain long in perplexity regarding, at least, the approximate modern equivalent of the *hemina* or *cotyle*. Since Dr. Hase's careful experiments in 1824 the *congius* of Vespasian has been accepted as the standard whereby to calculate ancient vessels of capacity in terms of modern measurement. The *hemina* was half a *sextarius*, and the *sextarius* was a sixth of the *congius*. Now Dr. Hase proved that the *congius* of Vespasian holds 52057·692 grains of distilled water by weight. The standard gallon holds 70,000 grains of distilled water by weight, or 10 lb. avoirdupois: hence the *congius* was equal to 5·9471 pints, and the *hemina*, being its twelfth part, represents accurately 4955 of a pint, or as "near as possible" half a pint. If SENEX wishes to pursue the subject he will find it elaborately discussed in Hussey's *Ancient Weights and Measures*. The word *hemina* seems to be nothing more nor less than dialectic form of *ipivov*, and, in the passage of Persius which SENEX quotes, Prof. Conington, with his usual sagacity, translates " . . . he has broken short half-pint measures officially at Arretium." In the horrible story which Seneca tells of Caligula (*De Ira*, iv. 33) he speaks of the emperor as "taking a glass" with his victim—"propinavit illi Cæsar heminam." In pothouse language I suspect it would be said that Caligula "had a half-pint."

ACG. JESSOPP, D.D.

The Close, Norwich.

My dictionary, published in the early part of the seventeenth century, gives the following explanations, placing the capacity of the *hemina* at three-quarters of a pint:—"Hemina, a kinde of measure; halfe a sextarius; three parts of a pinte. Sextarius, a measure for liquids and dry things; the sixth part of a congius; a pinte and a

halfe; 24 ounces, or in some accounts 18 or 20 ounces. Congius, a kinde of measure containing six sextaries; a gallon and a pinte." F. D. Nottingham.

#### AUTHORS AND QUOTATIONS WANTED.—

"The Avon to the Severn runs,  
The Severn to the sea;  
And Wickliffe's dust shall spread abroad,  
Wide as the waters be."

The idea is similar to that of Wordsworth's sonnet on Wickliffe, and both are evidently founded on the account given by Fuller in his *Church History*. See Bartlett's *Dictionary of Quotations* (5th ed.), p. 415. C. H. H.

Who is the author of the song beginning—

"St. Patrick was a gentleman!"

In a cheap copy of Irish songs the words are accredited to Christopher North, but I believe erroneously.

C. CUTBERT.

The following inscription is scratched on a pane of glass in the York (quondam Stork) Hotel, Bristol:—

"Non murmura vestra columbe,  
Brachia non hederæ, non vincunt oscula conchæ. 1777."

J. H. T. H.

"A broken-hearted girl

With a brow of spotless pearl."

JOHN BOWER.

"Fiat justitia, ruat cælum."

F. J. T.

[See "N. & Q." 4th S. i. 94; ix. 433. The *Guardian* of this week says:—"The famous saying, *Fiat justitia, ruat cælum*, has more than once formed the subject of controversy; but it has usually been ascribed to the great Lord Mansfield. But some such proverb was in existence long before his time, and it is difficult to believe that he had not heard it. Among the Egerton papers published in 1840 by the Camden Society is an address from an imprisoned peer, whose name has not been preserved, to the Lords of the Privy Council, which must have been written about the year 1559, and probably from the Tower. It contains the following sentence:—"And therefore the zeale of hym was allowed that said, *Fiat Justitia, ruat mundus*, signifying that by it the worlde is kept from falling in dede, although it might seeme otherwise in some respectes, and some troble to arise in doing it."]

"Our thoughts we live again in them,

Our nature's noblest part,

Our life in many a memory.

Our home in many a heart."

J. D. C.

"Pro his oro quoque,  
Qui Calvino Lutherque  
Credunt Joan Southcookeque.  
Habeant hi claram lucem,  
Ut amissam cerant crucem,  
Et agnoscat Papam decem."

T. D. H.

"Suaviter in modo, fortiter in re."

"Mors sceptrata ligonibus sequat."

P. J. F. GANTILLON.

"Sad it is to be weak,

And sadder to be wrong,

But if the strong God's statutes break,

"Tis saddest to be strong."

"Oh! dark the soul that lives content

Behind its iron prison bars,

And dare not climb the mystic height,

And bathe within the light of stars!"

M. H.

### Notices to Correspondents.

THE following correspondents are requested to forward their names and addresses, not necessarily for publication, but as a guarantee of good faith—J. J. Glasgow ("The Tall Pinta," &c.); A. M. ("Antonius Trist"); D. C. L. (Brighton); S. W. T. ("The Paterini"); S. G., or C. (New Club, Cheltenham).

J.—Bailey's *Dictionary* gives "Wayz, a bundle of straw." "Waygoose, a stubble-geese, an entertainment given to journeymen at the beginning of winter."

A CORRESPONDENT asks, "Who wrote, and where can I find a copy of, *The Victim of Avarice*?"

OTTO (5th S. iv. 128).—M. VAN EYS writes:—"I am unable to answer the question at present, but will endeavour to do so when I return to England next spring."

SNEYD, NOEL, AND ADDERLEY FAMILIES (5th S. iv. 288).—MR. W. S. RALPH, Springfields, Newcastle, Staff., writes that he can give TWEARS the information he asks as to the above, if he will state for what purpose he desires to obtain it.

C. M.—"I would rather feel compunction than know how to define it." See chap. i. of *The Imitation of Christ* in the Library of Spiritual Works for English Catholics (Rivingtons).

A STUDENT.—To what does "Knights Templars" refer? Please give precise reference.

F. M. W. PEACOCK (Bottesford Manor, Brigg) writes:—"The best introduction (*ante*, p. 320) to the study of insects I know is Edward Newman's *Familiar Introduction to the History of Insects*, 1841."

R. W. M.—Any English grammar will give the information required. It is optional with regard to the word named.

LOWSEDES (5th S. iv. 308).—OLIPHAN HAMST writes:—"Let A. J. refer to 'N. & Q.' 5th S. i. 437."

H. T. E.; D. T. Batty; W. H. P.; W. WHITELEGGE.—Forwarded.

"SPURBLIND."—Next week.

W. B. G.—The sale took place on November 12, 1873.

### NOTICE.

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## THE QUARTERLY REVIEW, No. 27, is PUBLISHED THIS DAY.

### Contents.

- I. MEMOIRS OF SAINT-SIMON.
- II. TROUT AND TROUT-FISHING.
- III. WILLIAM BORLASE, ST. AUBIN, and POPE.
- IV. DRINK; the VICE and the DISEASE.
- V. ICELANDIC ILLUSTRATIONS OF ENGLISH.
- VI. THE MATLES OF PANMURE.
- VII. RUSSIAN PROVERBS.
- VIII. CENSUS OF ENGLAND AND WALES.
- IX. THE CONSERVATIVE GOVERNMENT.
- X. NOTE to the ARTICLE on "CHURCH LAW and CHURCH PROSPECTS" in No. 27.

JOHN MURRAY, Albemarle Street.

## SOCIETY FOR THE ABOLITION OF VIVISECTION.

### Committee.

Sir GEORGE DYCKETT, Bart., World Manor House, Hampton, Oxon. Lieut.-Gen. W. E. GORDONALL, R.E., Heath Creek, Torquay, Devon.

JAMES MATHEW HOLY, Esq., M.P., Southwell Gardens, London, S.W. WILLIAM HARRISON, Esq., J.P., Somerset Hall, Prescot, Lancashire. Colonel EDWARD P. DE L'HOYER, Riverbank, Portsmouth, Bristol. W. H. G. BUSHAW, Esq., J.P., Ford Hall, Chelmsford, Essex. Derbyshire.

The object of the Society is a Law for the Total Suppression of Vivisection, or putting "animals" to death by torture, under any pretext whatever. To obtain the Legislature to enact such a Law is to admit the principle and thereby perpetrate the enormity that man is justified in selfishly inflicting agony on the innocent.

Opponents of the slave trade accused not for restriction, but abolition. The wrong perpetrated by man on "animals" are even more dire than those inflicted by him on his own species. The abolition of slavery was confessedly an act of high Christian philanthropy, and surely it is no less justice or less Christian to stop the sufferings of other helpless creatures of our God.

The hideous cruelty of dissecting living "animals," or inflicting on them, though innocent and defenceless, multitudinous deaths of excruciating and protracted agony, has secretly grown up in this nation—a nation which for ages past has been nobly distinguished by the courageous and unsuspicious character of its people.

This moral ulcer has spread widely, and whether it be or not a dreadful form of insanity, become dangerous and demoralising to the nation. The wrongs perpetrated by man on "animals" are even more dire than those inflicted by him on his own species. The abolition of slavery was confessedly an act of high Christian philanthropy, and surely it is no less justice or less Christian to stop the sufferings of other helpless creatures of our God.

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- IV. DRINK: the VICE and the DISEASE.
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## Notes.

## HOW NAMES COME TO BE CORRUPTED.

In December of 1873, when on a voyage from Batavia to Atchin (Sumatra) in one of the commodious little steamers of the Netherlands East Indian Company, I had an opportunity of learning an amusing instance of how names come to be corrupted.

The harbour, or, more correctly, roadstead, of Atchin is surrounded by little coral islands, the names of three of which are instances of the subject in question; for upon the chart which I saw, an English one,—all the best charts are founded on British survey,—they are termed Pulo (= island in Malay) "Nancy," Pulo "Brass," and Pulo "Way." It would naturally be supposed that these three islands were named respectively after some sailor's black-eyed sweetheart, from the occurrence of copper—for precious metals are said to be found in Atchin, e.g., its highest volcano, Ja Moers, is also termed Goudberg, or gold-mountain, from the presence of this metal in the district—and, lastly, after some distinguished or would-be famous person, by name Way. Nothing of the sort. All the names are corruptions of well-known Malay words, for the first ought to be *Nassi*, cooked or boiled rice; the second *Bras*, rice freed from the husk, ready for cooking; and the third

*Wai*, a breeze, possibly in reference to the N.E. wind, against which the roadstead is not sheltered. That this is no mere conjecture of my own is proved by the fact that all these names are properly spelt in a cheap Dutch map—not chart—which lies before me.

Our possession Penang, as we persist, with harsh English accent, in terming it, is properly "Pulo Pinang," the latter specific word being the name of the areca, erroneously termed betel, palm, which abounds, or was once abundant, on this island.

While on the subject of names, it may be worth while to call attention to the value of a name as indicative of the former extent of a now passed away dynasty or form of religion. The name Indrapoera, or town sacred to the deity Indra, given to a town, river, and very high mountain (about 12,000 feet high), midway on the southwest coast of Sumatra, is a relic reminding us of the former range of Brahminism, now displaced by Islamism, over the Malay archipelago. Singapore, on the Malay peninsula, is another instance. It is said, moreover, that many words in the Javanese language, spoken in the eastern part of Java (in the western part Sundanese is the dialect in use), are of Hindustani origin; and it is further asserted that in the small island of Bali, lying immediately eastward of Java, the practice of "suttee," or the burning of widows, prevails to this day.

J. C. GALTON, F.L.S.

New University Club.

## A LIST OF WORKS ON SWORD PLAY.

(Concluded from p. 304.)

1836. Manuel d'escrime, par le capitaine de Bast. La Haye, 1836.

Anleitung zum stossfechten... von J. Segers... Bonn, 1836... T. Habicht. 8vo., pp. viii-96; 4 plates. M.

1837. Gambogi (Michele) da Modena. Trattato sulla scherma. Milano, 1837, inf.8, con tavole, Ranieri Fanfani.

Nouveau manuel complet d'escrime. Par Louis Jean Lafaugere. Paris, 1857. 18mo., figs.

Anleitung zum hiebfechten... von J. Segers... zweite... aufage... Bonn, 1837... T. Habicht. 8vo., pp. xviii-150; 5 plates. M.

1838. Manuels-Roret. Nouveau manuel complet d'escrime, ou traité de l'art de faire des armes par M. Louis J[ea]n Lafaugere... Nouvelle édition ornée de planches. Paris... Roret... 1838. 18mo., pp. vi-viii-284; 4 folding plates; 3 fr. 50 c. M.

1840. Instructions for the sword exercise, selected from His Majesty's rules and regulations, and expressly adapted for the Yeomanry Cavalry. By Henry Angelo, Esq... plates. Revised edition. London, W. Clowes, 1840. 4s.

A cavalry sword exercise. By George Greenwood. London: printed by W. Clowes & Sons... 1840. 12mo., pp. 48. M., B.

La xiphonomie, ou l'art de l'escrime, poëme didactique en quatre chants. par P. F. M. Lhonnand. Angoulême, impr. de Lefraisse, 1840. 8vo., pp. 83.

Roux (W.). Anweisung zum hiebfechten mit graden u.

krummen klingen. Nebst einer einleitung vom Prof. Dr. K. H. Scheidler. Mit 36 abbild.; qu. gr. 8. Jena, 1840. Nauke, n. 1 thlr.

1840. Defensive exercises; comprising... fencing and broadsword... with... illustrations. By Donald Walker. London... 1840. 8vo., pp. viii-194. Single stick, pp. 66-71. Fencing—Method of Major Gordon, pp. 72-99. Broad-sword, pp. 100-121. Figures, 66-95. M.

1841. Das ganze der fechtkunst oder: ausführliches lehrbuch, die fechtkunst in ihren verschiedenen zweigen gründliche zu erlernen; von Friedrich Köthe. Nordhausen, 1841. 12mo. Mit 1 steintafeln.  $\frac{3}{4}$  thlr.

L'esprit de l'escrime, poëme didactique; par [Louis] Justin Lafaugère... Seconde édition. Paris, Garnier... Lyon, chez l'auteur... 1841. 8vo., pp. 104; portrait. "Considérations Préliminaires." By "Alfred De Tourgon-Monbar, Capitaine." 3 fr. 50 c. M.

Roux (Joh. Adolph Karl). Ueber das verhältniss der deutschen fechtkunst zum ehrenduell. Erfurt, 1841. 8vo.,  $\frac{1}{2}$  thlr.

1842. Principes d'escrime, par M. Roger... Paris, 1842. Pp. 16.

Fencing, wrestling, boxing, the broadsword, &c. By Walker. London, Bohn, 1842. 100 illustrations, 8s.

1843. Manuel des armes, ou guide des professeurs d'escrime. Nouveau traité simplifié; par le chevalier Donon. Paris, 1843.

Seidler (C. F.). Anleitung zum fechten mit dem säbel und dem kürassierdegen... Mit 1 kupf. 2 verm. auf. gr. 8. Berlin, 1843. Mittler, n.  $\frac{1}{4}$  thlr.

A new system of broad and small sword exercise... by Thomas Stephens. Philadelphia, 1843. 12mo., 45 engs.

Cavalry sword exercise... Horse Guards, 23rd April, 1842. By authority. London, W. Clowes & Sons... MDCCCXLIII. 8vo., pp. vi-38; 2 plates, 1s. M.

Infantry sword exercise... Horse Guards, 23rd April, 1842. By authority. London, W. Clowes & Sons. [1843]. 12mo., 1s.

Anleitung zum floretfechten für die Königl. Sächsische Infanterie. Dresden und Leipzig, Arnold, 1843. 8vo.,  $\frac{1}{4}$  thlr.

1844. Fechtmethode... Constantin Ballassa. Pesth, 1844. Obl. 4to.; 26 plates, n. 2 thlr.

Segers (J.). Anleitung zu den fechtübungen in der Königl. Preuss. Kavallerie. Mit 19 lithogr. figuren; qu. 16. Bonn, 1844. Habicht, n.  $\frac{1}{4}$  thlr.

1845. Fechtmethode... Bearbeitet von [Constantin] Ballassa... Zweite auflage. Pesth, 1845. Gedruckt mit v. Trattner-Karolyischen Schriften. Obl. 4to., pp. vi-74; 26 plates. M.

Franckenberg-Ludwigsdorff (M. von). Das feuertiren oder stossfechten, als vorübung für das hiebfechten und bajonettiren. Mit 3 figurentafeln. 8vo. Münster, 1845. Wundermann,  $\frac{1}{4}$  thlr.

La théorie de l'escrime... précédée d'une introduction dans laquelle les sont résumés par ordre de dates tous les principaux ouvrages sur l'escrime qui ont paru jusqu'à ce jour. Et donnant ainsi l'historique abrégé de l'art des armes depuis le commencement du seizième siècle. Par (A. J. J. Possellier dit) Gomard... Paris... J. Du-maine... 1845. 8vo., pp. viii-324; 20 plates by Th. Guérin. 7 fr. M.

Vorschriften für den unterricht im fechtens und voltigiren der Kgl. Baierschen Kavallerie. Straubing, Schorner, 1845. 10mo.,  $\frac{1}{4}$  thlr.

Encyclopædia Metropolitana... Edited by the Rev. Edward Smedley, M.A.... Volume XIX... London, D. Fellowes... 1845. 4to. Fencing, pp. 76-86. M.

1847. Les armes et le duel, par Augustin Edme. François Grisière... Préface anecdotique par Alexandre Dumas. Notice sur l'auteur par Roger De Beauvoir; épître en vers, de Méry. Lettre du comte Ludoric

D'Horbourg. Dessins par E. de Beaumont. A Paris, chez Garnier freres... 1847. 8vo., pp. iv-584. Portraits of Grisière and of St. Georges, and 10 other plates. M.

1849. Böttcher (A. M.). Die reine deutsche stossfechtensschule. 8vo. Gürlitz, 1849. Heinze & Co., n.  $\frac{1}{4}$  thlr.

Köthe (Friedrich). Das stossfechten, oder deutliche und gründliche anweisung, die fechtkunst auf stoss ohne weitere hülfe kunstgerecht erlernen zu können. Mit 16 fig. auf 1 lith. tafeln. 12mo. Leipzig, 1849. Schmidt. Geh. n. 17  $\frac{1}{2}$  sgr.

Roux (F. W. A. L.). Anweisung zum hiebfechten mit graden und krummen klingen. 2 aufl. mit 36 abbild. qu. 8. Jena, 1849. Nauke. 18 sgr.

Roux (F. W. A. L.). Die kreusslersche stossfechtensschule. Imp. 4to. Jena, 1849. Mauke. Geh. n. 2 thlr.

1850. The sword exercise, arranged for military instruction, by Brevet-major Henry C. Wayne... Published by authority of the War Department. Washington, 1850. 12mo., 24 plates; pp. 62.

1851. Fehn (A.). Die fechtkunst mit stoss- und hiebswaffen. Mit 34 abbildungen, gr. 8. Hannover, 1851. Rümpler. Geh. n. 2 thlr.

Tollin (Fechtmeister, F.). Neue illustrierte fechtensschule. Nach der neuen und naturgemässen methode des Prof. [P. H.] Ling dargestellt und mit zahlreichen nach der natur gezeichneten illustrationen (in holzschn.) versehen, 8vo. Grimma, 1851. Verlage-Compt. Geh.  $\frac{1}{4}$  thlr.

1852. Anleitung, das contraschlagen in kurzer zeit gründlich zu erlernen, nebst einem anhang über die steile aussage und das säbelschlagen. Für seine jüngeren comillanten geschrieben von Dr. B... 12mo. Bonn, 1852. Henry & Cohen. Cart.  $\frac{1}{4}$  thlr.

Ott (Unterlieut., Jos.). Du système der fechtkunst à la contrepoincte für den stoss und hieb... 3 Bücher, gr. 8vo. Olmütz, 1852. Hölzel. Geh. n. 3 thlr.

1853. Encyclopædie Moderne... Nouvelle édition... publiée par MM. Firmin Didot freres, sous la direction de M. Leon Renier... Tome quatorzième. Paris... MDCCCXLIII. 4to. Escrime, pp. 358-366. Signed "Müller." M.

1854. Infantry sword exercise. Revised edition... Horse Guards, January, 1845. Published by authority by Parker... London [1854]. 12mo., pp. 46; 1 pl. and 7 cuts. M.

Cavalry sword exercise. Revised edition... Horse Guards, 26th November, 1845. Published by authority by Parker... London [1854]. 12mo., pp. 52; 2 plates. M.

1855. Böttcher (A. M.). Die reine deutsche stossfechtensschule nach C. W. B. Eiselein. Ausführlich bearbeitet. 2 unveränd. aufl. mit 25 abbildng. 8vo. Gürlitz, 1855. Heyn in comm. Geh.  $\frac{1}{4}$  thlr.

Ott (Unterlieut., Jos.). Das system der fechtkunst à la contrepoincte für den stoss und hieb... 3 Bücher, 2 aufl. Olmütz, 1855. Hölzel. Geh. n. 2  $\frac{1}{2}$  thlr.

The Encyclopædia Britannica... eighth edition... volume ix. Adam and Charles Black, Edinburgh, MCCCCLX.

4to. Fencing, 501-505. Article signed "J. B.-e." M.

1856. Fehn (A.). Die fechtkunst mit stoss- und hiebswaffen. 2 (titel) aufl. gr. 8. Hannover, 1856. Meyer. Geh. 1 thlr.

1857. Dierkes (Lieut., Adalbert). Leitfaden des unterrichts im säbelschlagen, mit berücksichtigung der theoretisch-practischen ausbildung nach der neuesten fechtmethode, nebst einem anhang über das manchetiren und der verteidigung mit dem säbel gegen das gepflanzte bajonett. Mit 12 (lith.) figuren-taf. gr. 8. Prag, 1857. Hess. Geh.  $\frac{1}{4}$  thlr.

1858. v. Goerne (Premilieu, Seclieut. v. Scherf, Seclieut. Mertens). Die gymnastik und die fechtkunst in der armee. Br. 8. Berlin, 1858. Mittler's Sort. Geh. n. 24 sgr.

1859. Hermann (Hauptm. Fechtlehr., Aug.). Grundsätze einer Anleitung zum Säbelfechten nebst fechtanfragen und deren lösung. Mit 1 (lith.) taf.-abldg. 16mo. Pest, 1859. Gelbel. Geh. ¼ thlr.

1860. Die militärische fechtkunst vor dem feinde.... Bearbeitet von Constantin Ballhaus... Pest, 1860. Druck von Engel u. Mandello. Obl. 4to., pp. iv-68; 27 plates. (Sword play, pp. 23-52; 15 plates.) M.

1863. Les armes et le duel, par A. E. F. Grisiér; préface anecdotique par Alexandre Dumas. Notice sur l'auteur par Roger de Beauvoir; épître en vers, de Méry. Lettres du comte Ludovic d'Horbourg et du comte d'\*\*\*. Dessins par E. de Beaumont. Portrait de Grisiér par E. Lassalle. 2<sup>e</sup> édition; gr. in-8. Paris, Dentu, 1863. 10 fr.

Archery, fencing, and broadsword. By "Stonehenge" [i. e. John Henry Walsh] and the Rev. J. G. Wood. With illustrations. London, Routledge... 1863. 16mo., pp. 92; 30 woodcuts. 6d. M.

1864. Les armes et le duel, par A. E. F. Grisiér; préface anecdotique par Alexandre Dumas. Notice sur l'auteur par Roger de Beauvoir [i. e. Edouard Roger]; épître en vers, de Méry. Lettres du comte Ludovic d'Horbourg et du comte d'\*\*\*. Dessins par E. de Beaumont. Portrait de Grisiér par E. Lassalle. 3<sup>e</sup> édition; gr. in-8. 1864. Paris, Dentu. 10 fr.

A system of fencing, for the use of instructors in the army, by Archibald MacLaren.... Horse Guards, July, 1864. London... W. Clowes & Sons... Price one shilling. 8vo., pp. viii-80; 25 cuts. M.

Instructions for the sword, carbine, pistol and lance exercise.... Revised edition.... Horse Guards. London... W. Clowes & Sons... Price one shilling. [1864.] 12mo., pp. 110. Cavalry sword exercise, pp. 6-33; 2 engs. M.

1865. Manuels. Roret. Nouveau manuel complet d'escrime, ou traité de l'art de faire des armes, par M. [Louis] J[ean] Lafaugère... Nouvelle édition... Paris... Roret... 1865. 8vo., pp. iv-vi-274; 16 figs. with text. 2 fr. 50 c. M.

Instructions for the sword, carbine, pistol and lance exercise. Revised edition.... Horse Guards, 1st January, 1865. London... W. Clowes & Sons... Price one shilling. 12mo., pp. 110. Cavalry sword exercise, pp. 9-37; 2 engs. M.

1865. A military system of gymnastic exercises and a system of fencing, for the use of instructors. By Archibald MacLaren.... Horse Guards, April, 1865. London... W. Clowes & Sons... Price two shillings. 8vo., pp. xii-286. Fencing, pp. 193-278. M.

The modern fencer... By T. Griffiths... London, F. Warne & Co... 1868. 8vo. 1s.; pp. 16; 26 plates with the text. M.

1871. Instructions for the sword, carbine, pistol and lance exercise.... Horse Guards, June, 1871. London... W. Clowes & Sons... Price one shilling. 16mo., pp. vi-140. Cavalry sword exercise, pp. 1-36; 2 engs. M.

The following I have no dates for :—

Bremond (Picard Alessandro). Trattato sulla scherma: traduzione dalla francese nella lingua toscana. Milano. In-8. Pirola.

Gribble's Treatise on Fencing, Horsemanship, &c. London, Whittaker. 8vo., 7s. (18—?)

Lovino (Gio. Antonio). Sull' arte di ben maneggiare la spada. Dedicated to Enrico III.

Compendio en defensa de la doctrina y destreza de Caranza. By Luis Mendez de Carmona. Hispani. 4to. (About 1635)

Pacheco de Narvaez (Luis). Defensa de su apologia contra Luis Mendoza de Carmona en nombre de D. Juan Fernando Pizarro. 8vo. (About 1637)

Pacheco de Narvaez (Luis). Apologia contra [Jeronimo de] Carranza. (About 1637)

Art of defense on foot with the broadsword and sabre. By Porter. London.

Der alten fechter anfangliche kunst. Frankfurt.

Deutliche beschreibung vom fechten auf dem stoss und hieb und vom volgtigen. Halle. 4to.

L'escrime moderne, ou nouveau traité simplifié de l'art des armes, par le chevalier Donon... Paris. (1843)

Of MSS. on sword play I find the following notices. In "Bibliographie Instructive... Par G. F. de Bure... Vol. de la Jurisprudence et des Sciences et Arts. Paris, 1764." 8vo.:—

"Opera Intorno alla Practica e Theorica del ben adoperare tutte le sorti di arme; overo, la Scienza dell' Arme, da Giovanni Antonio Lovino Milanese. MSS. sur vélin, orné de miniatures. In-4. Mar. rouge.

"Le Manuscrit dont il est ici question, passe pour être un très beau morceau en ce genre. Il existoit autrefois à Paris dans le Cabinet de feu M. Bouret, à l'inventaire duquel il fut acheté 129 livres. Nous ignorons encore actuellement l'endroit où ce Manuscrit peut avoir passé" (vol. i. p. 559, No. 2157).

In "Bibliotheca Hispana nova... Nicolao Antonio... Matriti, 1783." Folio:—

"F. Franciscus Garzia, Mercenarium sodalis, & domus urbis Angelopolitane prefectus, scripsit:—'Verdadera inteligencia de la destreza de las armas del Comendador Geronymo Sanchez Carranza de Barreda. Extat MS. in-4. inter libros qui comitis de Villambrosa olim fuere, & nunc sunt excellentissime comitissae'" (vol. i. p. 428).

"Gundisvalvus De Silva, qui se vocat centurionem (seu capitaneum vulgo) scripsit:—'Compendio dela verdadera destreza de las armas. MS. in-4. in Villambrosana bibliotheca'" (vol. i. p. 560).

"Anonymus alius, scripsit:—'Libro del Exercicio de las armas. MS. in bibliotheca regia Escorialensi'" (vol. ii. p. 337).

"Anonymus, in bibliotheca Villambrosana extans, scripsit:—'De la destreza de las armas. MS. in-4.'" (vol. ii. p. 398).

MSS. in the British Museum Library:—

Additional, No. 1169; folio 40. 23 lines in French on fencing.

Additional, No. 5540; folios 122-123. "The names of y<sup>e</sup> Pushes as they are to be learned gradually." There are 15 "Pushes" named, and two and a half pages of descriptive rules for "Pushing." Date, about the end of the seventeenth century.

Additional, No. 17593. Three treatises in German on the art of fencing as taught by Signor Sieg. Salvator and Signor Moman, by H. A. V. Eighteenth century. Folio; f. 127; with 93 figures of positions, drawn in Indian ink.

Additional, No. 22223. A treatise on fencing in Italian; 47 folios. Seventeenth century.

FRED. W. FOSTER.

The Grove, Camberwell.

#### ON THE TERMINATIONS -EOUS AND -IOUS.

My attention has recently been directed to words ending in these two terminations. I first thought that mere caprice had decided which suffix should be used; but on discovering that the majority of the words are of Latin origin, I felt persuaded that this "seeming caprice" is ruled by some fixed law, which I determined, if possible, to

find out. The spelling of Latin words is governed by solid principles, and therein differs from that of our own language, and still further from the French, which is more hopelessly bad than even English. The rules subjoined, to the best of my knowledge, are quite new, at any rate I have never met with them in any book nor heard them stated; and it is on the score of novelty alone that I think them worthy of a place in the pages of "N. & Q."

There are altogether 323 words ending in the two terminations; of these 67 belong to the former, and the rest to the latter. The rules are as follows:—

1. Every word ending in *-ty* takes the termination *-eous* immediately after the consonant. The reason is this: all these are either French words ending in *ti*, as *beauté* (beauteous), or are formed after the same model.

The five examples are *beauteous* (beauty), *bounteous* (bounty), *duteous* (duty), *piteous* (pity), and *plenteous* (plenty).

2. Words ending in *-ge* add *-ous*, thereby making the termination *-eous*.

The four examples are *advantageous* (advantage) and its negative, *courageous* (courage), *outrageous* (outrage), and *umbrageous* (umbrage). To these must be added *hidgeous*, pronounced at one time as if written "hidgeous."

The third rule embraces the chief mass of the words referred to. It is this:—

3. If the fundamental word is an adjective or abstract noun, the termination *-ious* is to be used; but if a substantive noun the termination *-eous*.

The examples are: *afancous* (cobweb), *arboraceous* (trees), *arenaceous* (sand), *argillaceous* (clay), *arundineous* (reeds), *capillaceous* (hair), *caseous* (cheese), *cetaceous* (whales), *chylaceous* (chyle), *courteous* (the court), and its negative; *cretaeous* (chalk), *croceous* (a crocus), *crustaceous* (crabs), *cutaneous* (the skin), *ethereous* (ether), *fabaceous* (beans), *farinaceous* (flour), *filaceous* (thread), *foliaceous* (leaves), *gramineous* (grass), *hederaceous* (ivy), *herbaceous* (herbs), *igneous* (fire), *lacteous* (milk), *lapideous* (stones), *ligneous* (wood), *membranaceous* (membrane), *niveous* (snow), *papilionaceous* (butterflies), *pomaceous* (fruits), *predaceous* (a robber), *panicous* (bread), *saponaceous* (soap), *stamineous* (stamens), *subterraneous* (the earth), *sulphureous* (sulphur), *tartaraceous* (tartar), *terraqueous* (the earth), *testudineous* (shells), and *vitreous* (glass).

It will be seen at a glance that all these words are the adjectives of material substances; the other list is far too long for the pages of "N. & Q.," but sixteen or eighteen of the words taken at random will suffice to show "that the termination *-ious* is added to adjectives and abstract nouns."

*audacious* (bold), *anxious* (care), *capacious* (room), *cautious* (caution), *dubious* (doubt), *efficacious* (effect), *fallacious* (error), *gracious* (grace), *invidious* (envy), *odious* (hate), *pertinacious* (obstinacy), *precious* (value), *spacious* (space), *specious* (the look), *tenacious* (adhesion),

*tedious* (tedium), *veracious* (truth), *vivacious* (liveliness), *voracious* (greed).

There are eighteen exceptions, seven of which refer to time, viz., *extemporaneous* and *temporaneous*, *instantaneous*, *momentaneous*, *presentaneous*, *simultaneous*, and *subitaneous*. Two are Greek (*heterogeneous* and *homogeneous*). The others are *concentaneous*, *erroneous*, *gorgeous*, *miscellaneous*, *nauseous*, *righteous* and its negative, *spontaneous*, and *succedaneous*.

Perhaps some correspondent of "N. & Q." will be able to suggest a reason for these exceptions, and especially why *time* was treated by the Romans as a substantive and not an abstract noun.

E. COBIAM BREWER.

Lavant, Chichester.

#### THE EXAM.

The following sample of medical student's wit, which has never been in print, is kindly forwarded to us by a friendly contributor. The names of the hospitals, examiners, and candidates, have been altered:—

I.  
"Great Scavantry, of Benedict's,  
By Galen's soul he swore,  
Of five-and-twenty candidates  
He would pluck twenty-four.  
By Galen's soul he swore it,  
And fixed upon a day  
For men to come from every town,  
And, having paid their five *quid* down,  
Be plucked—and sent away.

II.  
Lort, of St. Martha's Hospital,  
To Scavantry, quoth he,  
'So will I stand at thy right hand,  
And *spin* the men with thee.'  
And next spake Dicky Perfect,  
Of Queen's, I ween, was he,  
'I will abide at thy left side,  
And *pluck* the men with thee!'

III.  
Bright was that first of April,  
E'en Lincoln's Inn\* looked gay,  
And rosy Phobus rose to greet  
The groups of students in the street  
Upon that All-Fools' day.  
Brunton and Iram, Dutton, too,  
Cum *multis aliis*, stood,  
And freely chattered of the Glands,  
Of Nerves supplied to Feet and Hands,  
And Salts contained in blood.

IV.  
Apart from them stood Johnson,  
Flushed with the flowing bowl,  
The *Pectoralis Major* was the weight upon his soul.  
Then, through his teeth clenched tightly,  
Such words came thick and fast,  
'Sternum' and 'Costal Cartilage,'  
'Extractives,' 'Leucin,' 'Tyrosin,'  
'Nuclei' and 'Cytoblast.'

\* There stands the College of Surgeons, where students are examined for their membership, and members for their fellowship.



V.  
But Perfect, Lort, and Seavantry,  
That solemn oath they kept:  
And, on that Spring-tide evening,  
Full many a Student wept.  
But there was one occurrence,  
Which, although strange, was true,—  
For Johnson, of St. Benedict's,  
DID ACTUALLY GET THROUGH!

VI.  
Struck with his martial bearing,  
And wondering at the grace  
Of unobtrusive piety  
Upon his manly face,  
Their souls were touched with pity:  
Said they, 'That man's no ass!  
We've plucked our four-and-twenty,  
So we'll let this shaver pass.'

JOHNSON, of St. Benedict's.

MSS. SERMONS: DR. TRUSLER AND REV. DAVID RIVERS.—These pulpit aids have been the subject of some paragraphs lately, but I do not know if the ingenious inventor, Dr. Trusler, has received his full meed of reward or censure for their introduction. The Rev. D. Rivers, a Dissenting minister, in his *Literary Memoirs of Living Authors*, 1798, gives him plenty of the latter in characterizing him as a literary pedlar, whose small ware is of the vilest quality. After saying that his first commodity offered to the public was a chronology, in 1768, followed by spawning upon them his innumerable goods of commercial, historical, theological, political, &c., fabric, too contemptible to deserve enumeration, he adds:—

"He is the publisher of the worst of the two clerical almanacks, and vends sermons for the use of the pulpit, printed in imitation of hand-writing, the most unspeakable trash that can be conceived. It is a scandal upon the discernment of the literary world that such a petty-fogging driveller in the trade of authorship should not long ago have been ruined and broken."

Turning over some old sermons lately, I came upon this:—

"The Duty of a Parish to their Minister. Set forth in a farewell sermon preached at Hertford, 11 Feb., 1759, by the Rev. Mr. Trusler. Published at the unanimous request of the inhabitants." Printed (very badly) by J. Gardiner, 1759.—

which, having fallen into the hands of Mr. Rivers, bears the following earlier preparation for the above rancorous criticism in his own handwriting:—

"The famous Nonjuror, Dr. Brest, of Kent, wrote this sermon (probably more copiously), and published it about 1706. Dr. Trusler, as he now calls himself, tho' only B.A. of Cambridge, has for some time been publishing engraved sermons for the benefit of young clergymen, which, in general, are looked upon as very indigested and incoherent discourses, instead of being suited to the politest audiences, as he advertises, not fit to be delivered in any congregation. The following (sermon) will shew him a proper editor of such a work." D. R., 1778.

Resuming his pen at a later period, he withdraws the charge of appropriation sneeringly, leaving the doctor in the possession of the merit of its production:—

"I much question," he continues, "whether Dr. Brest ever published a discourse similar to this. I am certain it expresses many sentiments totally inimical to those of a Nonjuror. I am, therefore, inclined to give the whole credit of this excellent discourse, composition as well as delivery, to its avowed author, the Rev. Mr. (now Doctor) Trusler."—D. R., 1798.

J. O.

AUGUSTUS AND HEROD.—Why should it be supposed that a pun was intended in the saying of Augustus respecting Herod's slaughter of the children, as if there were a play upon the Greek words, *iv* and *ivon*? Augustus must be supposed to have spoken in Latin, and Macrobius, who records the words, certainly wrote in Latin:—

"Cum audisset inter pueros, quos in Syria Herodes rex Judæorum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse quam filium."

A recent editor only remarks: "It is scarcely requisite to observe that the jest refers to the Jews' abstinence from swine's flesh." Macrobius, *Sat.* ii. 4, 11, ed. Janus, Lips., 1852. In the same edition there is inserted (*ad loc.*) a note of Gronovius, who refers to a passage in Ælian, *Var. Hist.* xii. 56:—

Διογενὴς ὁ Σινωπεὺς ελεγε πολλὰ τὴν ἀμαθίαν καὶ τὴν ἀπαίδευσιν τῶν Μεγαρέων διαβαλλῶν, καὶ ἐβόλετο Μεγαρεὺς ἀνδρὸς κριὸς εἶναι μᾶλλον ἢ νῖος.

Gronovius supposed that this had reference to the saying of Augustus, and that he and Macrobius are to be read conjointly; and if his view be adopted, then Ælian, who lived in the third century, more than a hundred years before Macrobius, took the expression as a jest, and not as a pun, and was followed in this by Macrobius. On the supposition that such is the meaning, Jer. Taylor refers to it, without missing any of the point, when he writes:—

"Which made Augustus Cæsar to say, that in Herod's house it was better to be a hog than a child, because the custom of the nation did secure a hog from Herod's knife, but no religion could secure his child."—*Life of Christ*, pt. i. sect. 6, vol. ii. p. 145, Eden's ed.

Some modern writers have adopted the practice of inserting the Greek words, when they cite Macrobius, after "porcum" and "filium," and so have led to its being supposed that they have a place in the original, which they have not.

The value of the passage lies in this, that Macrobius, a heathen, notices an incident of Christian history which other profane writers do not mention. Much has been written for and against the supposition that Macrobius was a Christian, but the evidence is in favour of the negative. The controversy is mentioned in the edition cited above, Proleg., p. iv.

ED. MARSHALL.

COLUMBUS.—On Friday, the 3rd of August, 1492, Columbus set sail from Palos, in Andalusia, in three caravels, carrying 120 men. In the extracts from his journal, as given by Washington Irving, there is no mention of the names of any of the vessels; nor does it appear that they are given in any of the letters of Peter Martyr, although the writer says that, after thirty-three days' sail, land was descried from the mast-head of the largest vessel, in which Columbus himself sailed. Is there any Spanish work, or any popular rumour still floating down tradition, that records the names? English vessels seem, from very early times, to have been named, and Spanish ships would be so too, one would think.

It is a little strange that the greatest, most famous, and most successful maritime enterprise ever undertaken by man, should have been begun upon a Friday, a day regarded as fatal and most unlucky by all sailors, and by many of the finest officers that ever commanded a ship. How far back does this prejudice of the ill-omened Friday extend? Does it date from Calvary? Or was the day of Venus unlucky aforesaid?

C. A. WARD.

PRONUNCIATION IN 1726.—In N. Bailey's *Introduction to the English Tongue*, Lond., 12mo., 1726, there is a remarkable table of words written differently from their pronunciation, which is of considerable interest, as Bailey does not give them as vulgarisms, but apparently as fully admitted by educated persons. Here are a few examples:—

| <i>As written.</i> | <i>As pronounced.</i> |
|--------------------|-----------------------|
| Alchemy.           | Ocamy.                |
| Anemone.           | Emmony.               |
| Auricula.          | Riccolas.             |
| Construe.          | Constur.              |
| Coroner.           | Crowner.              |
| Coin.              | Quine.                |
| Dictionary.        | Dixnery.              |
| Farthing.          | Farden.               |
| Joynt.             | Jice.                 |
| Mastiff.           | Mastee.               |
| Onion.             | Insian.               |
| Pottage.           | Porrige.              |
| Sentinel.          | Centry.               |
| Vault.             | Vaut.                 |
| Wednesday.         | Wensday.              |

In the same little volume, which I believe is not very common, there is a table of words alike in sound but different in signification, many of which are also remarkable. Such, for example, "Cou'd, was able—Cud, of a cow"; "Line, a cord—Loyn, of mutton"; "Chair, to sit in—Chare, a job of work." This is the only one of Bailey's numerous publications, I believe, which was ornamented with the author's portrait. EDWARD SELLY.

THE "TAU" CROSS AT KILNABOY.—The *Art Journal* for October contains an interesting paper by Llewellynn Jewett, F.S.A., on "tau" crosses. In the course of the paper he mentions the singular

"tau" cross at Kilnaboy, in the county of Clare, which is situated in a field on the western side of the road a little above Roughan's Ford. Mr. Jewett quotes Mr. Marcus Keane's *Towers and Temples of Ancient Ireland*, and gives an illustration of the cross. The engraving differs considerably from a sketch I made of the cross more than twenty years ago; and the account mentioned by Lewis alludes to the current tradition of its origin in vague terms. The cross is in reality a "cross of reconciliation," and was erected to commemorate the peaceable end of a faction fight, which was to have taken place at Roughan's Ford, between the Roughans and, I think, the O'Hickeys. The story runs that the reconciliation was the work of a fairy. In my sketch, the hands are clasped over the central shaft and along the face of the arms. The masks are of the same character which are common as terminals to fourteenth century hood mouldings.

J. TOM BURGESS.

Leamington.

"GLOVE."—The *Daily Telegraph*, October 9th, commences a leading article with the following paragraph:—

"Etymologists, rendered desperate by the obscurity which surrounds the derivation of the English word 'glove,' have been, in modern times, tolerably unanimous in tracing it to the Icelandic 'glöfi.' 'Glöf' likewise has by some philologists been claimed as an Anglo-Saxon term; but it is more probably a Scandinavian importation, just as 'puggree' is an Indian intruder into modern English speech. The descendants of our Teutonic fathers, with their unerring rough, ready, logical, but inelegant Bismarckian instincts, gave to the glove the name which most appropriately it should bear, and what it literally is—a 'hand-shoe.'"

If the writer in the *Daily Telegraph* had turned his attention to the Celtic elements of the English language, he might have discovered that the word "glove" was neither Scandinavian nor Anglo-Saxon in its origin, and that it is traceable to the Gaelic *ceil*, to cover, and *lamh*, the hand; pronounced "ceil-lav" or "klāv," to which "glove" very nearly approaches in sound. The Teutonic makes glove a hand-shoe, the Celtic more elegantly makes it a hand-covering.

CHARLES MACKAY.

Fern Dell, Mickleham.

RARE BEN JONSON CAUGHT TRIPPING.—We read in *Sylva*, p. 744 (ed. Moxon, 1851), "Epaminondas is celebrated by *Pindar* to be a man that, though he knew much, yet he spoke but little." Now, as Pindar was born B.C. 522, and, perhaps, lived as late as B.C. 442, while Epaminondas was born, probably, not earlier than B.C. 422, how is it possible for Pindar to have praised Epaminondas? Ought we to read Plutarch for Pindar? I have no access to a complete Plutarch.

P. J. F. GANTILLON.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**CHURCHILL, THE POET.**—A correspondent, writing on another subject (vol. iii. p. 474), has suggested a question or two about this most vigorous of our satirical poets, of whose history so little is known. At the time of his death he resided at Acton, Middlesex, and was so described in his will, dated November 3, 1764, the day before his death. His brother John, one of his executors, was then living in Church Street, Westminster.

The two most complete lives of Churchill are those by Kippis assisted by Wilkes, in the *Bio. Brit.*, and by Tooke, prefixed to the edition of Churchill's works in two vols. 8vo., London, 1804. They are both necessarily very imperfect, for Churchill had before his death destroyed all his MSS. Indeed he seems to have had a morbid fear that his life should be written after his death, as evidenced in the *Candidate*, line 139:—

"Let none of those, whom I despise though great,  
Pretending friendship to give malice weight,  
Publish my life; let no false sneaking peer  
(Some such there are), to win the public ear,  
Hand me to shame with some vile anecdote,  
Nor soul gall'd bishop damn me with a note."

It is usually stated that Churchill was born in February, 1731, in Vine Street, Westminster, near St. John's Church, of which his father was then curate. But is this quite correct, and when was his father appointed to St. John's? In 1731 he appears to have been about twenty-two years old; but in 1732 he is not mentioned by Thomas le Gross, the clerk of St. John's, in the parish clerk's *New Remarks of London*, the names given being John Villa, rector, and Mr. Fitzgerald, lecturer. From the *London Magazine* it appears that he was appointed lecturer in February, 1733. Again, Tooke states that Churchill became a candidate on the foundation at Westminster, at the age of fifteen; but, according to Welch, *Westminster Scholars*, his age was then only thirteen.

I should be glad to know where the edition of Churchill's poems, in 2 vols. 8vo., 1768, printed, I presume, in America, was published. The list of subscribers, containing the names and titles of nearly two thousand residing in America, is very interesting.

EDWARD SOLLY.

**"SPURBLIND."**—There appears to be considerable doubt as to the origin of the word *purblind*. From the large edition of Johnson's *Dictionary*, by Todd, 1818, it would seem to have been thought, by the author, to be a corruption of *poreblind*, "commonly spoken and written *purblind*," "but" it is added by the editor, "poreblind is right,

from Greek *πωρος*, blind." This strikes me as a mere reduplication of the idea of blindness, and not very convincing. Quotations are given from Shakespeare, Drummond, and More, showing that the word was used by them precisely as it is now; by Tennyson, for instance:—

"Oh, purblind race of miserable men!"

I have, however, recently met with another curious form of the word, which may perhaps suggest to some of your readers, interested in such inquiries, a more plausible theory than that given by the lexicographers. It occurs in a controversial poem, in tract form, entitled *The Packman's Paternoster*,\* written by Sir James Sempill, who was Ambassador at Paris and London in the time of James VI., and who was educated along with that prince. The little piece dates, probably, from early in the seventeenth century (the author died 1625), and was written certainly before More's poem, perhaps before Drummond's, and, by consequence, about the time when Shakespeare wrote various of his plays. The passage runs thus:—

"Priest, Well, Packman, faith thou art too curious,  
Thy *spurbblind* zeal fervent and furious," &c.

This word is new to me, and I should be glad to know if other readers have met with it, and, if so, where.

A. FERGUSSON, Lt.-Col.

U.S. Club, Edinburgh.

**"GOD SAVE THE KING": HUGH COX.**—There have been many claimants, or, rather, claims have been made on behalf of many persons, of the distinction of being the composer of this tune, and whose claims have been asserted and denied, re-asserted and re-denied, *ad nauseam*. But I have just met with a claim on behalf of an individual whose "name," I doubt not, has been "never heard" by most of the readers of "N. & Q." In turning over the leaves of a volume in the library of the Sacred Harmonic Society, containing a collection of programmes and word-books of concerts given by several societies meeting at various places in the City of London from 1758 to 1778, I find that the concert of the Castle Society, held at the "King's Arms," in Cornhill, on Thursday, 14th March, 1776, was announced in the programme to conclude with "Chorus, Cox, 'God save the King,'" &c.; whilst, in the word-book (both programme and word-book being contained in a single leaf, small quarto), the first verse (only) of the familiar song, commencing "God save great George, our King," is printed with the heading, "Chorus, by the late Mr. Hugh Cox." Can any one furnish information concerning Hugh Cox? Was it intended to say that he was the composer of the tune, or merely the "arranger" of it as a chorus? The form of the statement "By the late

\* The edition of the *Paternoster* cited is that of 1669. I am not aware if any earlier exists.

Mr. Hugh Cox" would lead to the former conclusion.  
W. H. HUSK.

THE "AUGUSTA MIRROR."—There was published in 1841, in an American magazine called the *Augusta Mirror*, "Joseph," a Scripture sketch, in three parts, in blank verse. The author was Mary Elizabeth Morayne, a native of South Carolina, who was married in 1842 to the Rev. W. H. Davis. Would any of your American readers, who may be able to refer to the *Augusta Mirror*, inform me whether Miss Morayne's "Joseph" is in the form of a sacred drama? Is there any collected edition of the works of the author?

THE REV. SAMUEL C. WILKS.—Can you give me a few biographical particulars of the Rev. Samuel C. Wilks, late Rector of Nursling, Hants, who was for a considerable time editor of *The Christian Observer*? I think his death took place in December, 1872, or January, 1873.

R. INGLIS.

MORTLAKE TAPESTRY.—Charles II. is said to have purposed reviving the manufacture of tapestry at Mortlake, which had been brought to a stand by the Civil War, and he sent for Verrio. He was led to this by seeing some of his pictures at Lord Arlington's house, now Buckingham Palace, or, at least, on the same site; but, with characteristic fickleness, he set him to paint at Windsor the ceilings of St. George's Hall and the chapel. It was there that Verrio revenged himself on Mrs. Marriot, the housekeeper, by painting her ugly face for a Fury. Are there any remains of the factory at Mortlake, or traditions of its whereabouts? Who founded it? Is there any tapestry known to have been made there in existence? What induced the founder to fix upon Mortlake? C. A. WARD.

Mayfair.

KING=SUTLEY.—In the pedigree of King of Northampton (Harl. MSS., No. 1094, Vis. North., 1618-19), William King, of Cadmore End, in Lewknor parish, Oxford co., son and heir in 1618, is stated to have married —, daughter of — Sutley, of Ickford parish, in Bucks. I am very desirous of learning this lady's Christian name. The arms of King are—Sa., a lion rampant, or, crowned ar., between three cross crosslets, or. Crest—out of a ducal coronet, or, a demi-ostrich ar., wings endorsed.  
RUFUS KING.

P. O. box 575, New York City.

BURIAL OF WOMEN DYING IN CHILDBED.—Stockdale's *Annals of Cartmel*, p. 109, contains an extract from the church account-book of the year 1676, providing that the relatives of women who die in childbed, who wish to bury the dead "within the church," shall pay according to the usual rate.

Does this entry signify that before that time women so dying had not been permitted to be

interred within the walls of the fabric, or does it mean that they had in times past been so buried, but that no fee had been charged therefor? I have examined many churchwardens' account-books in print and in manuscript, but I never remember coming upon a similar rule.  
GLIS.

"The Voyages, Dangers, Adventures, and Imminent Escapes of Capt. Rich. Falconer, containing the Laws, Customs, and Manners of the Indians in America; his Shipwrecks; his Marrying an Indian Wife; his Narrow Escape from the Island of Dominico," &c., 1724.

I have a copy of the above—a curious volume, much sought after by American collectors for reasons easily discoverable in the title, which I have so fully set forth on this account. Is anything known of its literary history and authorship? Lowndes pronounces it "a fictitious performance"; is it entirely so? I have read that it was a favourite with Sir Walter Scott in his youthful days, and that he made the following MS. note on the fly-leaf of a copy which had been in his possession:—

"This book I read in early youth. I am ignorant whether it is altogether fictitious and written upon Defoe's plan, which it generally resembles, or whether it is only an exaggerated account of the adventures of a real person. It is very scarce; for, endeavouring to add it to the other favourites of my infancy, I think I looked for it ten years to no purpose, and at last owed it to the active kindness of Mr. Terry. Yet Richard Falconer's adventures seem to have passed through several editions."

Who is the present fortunate owner of Sir Walter's copy?  
Codford St. Mary.  
CH. ELKIN MATHEWS.

CLAUDIUS AMYAND.—Was Claudius Amyand, of Langley, co. Herts, who died in 1774, related to the George Amyand mentioned in Handel's will? In the codicil to this will, dated August 6, 1756, Handel writes: "I make George Amyant, Esquire, of Lawrence Pountney Hill, London, merchant, co-executor with my niece," &c. In the additional codicil, dated April 11, 1759, the name is spelt twice Amyand, as above. Claudius Amyand was buried in Langley Church, where a monument is erected to his memory bearing the following inscription:—

"In a vault near this place are Deposited the Remains of Claudius Amyand, of Langleybury, in this Parish, Esquire. He married Frances, the widow of the Right Honourable George Earl of Northampton, by whom this Monument is erected to his memory. He departed this Life the First day of April in the Year of our Lord 1774, and the 56th of his age."

Any information respecting this family will be received with thanks by

W. WINTERS, F.R.H.S.  
Waltham Abbey.

CÆSAR'S FIRST CAMPAIGN IN BRITAIN.—Merivale (*History of the Romans under the Empire*, i. p. 408, ed. 1865), after discussing the different

localities, makes Caesar leave France at Witsand, and disembark on "the flat beach of Deal or Walmer." In a note he speaks of a discussion on these facts, since his first edition was published, by Prof. Airy, Mr. Lewin, and others, and of a thorough examination of the different views held on the matter ordered to be made by the Emperor Napoleon. What is the generally received view at present after these investigations?

CISTERCIAN SEAL.—Oliver, in his *Historical Collections Relating to the Devonshire Monasteries*, says that the common seal of the Cistercian Order in England and Wales is still in existence. Where is it to be found? PELAGIUS.

WANTED VERIFICATIONS OF THE FOLLOWING VERY COMMON REFERENCES.—1. The origin of the story of the two knights quarrelling about the gold and silver sides of the shield. 2. In what part of Gibbon's writings occurs the sneer that he had read the great Christian precept, "Do unto others," &c., in a work written 400 years before Christ announced it in the Gospel, i.e., in Isocrates, *Nicoel*, p. 164 b, ed. Turic? 3. I think it is Walker, the author of *The Original*, who raises the odd question whether a man's executors are not bound to give a dinner party for him if he dies between the invitation and the date of the banquet; if so, where? D. C. L.

[Our correspondent will find the palindrome, *Νιζοον άνομηπατα*, &c., thoroughly discussed in "N. & Q.," 4th S. xi. 198, 283, 313, 410, 495; xii. 53.]

DRYING GRAPES.—Will any of your correspondents have the kindness to tell me where I can obtain the receipt for drying grapes and rendering them quite colourless? I have some in my room which are quite beautiful, looking almost like silver cigarettes; but I cannot find in any book in my possession a receipt for thus making many of our pretty grapes into most beautiful table ornaments. THOMSON HANKEY.

Shipborne Grange, Tunbridge.

OLD COIN.—Can any numismatic reader of "N. & Q." tell me, from my very imperfect description, what reign a silver coin belongs to about which I am curious? It is nearly the size of a half-crown, bent and worn and battered, and much of the edge has been clipped off. The obverse shows the faintest traces of a figure on horseback, holding a sword. Of the king's name only the last two letters remain: "—VS D.G. MAG. B.—RA—HIB. REX." The reverse has the English arms, as borne by James I., Charles I., and Charles II., and the letters, "AVS—REGNO—RIS." J. D.

IRISH CROSSES.—Where could I get photographs of the Runic crosses in Ireland? They are to send abroad to a professor of church archaeology,

so I should like them distinct in their details, and not merely picturesquely taken. GREYSTIEL.

HAMOAZE.—What is the meaning of this word, and its derivation, as applied to that part of the Tamar above Devonport?

MONTAGUE WILLIAMS.

PRICES PAID FOR POETRY.—Can any of your correspondents give me a list, as complete as possible, of prices paid for poetry—such a list as would enable one to compare the rewards of the poetical literature of our own day with that of the past? DELTA.

### Replies.

#### "LOCKSLEY HALL."

(5th S. iv. 48, 91, 297, 317.)

The philological issue which has arisen from the discussion respecting the meaning, or rather the propriety, of a passage in this poem is not devoid of interest. The matter-of-fact criticism of W. T. M., who cannot understand that summers may mean years, or that crows and rooks may mean the same thing, reminds one of the mathematician who objected to *Paradise Lost* because it proved nothing. DR. MACKAY's communication takes a wider scope. In the passage from *Macbeth* quoted in illustration—

"Light thickens, and the crow  
Makes wing to the rooky wood"—

he asserts that *rooky* is not derived from *rook*—that the lexicographers have mistaken its meaning—that it was formerly spelt *rooky*, and signified dark, nebulous, misty. He further refers us to his work on the *Lost Beauties of the English Language*, where the same statements are reproduced, and concludes with the information that the word *rook* as applied to the bird, the Latin *raucus*, French *rauque*, Ger. *rauch*, English *rough*, are all derived from Gaelic *roc*, a hoarse voice or cry. On each of these points I have a word or two to say.

1. It is assumed by DR. MACKAY and two of the other correspondents that the *rook* and *crow* are entirely different birds. Mr. Tennyson, when he speaks of the "crow that leads the clanging rookery home," evidently considers the terms synonymous. Those who are familiar with his works, and can appreciate the marvellous delicacy of touch by which his verses vibrate to every sight and sound in nature, will pause before accusing him of error where natural phenomena are concerned. In the neighbourhood where I reside, and over a great part of England, the "*rook*," *corvus frugilegus*, is ordinarily called the "crow." The collective habitat is called the "rookery," and the name of "rook" is limited to the young edible birds before they have acquired

the bare white patch on the forehead which distinguishes the mature ones.

In Shakspeare's time the same interchange of nomenclature appears to have prevailed. In *Troilus and Cressida*, Act i. sc. 2, Pandarus, viewing the Trojan forces, exclaims, "Crows and daws, crows and daws!" In *Love's Labour's Lost*, in the pretty lyric at the close, occurs the couplet—

"When turtles tread, and *rooks* and daws,  
And maidens bleach their summer smocks."

In *Macbeth*, iii. 4, we have—

"By magot-pies and choughs and *rooks* brought forth."

In *King Lear*, iv. 6—

"The choughs and *crows* that wing the midway air  
Show scarce so gross as beetles."

It will be observed that in these passages, as well as in others which might be quoted, such as *Romeo and Juliet*, i. 5, "So shows a snowy dove trooping with *crows*," reference is specially made to the gregarious habits of the bird. Now, the *rook* is the only member of the family of the *corvidæ*, except to a smaller extent the chough, which displays social habits; the raven, carrion crow, and other carnivorous species being solitary, or going in pairs. It is evident, therefore, that Shakspeare adopted the popular language in using *crow* and *rook* indifferently. I am quite aware that there are other passages in our great dramatist where the *crow* is coupled with the kite and eagle as a carnivorous animal; but this merely shows that he adopted the popular language whether consistently or not.

2. I will not contend that in the passage from *Macbeth*, iii. 2, "the *rooky* wood" means "abounding in *rooks*." I think the meaning is doubtful, though Johnson and Webster attach this interpretation to it. The word occurs nowhere else in Shakspeare, but *reck* and *reeky*, in the sense of smoky, misty, are of frequent occurrence. That *rooky* and *roky* are met with in our old literature in the sense of smoky, hazy, nebulous, is unquestionable; but Dr. MACKAY's derivation of it from French *rauque*, hoarse, is altogether inadmissible. He is confounding it with the radical of the bird *rook*, with which it has not the remotest connexion. *Reck* and *rook*, in the sense of fog and gloom, are peculiar to the Teutonic and Norse languages. The earliest form is Old Norse *Reykr*, sub.; *Rjúka*, verb; Ger. *rauch*, *rauchen*, Dan. *rog*, Swed. *Rök*, A.-S. *Reocan*. Compare with this Gothic *Rigis*, darkness.

3. Dr. MACKAY has got an idea that the word should be *roaky*; why or wherefore I am at a loss to know. I have searched through all the authorities within reach, *The Promptorium Parvulorum*, Coleridge's *Glossarial Index*, Cotgrave, Junius, Skinner, Minshew, Strattmann, Jamieson, Nares, and I cannot find any trace of such a word. It is true that Halliwell gives *roaky*, but not a single

quotation furnished by him supports his orthography.

4. I come now to the most extraordinary statement of all, which, to render it intelligible, I will quote. Dr. MACKAY says:—

"I may mention that the word *rook* as a bird.....is derived from the Gaelic *roc*, a hoarse voice, or to cry with a hoarse voice. The French *rauque*, rough or husky.....the Latin *raucus*, the English *rough*, the German *rauch*, are all from the same source."

In *The Lost Beauties*, &c., he informs us that *rooky*, *roky*, are from the French *rauque*. Now, seeing that *rook* and *rooky* are referred ultimately to the same original, it seems singular that we should take the one direct from the Gaelic, and give the French and Romans the trouble to derive the other for us at second-hand.

Nothing could more aptly illustrate the deplorable ignorance amongst educated persons of the simplest rudiments of philological science, so much bewailed by MR. SKEAT. We are asked to believe that a common Latin word, which with its cognate Greek equivalent was in ordinary use ages before the Gael were ever heard of, was derived from a barbarous race beyond the limits of the Roman Empire, with whose existence the Latins were unacquainted. It is really telling us that the brother is derived from the sister, instead of both from a common ancestor. Not a single reference or proof is given. Now, what are the facts? The original Aryan root is preserved in Sansk. *ru*, to sound, to cry. Hence it has lineally descended through a large proportion of the cognate tongues. Greek *ὤ-ρῖο-μαι*, Lat. *raucus*, Fr. *rauque*, Ital. *rauco*, &c.; Gothic *Hruk*, A.-S. *Hroc*, Old Norse *Hrokr*, Old Ger. *Hruoh*, Cym. *Rhu*, Gael. *Roc*. That the *rook* is so called from its harsh croak there can be no question; but it was scarcely necessary to ramble to Ireland or the north of Scotland to find a name for it. The English *rough*, which Dr. MACKAY identifies with *rook*, is derived from a different root: Sansk. *Rudh*, A.-S. *Reoh*, Ger. *Rauh*, Cym. *Rhawn*, Lat. *Rudis*.

I have thus endeavoured to correct a misunderstanding which must necessarily arise from jumbling together roots and derivatives which have no connexion with each other. I have no wish to give offence, but in inquiries of this kind the plain truth must be spoken. J. A. PICTON.

Sandyknowe, Wavertree.

NAUTICAL SCENE IN THE "COMPLAINT OF SCOTLANDE," 1549 (5th S. iv. 121, 142).—The work by Jal, referred to by R. B. S., has not chanced to come under my observation. But Boyer's *Royal Dictionary Abridged*, edited by N. Salmon, of an edition of which, published in London in 1814, I have a copy, contains a copious vocabulary and explanation of sea terms and sea phrases in English and French. By means of this

dictionary, I beg to add explanations of one or two words which have been left untouched by R. B. S. or unexplained.

"Flasche" (section 13, p. 122) seems to be the French word *flasque*, and was, in all probability, pronounced in the same way. Its meaning, as a maritime word, is illustrated by the following phrases:—"Flasques de cabestan," whelps of the capstan; "flasques de guindant," whelps of the windlass; "flasques de mât," cheeks of the mast, hounds. One of the flasques involved in hoisting the sail had given way, and was therefore denounced as a false flasque.

Is "linche" in "Hail the linche" (section 15) not the French word *lingue*, meaning the sling of the yard? The "che" had, in all probability, not been pronounced soft, but somewhat hard, like *g* in *lingue*, or, as in *flasche*, *che* = *k*.

On the other hand, is "in hou" (section 1) not a Scotch expression? Does it not simply mean that the sails were lowered? A "how" voice in Scotch means a low or deep voice. In the fourth section we have a "hou heuch," where "hou" means the same.

As *ra*, *rai*, or *rec* in Flemish and Dutch means a yard, raibands (section 9) does not seem to be a French word. Raibands = yardbands.

Is "veyra" (section 5) not essentially the same as the English words "veer" and "wear" in their radical meaning of "to turn round"?

Do not the letters "a" and "au" at the ends of *veyra* (section 5), *pourbossa* (6), *caupona* (7), *sarrabossa* (8), *pulpela* (= pull-pulla), *boulena*, *heisau*, and *vorsa* (11), represent "all," pronounced *Scottic* "a," and meaning all who were engaged in the various acts denoted by the words to which "a" or "au" is annexed?

"Paneis veil the top with paneois and mantilles" (section 19). *Pan* or *pane* is used in Scotland for a piece of cloth or other covering. I do not therefore see why "paneis" and "paneois" should be converted into the French words "paveis" and "pavessis." *Pannus* (Latin) = a cloth.

With reference to the master's frequent "quhistling," I would remind your readers of the Boatwain's injunction to the sailors in *The Tempest*, Act i. sc. 1:—

"Heigh, my hearts; cheerly, cheerly, my hearts; yare, yare.—Take in the topsail. Tend to the master's whistle."

The language of the sea seems to have been a composite affair, to which the French had apparently contributed their quota. As regards the introduction of French words into Scotland to the extent that R. B. S. states, there are certain questions, hitherto unconsidered, to be disposed of before satisfactory conclusions on the point can be arrived at.

HENRY KILGOUR.

"GRADUS AD PARNASSUM" (5th S. iv. 273).—LORD LYTTELTON'S reference to the use of the *Gradus* reminds me of an incident of my own boyhood. I was at a school at Ransbury, in Wiltshire, kept by Doctor Meyrick and his brother Arthur. The Doctor's chair was at the lower end of the school, Arthur's at the upper end nearer the senior classes, of which, as being by far the better classic of the two, he generally took the charge, and the boys most conscious of merit took up to him their themes and verses. There was a boy named Breton about the middle of the school. He was not a distinguished poet or "Latiner"; he had only attained to the dignity of two verses, hexameter and pentameter, and he never got much beyond. Generally he got the English idea from some other boy and Latinized it as best he might. One day the thesis was "Mare." Breton somehow got the notion that the sea "dashes ships upon the cruel rocks." He took up his production to Arthur Meyrick, highly pleased with it. The second line ran thus:—

"Illicitque rates crudelibus scopulis."

Meyrick dashed his indignant pencil through "crudelibus," and sent him back to his place crest-fallen. Finding no equivalent for "crudelis" that he could twist into a dactyl, and none for "scopulum" that he could twist out of a spondee, he had recourse to Dictionary and *Gradus* for interchangeable terms. Taking "stones" instead of "rocks," he took up his revised edition thus:—

"Illicitque rates testiculis rabidis"!

Meyrick received it, fell back in his chair half-choking, rose, shouted "Well done, Breton!" and read it aloud. "Inextinguishable laughter" rang through the school, echoed from the further end by the roar of the Doctor.

HERBERT RANDOLPH.

Worthing.

MINSTER CHURCH, KENT (5th S. iv. 268).—There have been many tales afloat respecting the old Bible referred to by A. G. W., but that about its being smuggled across the Atlantic to be bound is, I should think, a recent invention, and a very clumsy one. Is it likely a part would be taken and one wooden cover left? Probably this story originated out of one current here of a well-known gentleman, highly respected, an able local historian and an antiquarian of great talent, who, going into the church some forty years since, and seeing that the leaves of the old Bible were disappearing one by one,—torn off bit by bit by visitors to the church,—was so indignant that he took the Bible for preservation, with the expression that he would see that it was better preserved. I have made strict inquiry into the matter, and have the best authority for stating that this story is also a creation of some village novelist, for, before this could have taken place, a writer in a handbook describes it as

a fragment, "as it formerly was," and as it is now—half a wooden cover, with a brass ornament in the centre, and at the corners chained to the desk. The chain I consider modern; the cover has all the appearance of antiquity, and undoubtedly is part of the original Bible that was placed, as elsewhere, in the church at the time of the Reformation, that the parishioners might resort to the same and read it. It is as it has been for the past fifty years—the time I have known the old church—and probably as it was a century before my time; but the disappearance of the leaves and half of the cover has excited, and continues to excite, some interest, for only three years and a half since Archdeacon Dealtry, who was then in charge of the parish, received a letter from some one in Jersey—I now have the letter before me—giving many particulars how the old Bible got to Jersey, and offering to restore the same for a moderate sum. Some correspondence took place; but, as the possessor could not send it unless a remittance was first made, the matter dropped through; by the description given it could not have been a part belonging to the old cover we have in the church. I hope when A. G. W. again visits our church he will meet with an attendant read up in the history of its relics.

R. BUBB.

Minster, Thanet.

WHO WAS MRS. HARRIS? (5th S. iv. 58, 70).—I am now in a position to answer this inquiry, originated by your correspondent TRUE BLUE and repeated by myself. Mrs. Harris was not the sister of Mrs. Ryves, the "claimant to royalty," but of the mother of that lady's husband; so all my interest in Mrs. Harris is at an end.

Having, in the early part of the year, obtained through the *Times* much curious information about Mrs. Ryves's brother, Charles Wilnot Serres, long an African wanderer, I ventured to solicit the aid of the leading journal in gaining similar information as to her supposed sister, in a communication which appeared on the 28th Sept. This was answered by "One of the (Ryves) Family" on the 7th instant, as I have stated; but the writer, with reference to some remarks of mine respecting Mrs. Ryves's brother, says the "C. W. Serres declared to be living at the Cape of Good Hope must be either a myth or one of the other branches of the Serres family; that Mrs. Ryves during many years upheld her claim in the law courts, under the critical analysis of the first jurisconsults of the day."

I have no doubt of the good faith of the writer of this statement. Nevertheless, it is perfectly true that Mrs. Serres left a son (consequently a brother of Mrs. Ryves), who was, in the eye of the law if not *de facto*, a son of her husband, which son was living at the time that Mrs. Ryves was pleading her claim to the titles, dignity, and

honour of Princess of Cumberland and Duchess of Lancaster, in the Court of Divorce and Matrimonial Causes in June, 1866. The distinguished apostle of Free Thought and Liberalism who published an account of Mrs. Ryves as a "suppressed princess" will, I trust, forgive me if I lay before the public some particulars of the curious history of her brother as that of a suppressed prince, for though it is not very clear who suppressed Mrs. Ryves, it is very evident that Mrs. Ryves suppressed her brother. WILLIAM J. THOMS.

THE SPANISH HALF-DOLLAR (5th S. iv. 328).—The coin alluded to by Mr. J. KAY BOOKER was, in all probability, booty of war, captured from a Spanish galleon, and stamped, in order that the now anglicized coin should pass freely into circulation, at our Mint with the effigy of the conqueror. If George III. had "a kind of private mint," I should very much like to know the names of the artists who cut his matrices for him; yet it is just possible that a small stamping press, fitted with the small head of George III., might have been sent from the Tower for his Majesty to amuse himself by mutilating the neck of Charles III. Kings, as we all know, are very fond of making footstools of the necks of their enemies.

GEORGE AUGUSTUS SALA.

ARCHDEACONS' SEALS (5th S. iv. 327).—William of Wykeham, Archdeacon of Lincoln, bore his arms on a shield under the image of St. Mary and the Holy Child within a tabernacle (being his "patroness"), as he continued to do on his new private seal when Bishop of Winchester (see my *William of Wykeham and his Colleges*, p. 36). At Durham, Bishops Fox, 1494–1502, and Sever, 1502–7, first impaled their paternal coats with the arms of the see, no doubt in allusion to the spiritual marriage between the bishop and his cathedral church, as he wore a ring (Surtees's *Durham*, Pl. vi.). Dean Tyndal, of Ely, 1514, impaled his paternal coat with the arms of the cathedral chapter, not the see (Bentham's *Ely*, 191). So did Dean Colet; but Archdeacon Mullins, of London, bore only his paternal coat on his monument (Dugdale, *St. Paul's*, Plates lxx., cv.). Canon 124, of 1604, requires that an archdeacon's seal shall contain the "title of that jurisdiction." The constitutions of Otho require that the seal should bear "nomen dignitatis, et proprium nomen illius qui dignitatis vel officii perpetui gaudet honore, insculptum notis et characteribus manifestis" (see my edition, p. 163, published by Parker). Dr. Oliver mentions that the dean, precentor, chancellor, and treasurer of Exeter had each his official coat of arms.

MACKENZIE E. C. WALCOTT.

Appended to the archdeacon's mandate for my induction to Patching is a seal, bearing on the dexter side the arms of the see of Chichester, and



on the sinister side those, I presume, of the then archdeacon, for around it are the words, "The Seal of Henry Edward Manning, M.A., Archdeacon of Chichester, 1840." EDMUND TEW, M.A.

Any archdeacon has doubtless a right to impale the arms of his archdeaconry; but I have never yet been able to find any authority for archdeacons bearing the arms of the see, of which their archdeaconry only forms a part. The point seems to me to be whether an archdeacon has any *ex officio* arms at all. E. K.

ARMS OF THE DUCAL HOUSE OF BRITTANY: ARMS OF DIXON (5th S. ii. 187).—I lately had the pleasure of receiving a letter from a gentleman in Guernsey, of which the underwritten is a copy. As there are doubtless many readers of "N. & Q." who bear a "chief ermine," as I do (though, perhaps, unaccompanied by the French lily), I think the editor will not object to afford a small shelter for so suggestive and interesting a note. Having no authority to give up the name, I withhold it, but nothing more:—

"Candie, Guernsey, 26th Jan., 1875.

"Sir,—Looking over 'N. & Q.' 5th S. vol. ii., I find at p. 187 a letter from you, in which mention is made of a work that you contemplated publishing about the families of Dixon who have borne a *chief ermine*.

"I am under the impression that, wherever in an ancient house you find a *chief ermine*, there is a connexion with the Ducal House of Brittany.

"And my reason for troubling you with these lines is that if in the present instance you have discovered anything to confirm my theory, I would beg you to be so good as to let me know.

"I believe the arms of Brittany to be the most ancient bearings in existence, and I am confident that, if we could find out how the *ermine* was introduced into the arms of other families, great light would be thrown on the history of heraldry.—I remain, sir, your most obedient servant, P. S. DIXON, Esq."

"R. W. Dixon, Esq."

May I ask if a Duke of Brittany ever fought with or against our Henries in the French wars? It has been suggested that the following Wm. Dixon may have been the ancestor who won the lily, &c., for the Dixons:—

"In the following century, one of the family was a companion of Sir James Stewart, the 'Black Knight of Lori,' who married Jane, Queen Dowager of Scotland; for, in 1445, a safe conduct was granted by Henry VI. of England to 'James Stewart, lately husband of the late Queen of Scotland, John Stewart, his son, and William Dixon, Scots, with 20 persons, Scotchmen, in their company.'

"William Dixon here mentioned was undoubtedly of note, being the only one named in company with the step-father and step-mother of Sir James Stewart (afterwards Earl of Athol) of the reigning king, James II." (Dixon, of Boston, U.S.A., *On Surnames*).

R. W. DIXON.

Seaton Carew, West Hartlepool.

BURNS (5th S. iv. 126).—Almost simultaneously with your publication there appeared in the *Ayr*

*Advertiser*, of August 26 last, some of the "Unpublished Notes by David Murray Lyon" (author of the *History of St. Mary's Chapel*, and the great Scottish Masonic writer), from which I beg to send you excerpts having reference to the "Brigs" and also to the original of Burns's monument. These, I trust, may be deemed worthy a place in your record.

Recently, when visiting the locality, I came upon the ancient piscina or font, lying on the ground outside, but half within the south wall (about the centre) of "Alloway's auld haunted Kirk." Close to it is a tombstone of a family named Hunter, on which remain their arms, three hunting horns (two and one), but the tinctures are worn out.—

"AULD BRIG.—We have no means of knowing when the Bridge of Doon was built. It was in a ruinous state three centuries ago, when the burgh of Ayr contributed largely towards repairing it. . . . In 1810 it was resolved that a new bridge should be erected close to the site of the old one, which was to be demolished, and the material used in constructing the other. Regarding the contemplated destruction of the Auld Brig as a species of vandalism, several public-spirited persons inaugurated a movement for its preservation. 'The old bridge,' it was represented, 'boasts a very high antiquity, and is considered as one of the finest arches in Europe, being in height and span equal if not superior to the Rialto at Venice.' . . . A subscription was set on foot, with a view to raise a fund to be applied in purchasing, repairing, and keeping up the venerable edifice. It was also intended, should the fund prove adequate, to erect a statue or bust of Burns on the centre of the arch, and make the old bridge a thoroughfare for foot passengers only, so soon as the new one should be finished. . . . The authorities not only cancelled their resolution to demolish the old fabric, but agreed to uphold it for the use of pedestrians. Its preservation having thus been secured, the scheme for buying it was abandoned, and the idea of raising a monument to Burns at Alloway was lost sight of till 1818, when measures were adopted which resulted in the successful realization of that object."—D. Murray Lyon.

SETH WAIT.

"NOODLE" (5th S. iv. 128).—Thomson, in his *Etymons of English Words*, deduces *noodle* (a simpleton, a fool) from the Gothic *nadul* and the Saxon *nih dol*, "nearly stupid," and makes it synonymous with *dull* (blunt, heavy) and *doodle*, the former of which he derives from the Gothic and Swedish *dul* and the Welsh *dwl* (stupid), and the latter from the Gothic *dul*, *dedul*, and Teutonic *dol*.

WILLIAM PLATT.

115, Piccadilly.

This word may be a diminutive of *noddie*, which Junius renders "stolidè ineptus; *vobis* Grecis est tardus, hebes, stupidus. Italis *noddio*, est spurius, item stolidus"; and Lye adds, "rectius fortasse Skinnerus, qui derivat à Norm. *naudin*, fatuus." R. S. CHARNOCK.

Paris.

Johnson derives this word from *noddle*, simpleton, and *noddle* from the French *naudin*. S. L.

ORIENTATION OF CHURCHES (5th S. iv. 209, 274.)—The symbolical reason is stated in *A few Hints on the Practical Study of Eccl. Arch.*, for the Camb. Camd. Soc., ed. 4, 1843, p. 21:—

"Orientation.—It is important to notice the deviation of a church from due east, because it is supposed that the chancel points to that part of the horizon where the sun rises on the feast of the patron saint; and it would be interesting to ascertain the truth of this belief. It may here be observed that some churches diverge northward at the chancel arch from a true line drawn east and west. A very remarkable example is S. Michael's, Coventry: more frequently the direction is southward, as at Bosham, Sussex. The symbolical reason is that the inclination of our Lord's head on the cross is thus represented."

ED. MARSHALL.

INTERESTING MS. BOOK (5th S. iv. 247.)—According to Richard, in the *Bibliothèque Sacrée*—not, perhaps, the best authority possible, but the only one at hand—the book in question was written by Abraham Ben Chanania Jaghel, an Italian Rabbi of the family of the Galiki. He embraced Christianity at the beginning of the seventeenth century, during the pontificate of Paul V., and held the office of censor of Hebrew books in the March of Ancona, in 1619–20.

The *Good Doctrine, or Jewish Catechism*, was published in Hebrew, before his conversion, at Venice, 1595, 8vo., and at Amsterdam, 1658; at London, 1679, and Franeker, 1690, both with the Latin translation of Louis Compiègne de Veil. It was also published with notes at Frankfort, 1661; and by Vander Hart, with a new version, at Helmsstadt, in 1704. The chief end of the book is said to have been to inspire the Jews with love for Christians. The same writer is the author of a work called *Salvans Confidentes*, in which he declares the cure for the plague to be prayer and the fear of God, Venice, 1587 and 1603, 4to.

E. H. L.

"The Jews' Catechism." This may possibly be translated from *Catechismus Judæorum, Heb. et Lat. Interprete Ludov. Compeigne de Veil*, Lond., 1679, 12mo. See Lowndes's *Bibl. Man.*, "Jews."

ED. MARSHALL.

"ABARCA" (5th S. iv. 169) is Basque, and so given in *Diccionario trilingue del Castellano, Bascuene y Latin*, Año 1745, fol., San Sebastian, by L. de Larramendi, whose explanations are transcribed *literatim*, and without comment:—

"*Abarca*. Calzado de Cuero. Es del Bascuene; dixose assi, por la semejanza que tiene con la barca; *au barca y barca* es Bascuene. *Veasi alli*.

"*Abarcas*. Abarcac. Lat. *Pero*, onis.

"*Abarcar*. Viene de el Bascuene *Abarcá*, que se calza, dando muchas bueltas á la pierna, como abrazandola con una cuerda muy larga: y de aqui,

'Quien mucho abarca poco aprieta.'"

WILLIAM PLATT.

115, Piccadilly.

I believe the etymology of this Spanish word to be from *abaxo*, below, low down, underneath, on the same principle as *bas*, in French, below, is a sock or stocking, which was first drawn over the foot and leg, whilst the *haut*, a knitted legging without top or bottom, was afterwards brought on over the *bas*—above the knee!—hence the word in plural *hauts*, anglicized *hose*, as applied to stockings in general; *hosier*, one who sells stockings; and *hose*, a tube of leather or canvas open at both ends.

GEORGE PEACOCK, F.R.G.S.

Regent House, Starcross, Devon.

PISCATORIAL RHYMES (5th S. iv. 149.)—The following lines have long been familiar to me, but where I got them from I do not know. I thought they might be in Halliwell's *Nursery Rhymes* or in the *Complete Angler*, but I do not find them in either:—

"When the wind is in the north,  
The skilful fisher goes not forth;  
When the wind is in the west,  
Then the sport is at its best;  
When the wind is in the south,  
It blows the bait in the fish's mouth;  
When the wind is in the east,  
'Tis neither fit for man nor beast."

The fourth line, I should say, is rather doubtful, but I am quite sure that I have preserved the idea that the west wind is most favourable.

I find in the *Complete Angler*, chap. v. (p. 94 of Bell & Daldy's 12mo. edition, 1863), the following:—

"But first for the wind; you are to take notice that of the winds the south wind is said to be the best. One observes that,

'When the wind is south,  
It blows your bait into a fish's mouth.'

Next to that, the west wind is believed to be the best; and having told you that the east wind is the worst, I need not tell you which wind is the best in the third degree."

B. P.

The following rhyme by J. F. A. will be found in the *Angler's Manual*, a tabular publication, printed by Howlett, 10, Frith Street, Soho:—

"Wind from the south or south-west  
Is known to suit the angler best;  
When from the north or east it blows,  
Seldom the sportsman angling goes."

WM. JACKSON PIGOTT.

MISUSE OF WORDS: "APOCRYPHAL" (5th S. iv. 166.)—MR. DIXON, after very properly rebuking newspaper writers for a misuse of this word, as if it were synonymous with "false," adds:—

"Of course every fairly educated person—not to mention the typical 'schoolboy'—ought to know that an apocryphal book is not one that is false, but one the authorship of which is hidden and unknown."

If such were the case, the greater part of the historical books of the Old Testament is apocryphal, also the Epistle to the Hebrews in the New

Testament; while the two most important books of the Apocrypha, Wisdom and Ecclesiastius, should be excluded, as the authors are known. We must go deeper for a reason. They are called Apocrypha because they contain an esoteric meaning, a hidden wisdom. Let any one read that exquisite description of Wisdom in Eccles. xxiv, as well as other passages in the same book, and he will see that the writer's mind is full of the idea of a hidden wisdom, to be revealed only to a few. Examine the Book of Judith: it is impossible to make it historical, but it is intensely *apocryphal*. Thus Judith, the embodiment of every virtue, public and private, by wisdom overcomes the mightiest enemy, who could not be overcome by force. Examine the names: Judith is the feminine of Judah, and represents the widowed daughter of Zion. Bethulia means either the house of God, or, by adopting another pointing, the virgin of the Lord, Jerusalem. Achior is the brother of light; Nebuchadnezzar is the prophetic Babylonian, the great enemy; and Holophernes will bear the meaning "the servant of the serpent." The apocryphal element is plain. Tobit is equally allegorical, only it is virtue in private life, instead of virtue in public, as in the case of Judith, that is held up for imitation. So too Susanna, "the lily," tempted yet true, delivered through the "wisdom" of one, Daniel, specially raised up to save her, is equally *apocryphal*.

E. LEATON BLENKINSOPP.

"QUICKEN" (5<sup>th</sup> S. iv. 168).—The names by which the mountain ash tree has been known are very numerous; Loudon, *Arboretum et Fructicetum*, ii. 916, gives quicken tree, quickbeam, wild ash, wild service, mountain service, bird service, wild sorb, rowan tree, roone tree, roan tree, rontry, roddan, wichen tree, witchen, whitten, wiggen tree, and wiggan. To these may be added, from Miller's *Gard. Dict.*, rantry. A note by Hunter, in his edition of Evelyn's *Sylva*, York, 1776, p. 218, gives the common English name of the tree as quicken, and, in the North, roan tree. EDWARD SOLLY.

If SIGMA will consult Gerarde's *Herbal*, p. 1473 (London, 1633), he will find "quicken tree, quick-beame tree, and wicken tree," given as names for the wild or mountain ash.

Cotgrave, in his *French and English Dictionary*, translates "Fresne de montaigne, the wild ash, wicken tree, quicken tree, quick-beam tree;" he also gives "Fresne sauvage" as "Fresne de montaigne, the wicken tree," &c.

Round tree represents the common name for the mountain ash in Scotland and the north of England, the rowan tree. JOHNSON BAILY.

Pallion Vicarage.

The "mountain ash," or rowan tree, is called "quicken-wood" in North Lincolnshire, where

Wesley was born. It is used as a charm to keep stacks from firing, &c. Couch-grass is called "quicks," "wicks," or "twitch"; young thorn-plants for hedges, "quicks." J. T. F. Winterton, Brigg.

ARABIC BOOK OF HIEROGLYPHICS (5<sup>th</sup> S. iv. 229).—It may be seen at the first glance that the letters of the alphabet attributed to Pythagoras (p. 19, Arabic Text), and the symbols explained by M. André Dacier in his *Bibliothèque des Anciens Philosophes*, are as distinct from each other as they can possibly be. The alphabet consists of twenty-two letters of fantastic shapes, and the symbols are short sentences, or, to quote M. Dacier's words—

"Comme des enigmes, qui sous l'enveloppe de termes simples et naturels présentent à l'esprit-des veritez analogiques qu'on veut luy enseigner."—Tom. i. p. clxxvi.

Fifty-nine of these sentences are Greek and sixteen Latin, in all seventy-five in number, which, with explanatory remarks, extend over fifty pages (tom. i. pp. clxxiv-cxxiv). WILLIAM PLATT. 115, Piccadilly.

ELIZABETH HALL (5<sup>th</sup> S. iv. 228) was the granddaughter of Shakspeare. Her mother, Susannah Shakspeare (eldest daughter of the poet), married Dr. John Hall. Elizabeth Hall was born in 1608; her baptism is thus recorded at Stratford: "1607-8, Feb. 21. Elizabeth, daughter to John Hall, Gen." She was twice married; her first husband, Thomas Nash, was the eldest son of Antony Nash of Welcombe. The register at Stratford contains the following entry: "April 22, 1626, M<sup>r</sup> Thomas Nash to Mistress Elizabeth Hall." They had no children, and, Thomas Nash having died in 1647, we find, two years afterwards, that his widow married John Bernard, Esq., of Abingdon Manor, near Northampton. No children were born of this marriage, and Lady Bernard, her husband having been knighted by Charles II., November 25, 1661, died at Abingdon, where she was buried, as shown by the register: "Anno D<sup>ni</sup> J. C. 1669. Madam Elizabeth Bernard, wife of Sir John Bernard, Knt., was buried 17<sup>th</sup> Febr., 1669." Her father died November 25, 1635. Her mother died (five weeks after her daughter's second marriage) July 11, 1649 (*vid. Shakspeareana Genealogica*, by Geo. Russel French).

T. MACGRATH.

This lady was Shakspeare's granddaughter, the daughter and only child of Susanna and John Hall, the well-known physician of Stratford. She was born 1608; married (1) in 1626 to Thomas Nash (who died in 1647), and (2) in 1649 to Sir John Bernard of Abingdon, co. Northampton. She died, *sine prole*, in 1670. *Nicee*, in the language of that day, had the general signification of "near

kinswoman." Similarly "nephews" is used for "grandsons" in *Othello*, i. 1.  
Athenæum Club.

JABEZ.

MILTON AND SPENSER'S USE OF THE WORD "CHARM" (5th S. iv. 25, 118, 255).—Sir Philip Sidney, in his *Apologie for Poetrie* (1595), mentions the use of *Sortes Virgilianæ* as "a very vaine and godles superstition, as also it was to think that spirits were commaunded by such verses, whereupon this word *charmes*, deriued of *carmina*, cometh."

W. P.

Forest Hill.

LOSSES OF MSS., &c., by FIRE (5th S. iv. 1, 58, 237).—The late Mr. Stacey Grimaldi, in his *Origines Genealogicæ*, p. 315, says that an accurate register of the members of the society of Gray's Inn is in existence from 1521. He gives as his authority Harl. MS. 1912. Having occasion, a few years since, to consult this ancient register, I was informed by the accredited official that the registers of the society were destroyed by fire about the year 1650. MR. MACRAY, at p. 1 of the above references, amongst the losses by fire includes Dr. Roxburgh's collection of plants, "which he had the misfortune to lose, with his books and papers, in an inundation." Is this last word a typographical error?

E. V.

LONDON ALMANACS (5th S. iv. 81, 139, 214, 257).—It is my conviction that these were published originally bound by the booksellers in one volume in morocco, though it is probable that they were issued also in a separate form. That one does not meet with them separately is quite natural, since they, like most pamphlets of an early date (supposing they were issued in this state), have disappeared, the bound copies alone surviving. I have four volumes in morocco, containing the almanacs enumerated by MR. LENIHAN (p. 81) for the years 1685, 1686, 1703, 1721, with the curious astrological cuts and devices.

I believe seventeenth century almanacs are considered "valuable," for what purpose I cannot say. I see that Payne & Foss, in 1848, priced a set from 1686 to 1815 at five guineas, though I should imagine they did not find a purchaser for it. If any one would find any interest in those I have, I shall be happy to give them to him, if he will write me a line.

W. S. SONNENSCHNEIN.

Streatham Place, S.W.

PRIESTS' BELLS: SANCTE BELLS (5th S. iv. 188, 257).—In the *Handbook of English Ecclesiology* (Masters, 1847), such bells are said to remain also at Long Compton, Warwickshire, and at St. Mary Over, Cambridge. These in the usual position on east gable of the nave. Also, on west gable of north aisle, at Milverton, Somersetshire; and, on west gable of south aisle, at Baston, Lin-

colnshire. There is also one (east gable of nave) at Mells, Somersetshire. There is a "ting-tang" hung in the belfry window of the tower here (Pewsey, Wiltshire), which starts off wildly on Sundays as soon as the clock has struck the hour for beginning service. Its date is 1574.

T. F. R.

P.S.—May I venture to suggest to MR. WING that the words in the Missal are "Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth," not "Sancte," &c.?

KING EDWARD VI. AS A FOUNDER (5th S. iv. 289, 335).—MR. HAWES surely has made a misquotation when he says "to the number of eighty." In my copy of Mr. Green's *Short History of the English People*, p. 353, stands, "one noble measure indeed, the foundation of eighteen grammar schools, was destined to throw a lustre over the name of Edward." Mr. Green has been accused of many small inaccuracies; this, at any rate, seems not to belong to him. Of the twenty-eight in the Report of the Schools' Inquiry Commission (1868), Appendix IV., pp. 44-47, nine are "reputed" only, or assigned on doubtful evidence or re-establishments, leaving nineteen, which is, at any rate, very close upon Mr. Green's number, for which, indeed, he is likely enough to have good authority.

O. W. T.

BELL LITERATURE (5th S. iii. 42, 82, 163, 200, 220, 385; iv. 94, 297).—My authority for calling Duckworth (p. 258) the author of "*Tintinnalogia*;" or, the *Art of Ringing*, London, 1671, 8vo., is a modern edition of Wood's *Athenæ Oxonienses*, at the Bodleian Library, Oxford, which institution, however, does not contain the *Tintinnalogia*, nor have I met with a copy, but I have seen it referred to in Burney's *History of Music*, vol. iii. p. 443. Richard Duckworth was a Leicestershire man by birth, a Puritan put on Fellow of B. N. Coll., Oxf., by the Parliamentary Visitors; one who conformed to the re-established order of Church matters at the Restoration; rector of the place I write at from 1679 to 1706, and during the last fourteen years of his life Vice-Principal of St. Alban Hall. His sepulchre is with us to this day.

WILLIAM WING.

Steeple Aston, Oxford.

PUBLIC PENANCE (5th S. ii. 468; iii. 154, 277; iv. 276).—The following notes are taken from the churchwardens' accounts of Little Glemham, co. Suffolk:—

"Dec. 16th, 1764. P<sup>d</sup> the 'Paritor when the Widow Crisp did penance, &c.; for y<sup>e</sup> use of a sheet and washing it, 6d."

ARTHUR J. CLARK KENNEDY.

"CHAMPION" (5th S. iii. 369; iv. 293).—MR. MAYHEW will, I think, find no authority for his

derivation of *champion* from a French or Latin source. However French it may look, it is a pure Old English word. A.S. *Cempa*, *Cempan*, a soldier, a warrior; with this are cognate Ger. *Kämpfer*, Dan. *Kæmper*, Cym. *Commawen*. If Lat. *Campus*, as a field of battle, has any connexion with *champion*, it is very remote, and the missing links are wanting. *Cempa* existed as an English word long before there was any importation from French. J. A. PICTON.

Sandyknowe, Wavertree.

"As true's the Deil's in hell  
Or Dublin city."

(5th S. iii. 406, 476.)—I perfectly remember, nearly sixty years ago, a vaulted passage under Christ Church Cathedral, in Dublin, where there were some poor little shops or stalls. It was popularly called "Hell," and a black stump of wood in the side wall (probably the remains of an old statue) was called "the Devil." But I believe "the Deil in Dublin city" originated from the name of the city having sometimes been written in old times "Dyulin." "Dhuhh Linn," pronounced "Dhuv Linn," meant the black pool of the river Liffey, and was corrupted into Dyulin or Divelin; hence the *Devil* in Dublin. S. T. P.

SEIZING CORPSES FOR DEBT (4th S. *passim*; 5th S. i. 490; ii. 15, 217, 337.)—The following cutting from the *Standard* of Oct. 5, 1875, will show that this custom has not fallen into entire disuse:—

"STRANGE DETENTION OF A CORPSE.—Mr. Titford, an undertaker, of the Euston Road, applied to Mr. Hannay for advice and assistance under the following distressing circumstances. He stated that, on Sunday, a man of the name of James Riley, who had been residing at 16, Argyll Street, St. Pancras, with a woman, expired, and on application being made by the friends of the deceased, including his widow, for the delivery up of the body, so that it might be conveyed to Peterborough for interment in the family grave, it was refused, the landlord declining to give it up unless the sum of 9*l.* which he alleged was owing to him, was paid.—Mr. Hannay said that the body could not be legally detained for debt, and ought to be given up, or the sanitary authorities would step in and interfere."

R. PASSINGHAM.

FAMILY ARMS (5th S. iv. 47, 135.)—"Any man can adopt a crest and a motto, whether he be a gentleman or not." I quote the above from *ante*, p. 135. "On croit facilement ce qu'on souhaite" (I am not what the heralds call a gentleman), nevertheless I must confess I was inclined to doubt the doctrine propounded by Mr. TAUNTON, until I perceived that it remained uncontradicted. As a matter of course I now implicitly believe it, and, having recently started a carriage, I intend to adopt the crest and motto of the Duke of Norfolk, which I think will look very nice. But I want to know about the coronet. Your correspondent says "crest and motto" only; yet surely if I adopt the

duke's crest and motto, I may also adopt his coronet. Perhaps your correspondent will kindly enlighten me. F. NEWMAN.

WILLIAM CUNNINGHAM, BISHOP OF ARGYLL (5th S. iv. 282.)—As I am partly responsible for the editing of a book cited by A. S. A., *The Protocol Book of Master Cuthbert Simpson*, Chapter Clerk of the Diocese of Glasgow, I would respectfully point out to that gentleman that, so far from there being an error in the date "Feb. 1, 1506," which he says is "erroneously" and "unaccountably" given in an instrument regarding the Glencarne family, and should be 1507, he has himself fallen into a mistake, forgetting that the year then began on March 25. Not only is the chapter clerk right in this, but also in the nineteenth regnal year of James IV., which ended on June 10, 1507, of course, as February, 1506, followed June, 1506. This little point as to the calendar is constantly forgotten, though often reiterated for the guidance of historical students. Till 1600-1 it was unchanged in Scotland. I have not the necessary authorities at hand to follow the interesting paper of A.S.A., but it is certainly singular, if William Cunningham, the "Master of Kilmours," was put in the fee of that barony in 1498, and was a knight in 1509, that he should have been under the *tutary* of his father in 1506, which, in the ordinary case, would signify that he was then either a *pupil* under fourteen, or incapable for some other reason of managing his own affairs. JOSEPH BAIN.

CARDINAL WOLSEY (5th S. iv. 109, 215.)—I think what MERCIA requires will be found in the following quotation from I. D'Israeli's *Amenities of Literature*, vol. iii. p. 392, "The War against Books" (London, Edward Moxon, 1841):—

"Perhaps he who first, with a statesman's prescient view, had contemplated on this novel and unknown power, and, as we shall see, had detected its insidious steps stealing into the cabinet of the sovereign, was the great minister of this great monarch. It has been surmised that the Cardinal aimed to crush the head of the serpent by stopping the printing press in the monastery of St. Albans of which he was the Abbot, for that press remained silent for half a century. In Convocation the Cardinal expressed his hostility against printing, assuring the simple clergy that if they did not suppress printing, printing would suppress them (see a curious note of Heame's in his glossary to Peter Langtoft's *Chronicle*, p. 185; also Herbert's *Typogant*, p. 1435)."

F. B. JEVONS.

Oxford.

CAMOENS (5th S. iii. 219, 257, 297, 319, 338, 357.)—In Quillinan's translation of the first five books of the *Lusiad*, published in 1853, the following editions are mentioned amongst others:—

The *Lusiad*, translated into Danish, by H. F. Lundbye, Copenhagen, 1828.

The *Lusiad*, translated into Swedish, by Vilis Loven, Stockholm, 1839.

T. B.

**DANGEROUS LUNATICS** (5th S. iv. 167).—The following appears in the *Annual Register* for 1772, p. 121 :—

"Four persons were tried at York Assizes for smothering a boy, that had been bitten by a mad dog, and was raving mad himself, between blankets. They are said to have been acquitted for want of evidence."

The volume for 1766 contains, at p. 57, an account of a remarkably horrible murder of a wife by her husband on the bridal night, which occurred "at Carpentras, in the district of Avignon." It was thought the man had a sudden outbreak of hydrophobia, but it was more probably one of acute insanity. In the morning the persons who discovered the murder "thought it expedient to shoot the unhappy man, which was done upon the spot."

T. N. BRUSHFIELD, M.D.

Brookwood, Woking.

**"FROM PILLAR TO POST"** (5th S. iv. 169).—Might not this be a corruption of the German *Von Pilatus zu Pontius*, or, as more usual, *Von Pontius zu Pilatus*?

The meaning of this saying in German is to send a man who is in want of some advice from one quarter to another, without enabling him to obtain the desired advice or information.

The German saying itself is said to be a corruption of *Von Pontius Pilatus zu Herodes*, referring, of course, to the taking of our Lord from Pilate to Herod, and from the latter back to the former,—rather a queer derivation. THE B. F.

The Savile Club.

The origin of this expression is derived from a custom practised in the *manège*. The pillar was placed in the centre of the riding-ground, and the columns, or posts, were placed two and two round the circumference of the ring, at equal distances. Hence the expression, which signifies going from one thing to another without any definite purpose (Dr. Brewer's *Phrase and Fable*, p. 688).

W. S.

**FAMILY OF MALHERBE** (5th S. iv. 187).—Through the courtesy of the agent of the Rev. Walter Sneyd (owner of most of the property in Keele, not Keel, parish), I am enabled to answer H. B. M.'s query as to the Bud Luns or Budloont estate, supposed to have been held by the above family. The agent (Mr. H. W. Hollis, F.R.A.S., the well-known meteorologist, &c.) writes me :—

"On the north slope of the high ground which we call the 'Haying,' between the Silverdale furnaces and the brickyard, there are some fields to which the name Budlumps is attached. I have not been able to ascertain over what extent of country this name formerly extended, but it is doubtless a corruption of the name referred to in the query."

WALTER S. RALEIGH.

**"NANPANTAN"** (5th S. iv. 209).—This hill was formerly known as Nan Pantain's. The etymology

has long puzzled antiquaries. It has, however, been suggested, since the neighbourhood abounds with names having Saxon etymologies, that Nan Pantain was probably the name of some Saxon settler.

W. G. D. F.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Lectures Delivered in America in 1874.* By Charles Kingsley, Rector of Eversley, Canon of Westminster. (Longmans.)

It is hardly possible, on reading these earnest and vivacious lectures, imbued as they are with the spirit, at once delicate and vigorous, of the author, and with their echoes still ringing or lingering in the ears of the audience to whom they were delivered, to believe that the voice of the speaker is mute in death, and that he now possesses what the late Jules Janin called the inestimable advantage which the dead have over the living. America has killed or enfeebled more than one or two English lecturers, but never did she send back a nobler one to die than the late Canon Kingsley. In these five lectures the Canon ranges throughout the old and new world, starting from Westminster Abbey (as an integral part of America), and ending with a most characteristic and able essay on ancient civilization. There is something in the opening address which sounds as if the Canon were propitiating his Transatlantic hearers with the air of "Hail Columbia," and snatches of the national air seem again and again to strike the ear. Yet boldness is never lacking. In the last lecture we are told: "After all is said, the ideal form of human society is democracy,—a nation—and, were it possible, a whole world—of free men lifting their foreheads to God and nature; calling no man master,—for one is their master, even God; . . . needing, at last, it may be, neither king nor priest, for each man and each woman, in their place, were kings and priests to God. . . . It is so beautiful that it must be true. . . . God would never, as I hold, have inspired man with that rich imagination, had he not meant to translate, some day, that imagination into fact." Canon Kingsley further holds that the fulfilment will not be till after failure on failure of generations trying to grasp the great idea, with "follies, fanaticisms, disappointments, even crimes, bloodshed, hasty furies, as of children bawled of their holiday"; but he is certain that the idea will be a stupendous reality "in some future civilization."

*Shakespeare Hermeneutics; or, the Still Lion: being an Essay towards the Restoration of Shakespeare's Text.* By C. W. Ingleby, M.A., LL.D. (Trübner & Co.)

THE "Still Lion" in the above title is thus exhibited, aptly and happily, by Dr. Ingleby:—"We may say of Shakespeare's text what Thomas

De Quincey said of Milton's: 'On any attempt to take liberties with a passage of His, you feel as when coming, in a forest, upon what seems a Dead Lion; perhaps he may NOT be dead, but only sleeping; nay, he perhaps may not be sleeping, but only shamming! . . . You may be put down with shame by some man reading the line otherwise.'" This is the text on which Dr. Ingleby gives half-a-dozen or so of the best Shakespeare sermons we have ever read. He certainly proves, in a variety of cases, that critics and commentators have often been miserably ignorant of the very elements of the science which they affected to interpret or illustrate as so many Sir Oracles, at the opening of whose mouths no dog was to dare to bark. Nothing, in its way, can be more amusing than Dr. Ingleby's dealing with words in Shakespeare which are perfectly unintelligible to everybody. He shows the various conflicting words which critics have proposed to substitute for them, and then demonstrates beyond gainsaying that the proposed substitutes are, in truth, incomprehensible, and that Shakespeare used terms perfectly natural, forming current coins of speech in his time, and pregnant with meaning when translated into the forms used in ours. In many other respects, Dr. Ingleby's boldly written and masterly book recommends itself to Shakspearian (and indeed to all) readers. He renders full justice to skilled commentators; but seldom has the crowd of incompetent critics been more mauled, bruised, knocked down, and danced over, than by Dr. Ingleby. He reminds us of Dangle, the foreigners, and the interpreter, in the original edition of Sheridan's *Critic*; between them, poor Dangle exclaimed that the interpreter was the least to be understood of the whole lot. Washington Irving once likened certain elucidators to devotees who, by placing candles before the pictures of saints, rather smoked them out than threw light or honour on them. Dr. Ingleby undoubtedly shows reason to complain of too zealous and more ignorant Shakspeare-critics, in equally significant manner.

*The Scottish House of Roger.* With Notes respecting the Families of Playfair and Haldane of Barmory. By the Rev. Charles Rogers, LL.D. Second Edition. (Edinburgh, Printed for Private Circulation.)

THIS genealogical work is creditable to the industry and judgment of the compiler. Dr. Rogers derives the name of Roger from *rodia*=a rod, and *gero*=I bear. "The mediæval designation was *Rudiger*, signifying senechal or chamberlain." Playfair, anciently Playfair, Dr. Rogers says "is obviously of Scandinavian origin." The third name is described as of Norse origin, and as having "long been common in Denmark. Haldinus, a Danish chief, obtained lands in the parish of Sprouton, Roxburghshire, which were called after him." Mr. Bardsley (*Our English Surnames*) claims Roger, Ralph, and Hugh as pure Norman. "Playfair," he adds, "once written 'Playfare,' is simply 'playfellow.'" Arthur, in his *Etymological Dictionary* (New York, 1857), says, "Roger (Teutonic), *Rhu*, rest, quiet, peace, and *gard*, a

keeper, or *Rhu-geren*, one deserving of rest. *Rod-gurus*, all counsel, or strong counsel." Arthur interprets Halden as a local term, "a contraction of Haledon, a place in Northumberland, England; from the Saxon *halig*, holy, and *dun*, a hill; a place where Oswald got the victory of Cadwallader, the Briton, and from this circumstance was called the *Holy Hill* and also the *Heavenly Field*." Playfair is described as "local." "The playground, a place where fairs were held and holidays kept." We cannot say that we hold with Mr. Arthur.

*An Old Story. A Temperance Tale in Verse.* By S. C. Hall, F.S.A., &c. (Virtue, Spalding & Co.)

MR. HALL, in the well-pointed verse before us, has responded to the appeal made to him from several quarters to exhibit the beauty and blessing (to quote his own words)—the rewards, physical, social, moral, temporal, and eternal—of temperance. The twenty-six artists, including such names as those of Millais, Doré, Alma Tadema, Faed, Sant, &c., who here co-operate with Mr. Hall in his beneficent aim, have imparted, by their contributions, a peculiar interest to this little volume.

*Imogen* (Shaw) is the title of a book in which Miss Holt, the author of *Mistress Margery*, &c., tells "a story of the mission of Augustine."

THE INSCRIPTION ON PURCELL'S GRAVESTONE IN WESTMINSTER ABBEY.—We reprint the lines in this inscription, with a translation sent us by a friend:—

PLAUDITE, FELICES SUPREI, TANTO HOSPITE; KOSTRIS  
PRAEFUERAT, VESTRIS ADDITUR ILLE CHORIS :  
INVITA NEC VOBIS PURCELLUM TERRA REPOSCAT,  
QUESTA DEUS SECLI DELICIASQUE BREVIS  
TAM CITO DECESSISSE, MODOS CUI SINGULA DEBET  
MUSA PROFANA SUOS, RELIGIOSA SUOS.  
VIVIT, IO ET VIVAT, DUM VICINA ORGANA SPIRANT,  
DUMQUE COLET NUMERIS TERBA CANORA DEUM.

Immortals, welcome an illustrious guest,  
Your gain, our loss,—yet would not earth reclaim  
The many-sided Master of his Art,  
The brief delight and glory of his age:  
Great PURCELL lives! his spirit haunts these aisles,  
While yet the neighbouring organ breathes its strains,  
And answering choirs worship God in song.

W. D. M.

BATH buns, Bath fagots, Bath chairs, Bath chaps, Bath bricks, Bath olivers. Has any other town in Great Britain, or elsewhere, given its name to an equal number of articles? JONATHAN BOUCHIER.

NOVEL-READING must be the favourite relaxation of many minds. At Mr. Bentley's recent dinner sale ten thousand copies of his "Favourite Novels," first-class fiction, were subscribed for by the trade.

MR. PAYNE COLLIER writes to the *Athenæum*, that he has bought a Cooper's *Thæsaurus* (1573) which belonged to Milton, whose handwriting occurs in it in "thousands of places."

THE November number of *The Law Magazine and Review*, which begins its revived quarterly issue, will contain two articles on the Judicature Acts, papers on Jurisprudence and International Law, by Sir Edward Creasy, Mr. Dudley Field, and Mr. Richard, M.P.; and a Memoir of the late Sir George Honyman, besides presenting new features of great practical utility to the legal profession.

THE BROXSE DOORS OF HILDESFELD.—A. S. C. writes to the *Times* of the 26th inst.—"Will you allow me to call attention to the interesting resemblance which exists

between the architectural details, and the lettering upon the panels of the bronze doors erected at Hildesheim by Bishop Bernward in 1015, and similar architectural details and lettering in the Bayeux Tapestry! An electrotype copy of the Hildesheim Cathedral door is exhibited in the South Kensington Museum in the western section of the great south court, in which a full-sized fac-simile of the tapestry is also shown."

MR. EDWIN ARNOLD has long been known to be engaged on the rendering of the beautiful Sanskrit pastoral of the *Loets of Govinda and Radha* into English verse. The work is ready, and will shortly appear under the title of *The Indian Song of Songs*, from the Sanskrit of the Gita Govinda of Jayadeva. Messrs. Trübner & Co. are the publishers.

A NEW work by Dr. H. W. Bellew may shortly be expected. It will be entitled *Kashmir and Kashgar: a Narrative of the Journey of the Embassy to Kashgar in 1873-4*.

MESSRS. TRÜBNER & Co. will publish immediately a poem entitled *Jonas Fisher*, in which the author, who is well known in literary and social circles, tells the story of work among the poor in a large city, with occasional discussions of the greatest social and religious questions of the day.

THE late Mr. Bicknell's translation of the poems of Hafiz of Shiraz will appear, early in November, in a 4to. volume, printed on the finest plate paper, with appropriate Oriental bordering in gold and colour, and illustrated by T. R. Herbert, R.A.

SHAKSPEARIAN students will be interested in hearing that Mr. Justin Winsor, Superintendent of the Boston Public Library, will shortly publish, by subscription, through Messrs. J. R. Osgood & Co., of Boston, U.S., and Trübner & Co., of London, a biography of the original quarto and folio editions of Shakespeare's works. It will contain sixty-two heliotype fac-similes from copies in the Barton and Lennox Libraries in Boston, U.S., and from the principal Shakspearian collections in Europe. The edition will be limited to 250 copies, 100 of which will be reserved for England and the Continent.

MESSRS. TRÜBNER & Co. have in the press, and will publish at an early date, the following works:—Prof. E. H. Palmer's *Persian-English and English-Persian Dictionary*; Mr. Ernest Satow's *English-Japanese Vocabulary*; Prof. Leitner's work on *Dardistan*; Dr. Edkins's *Examination of the Chinese Alphabet*; Prof. Albrecht Weber's *History of Indian Literature*.

A CHESHIRE WORTHY.—From the press of Messrs. Price & Co., Great Russell Street, will issue shortly a fac-simile of a M.S. from the hand of William Smith, Rouge Dragon, 1557-1613, entitled *The XII. Worshipfull Companies or Mysteries of London*. Nearly 500 coats of arms, in their proper colours, of Lords Mayors, Sheriffs, and Aldermen, with biographical notices, are contained in the volume. The original formerly belonged to Gough Nichols, and is now in the Bodleian Library. A memoir of William Smith (the author of "King's" *l'ale Royal*) has been undertaken by Mr. W. W. Waddington, B.A.

### Notices to Correspondents.

J. N. B.—Charles I. was executed in front of Whitehall. There is, therefore, no foundation for the legend that the finger of the statue of James II. in Whitehall Gardens points to the spot where the king suffered. Our correspondent is referred to the many articles on this subject in our first four series for full information.

C. C. L. writes:—"I have to thank Mr. RULE (p. 320) for his offer of the words of the song, 'O, do you remember,' &c., and shall be most happy to receive them. If Mr. RULE can say where a copy of the music is to be had he will add much to his kindness."

A. R.—The name has been asked for, again and again, in vain.

T. L.—Consult Dr. Wm. Smith's *Dictionary of the Bible* (Murray).

P.—We never heard of it.

C. A.—MacIse was born at Cork in 1811.

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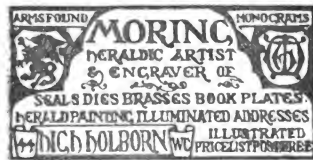
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little uncertainty surrounds the date and even the authorship  
of this famous work, the earliest extant survey of our metropo-  
lis, if we except the pictorial view of London and Southwark  
by Van Wylreede, and the small maps of Braun and Norden.  
But two genuine copies are known to exist, the one in the  
Guildhall, the other in the Pepysian Collection at Cambridge.  
It was re-engraved apparently, though with some omissions and  
alterations, by a Dutch artist, in the reign of King William,  
and from these later plates, Vertue, the well-known engraver  
of the middle part of the last century, 'inkered up' his fabri-  
cated reproduction of an original map of 1560, of which all  
subsequent editions of Agas, till the present, have been simply  
copies. If the original was, indeed, the work of the surveyor of  
Stoke-by-Nayland, it could not, as we may rather from the  
doggerel rhymes annexed to his Map of Oxford in the Bodleian,  
have been begun before 1588, and was, probably, completed  
about 1591. Mr. Overall, however, seems half inclined to con-  
nect the Guildhall map with the 'Cardes of London,' the receipt  
of which from Gyles Godhead appears in the registers of the  
Stationers' Company for 1567-8, when Agas was only twenty-  
one. On all these points, as well as on the specific discrepancies  
between the two genuine copies and the fabrication of Vertue,  
the reader will find ample information in the editor's intro-  
ductory critique. To less scrupulous antiquaries, however, the  
map itself, though rather on too large a scale for convenient  
handling, will be the chief attraction. An hour, indeed, can  
hardly be more amusingly spent than in comparing its faithful  
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days would not convey anything like so good an idea of the  
capital, as an hour spent over this faithful presentation of the  
London not only of Elizabeth but of Shakespeare. . . . It is a  
perfect delight to find ourselves wandering about the streets of  
this old London, and tarrying by the river or on Bankside.  
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The Thames is really a silver Thames, with Elizabeth's barge  
floating on it. The river life is, perhaps, rendered even more  
clearly than the street life; and we have before us the fields  
and meadows through which passes the 'Rode to Redynge,' or  
'to St. Albans.'"—*Athenæum*.

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## Notes.

## OLD VERSES ON THE INADEQUATE POWERS OF PORTRAITURE.

In the old iconography of all countries it may be noticed that the engraver, or the poet whose aid he invoked, occasionally appended verses indicating a thorough conviction that the combination of pictorial and calceographical art presents to faithful eyes a complete insight into the character and genius of the individual whose lineaments are portrayed. A good example—and a single one will suffice to make my meaning clear—is in the lines at the foot of the small engraved portrait of Marlborough ("C. Fritsch sculptist," circa 1720):—

"Greatness and Goodness here, at once, are seen,  
Sweetly inthron'd in his Majestic Mien;  
How Mild, yet awful, Piercing, yet Serene."

Far more frequently, however, the painter or engraver is found confessing the inadequacy of his art to do justice to the merits it is intended to enhance, and compelled to fall back upon poetry to clothe, in various ways, something of the same line of thought that is expressed in the prose of Tacitus:—

"Est vultus hominum. Ita simulacra vultus que marmore aut aere finguntur imbecilla ac mortalia sunt: Forma mentis aeterna: quam tenere et exprimere non per alienam materiam et artem, sed tuis ipse moribus possis."

So good a thought can, perhaps, not easily become hackneyed, notwithstanding its repetition in a vast variety of forms and in many languages. It is curious to observe into what ingenious shapes it can be moulded. A very small miscellaneous collection of engravings yielded the following twelve samples to a mere cursory search. They are given, *seriatim*, just as found and noted down. The well-known lines by Ben Jonson on the engraving, by Droeshout, of Shakspeare, in the first folio edition of 1623, are prefixed to the others, not only for comparison, but as seemingly the best of the whole. Some correspondent of "N. & Q." who has leisure, and means of reference to any large collection of old engraved portraits, might, perhaps, be able to light upon examples illustrating the same idea better than any of those here quoted. At least, the subject seems not altogether undeserving of some further elucidation.

## I.

## "TO THE READER.

This figure that thou here seest put,  
It was for gentle Shakspeare cut,  
Wherein the graver had a strife  
With nature, to outdo the life:  
O could he but have drawn his wit  
As well in brass, as he has hit  
His face; the print would then surpass  
All that was ever writ in brass:  
But since he cannot, reader, look  
Not on his picture, but his book."

## II.

"Le peintre, dont la main a tracé c'est (*sic*) Image,  
Ne présente à nos yeux que les traits du dehors,  
Mais c'est (*sic*) illustre Auteur dans ce savant ouvrage  
Peint bien mieux son esprit que le Peintre son cors."  
(Portrait of Jacques Desdelys, Esquier, Sieur du Clapier et de la Berardière; J. Hainzelman ad vivum delin. et sculp., 1630.)

## III.

"Si mentem ut Corpus pinxisset Pictor, in uno  
Horatius, Hermes, Hippocratesque foret."  
(Portrait of Dr. Gregorius Horstius; A. Schuch, delin., Fleischberger, sculp., circa 1679.)

## IV.

"Of him whose shape this Picture hath design'd  
Vertue, and learning, represent the mind. W. S."  
(Portrait of Sir Thomas Orchard (Uryuhari), Knight; eng. by Glover, circa 1640.)

## V.

"J'ay représenté son visage  
Selon mon art et mon pouvoir,  
Mais son esprit et son sçavoir  
Sont mieux peints en son ouvrage."  
(Portrait of Jacques Boyceau, Sieur de la Baugerie; A. de Vrie, pinx., Gr. Huret, sc., circa 1650.)

## VI.

"Aspicias effigiem tantum: par nulla figura  
Boltoni genio, qui super astra manet  
Doctior an melior fuit, haud scio. Dicere fas est,  
Secula vix referent, quem tulit una dies."  
(Portrait of Roger Bolton; John Payne, sc., 1632.)

## VII.

"N'admirez pas icy la grace extérieure.  
C'est l'ombre du sujet, considérez le cœur.  
Rempli de mille vertus, et l'invisible esprit,  
Dont les perfections jamais butin n'éguit.

(*Portrait of Antoine van Leven*; Richard Collin, sculptor, 1661.)

## VIII.

"Ecce pater specimen nulli pietate secunde,  
Quod tibi sculptoris finierit arte manus  
Ast animi dotes, et formam mentis honestæ,  
Doctrinamque potest sculperè nulla manus."

(*Portrait of Robert Abbot, Bishop of Salisbury*; Francis Delaram, sculptor, circa 1620.)

## IX.

"Reader looke well on Diopatri, more  
Upon the golden worke he stands before;  
Least in the Scriptures Labyrinth thy minde  
Should snare and lose itselfe, heer thou mayst finde  
A Clue, that will through each mysterious storie  
Lead thee from earth up to the throne of Glorie,  
Where thy well-guided soule shall once meet his  
Whoe heer directs thee to eternall bliss."

(*Portrait of John Diodoti*; W. Holler, fecit, 1643.)

## X.

"The sculptor's part is done, the features hitt  
Of Madam Gwin, no arte can show the Witt."

(*Portrait of Nell Gwyn, after Lely*; Valck, sculp., circa 1680.)

## XI.

"Ceu vivum ut videns, oculis atque ore Forestum  
Goltzius hic mira dexterae dedit.  
Non tamen ingenium manus remulæ reddidit, agris  
Et quæ pæonia præstetit arte suis.  
Hæc libri referunt, suppleant sic scripta Forestum  
Etal non totus detur in ære tibi."

(*Portrait of Peter Forest, Physician*; engraved by Goltzius, 1586.)

## XII.

"The Graver shews his Face, but if you'd looke  
Into his Minde, 'tis pictur'd in this booke:  
By which his Name will live, till Time shall lye  
Rould in Eternity; and Death shall Dye."

(*Portrait of Dr. William Gouge*; engraved by Faithorne, 1655.)

FREDK. HENDRIKS.

Linden Gardens, W.

## THE FRENCH STATE PAPER OFFICE.

*Histoire du Dépôt des Archives des Affaires Étrangères à Paris au Louvre en 1710, à Versailles en 1763, et de son transport à Paris en Divers Endroits depuis 1793.* Par Armand Baschet. 8vo. Paris, Plon.

(Second Article.)

The first book of M. Baschet's interesting volume describes the early formation and rapid growth of the French State Paper Office from 1710 to 1763, epoch when it was transferred to Versailles; the Marquis de Torcy appears as the ruling spirit in the introductory chapter, and the Duke de Choiseul-Praslin graces the concluding one. Whilst studying the successive developments of the collection, through the purchase of MSS. and other means

more or less arbitrary, one has the opportunity of seeing how a taste for historical studies prevailed during the last century, and the generous manner in which that taste was encouraged by the Government. So much abuse has been showered down upon the *ancien régime*, that it is high time it should have justice rendered to it, and readers rise from the perusal of this work full of admiration for the remarkable statesmen who directed the foreign policy of the Court of Versailles, and for the less known but equally distinguished clerks, such as Clairambault, Le Grand, Pecquet, Le Dran, and La Porte du Theil, who, under their direction, contributed to make the French Record Office what it is to-day.

Amongst the numerous points of importance discussed in M. Baschet's first book we have specially noted two, viz., (1) the plan of a political academy conceived and carried out by the Marquis de Torcy; (2) the scheme of Cardinal Dubois for collecting together the *Papiers du Roi*. Jean Baptiste Colbert, Marquis de Torcy, son of the Marquis de Croissy, and nephew of the Colbert, had been trained from his youth to the diplomatic profession, and by his talents, his industry, and his high moral qualities, he proved himself worthy of the illustrious name he bore. Few politicians have better served their country in the difficult post of Secretary of State for Foreign Affairs, and the creation of the *Dépôt des Affaires Étrangères*, in connexion with the political academy previously alluded to, would suffice to immortalize his memory. Under that title Torcy meant to establish a real school for diplomacy, a centre of studies corresponding exactly to what Brienne was for the military service. M. Baschet has given us the principal document relating to this institution; it was founded in April, 1712, and M. de Saint Prez was appointed director; the results, unfortunately, did not answer the expectations entertained by Torcy, and, in the month of January, 1720, the *académie politique* was suppressed, the *dépôt* alone surviving, and becoming every day richer and richer by the addition of all the papers bearing upon embassies and negotiations with foreign courts.

The second period hinted at just now refers to the administration of Cardinal Dubois. The Regent's *âme damnée* was no doubt, morally speaking, the greatest scoundrel who ever served as a *hinge* (*cardo*) to the Romish Church, but it would be unfair to deny his political talents, and M. Baschet's volume contains innumerable proofs of them. His favourite maxim was that *les affaires étrangères sont l'âme de l'état*; and it is clearly demonstrated now that he had formed a scheme for the enlarging and better management of the French State Paper Office. Nothing, however, came out of this plan, and the next important move in connexion with the *Dépôt des Archives* took place when, under the ministry and at the



suggestion of the Duke de Choiseul, it was transferred from the Louvre to Versailles.

GUSTAVE MASSON.

Harrow.

(To be continued.)

### SHAKSPEARIANA.

"TENDEd HER 'I' THE EYES" (5th S. iv. 102).—I cannot see that the citation from North's *Plutarch* at all strengthens MR. FURNIVALL'S interpretation of this passage. Plutarch speaks of "tending the tackle"; but, according to Shakspeare, the gentlemen, who are first mentioned, "tended *her*" (*Cleopatra*), i.e. were in waiting upon her, as the words which follow, "made their bends adornings," clearly show to be the meaning (cp. also *Tempest*, i. 2, 46:—

"Had I not

Four or five women once that tended me?").

Upon the other hand, that North's word "tend" is used also by Shakspeare, though in a different connexion, is not, I believe, a mere coincidence. In comparing Shakspeare with the authors whom he has closely followed, I have noticed that Shakspeare sometimes adopts their words when he has not thought proper to transfer the idea in connexion with which they occur; the words, it would appear, were fresh in his memory, and, being wanted, came first to mind. With regard to the force of the passage, I think Shakspeare was here, as upon so many other occasions, indebted to a lingering memory of his English Bible. Cp. Psalm cxxiii. 2, "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress."

"Tended her 'i' the eyes" = (I take it) tended her with their eyes, gave her (in a sense different from that in which the term is usually employed) eye service. It is not necessary to insist upon the latitudinarian use of prepositions by Shakspeare, but I may cite a confirmatory passage from *Hamlet*, iv. 3, 4:—

"He's loved of the distracted multitude,

Who like not in their judgment, but their eyes,"—

i.e. like in their eyes. If one may be said to like in eyes, why not also to tend in eyes? I presume that MR. FURNIVALL has found contemporary authority for the use of the word "eyes" in the sense of bows of a ship, although he has not produced any reference; but, in any case, the interpretation which he gives is mere surplusage in the description; whilst, upon the other hand, the meaning here suggested imparts an additional touch of real beauty to the exquisite picture.

EDWARD H. PICKERSGILL.

"WANION."—

"Come away, or I'll fetch thee with a wanion."

*Pericles of Tyre*, ii. 1.

The expression "with a wanion" (=with a ven-

geance, or "with a plague" according to Nares) is frequently found in the writers of the sixteenth and seventeenth centuries. Nares further says, "It is strange to say that no account of its origin anywhere appears; none of the dictionaries acknowledge it." In one of the examples given by him, instead of "wanion" we have "wanies," made him with a wanion to come again *coram nobis*. Fox, *Eccles. Hist.*, vol. ii. p. 457, col. 1." This form "wanie" seems to me to point to the French *avarie* or *erie*. Under the word *avarie* Littré gives: "1. Vexations which the Turks exercise against those who are not of their religion, to extort money from them. 2. Humiliating treatment, public affront. *L'arie* is also found; *telles vanies des Turcs ne s'apaisans par présents. Mercure françois*." I must, however, admit that in none of the instances given by Littré is the word used by way of imprecation, as "with a wanion" is in English.

F. J. V.

"THE TEMPEST," III. 1 (5th S. iv. 181).—As the pronoun "it" must refer to something of the singular number, and as I take it that "busy-less" = busiless = at leisure, is opposed to business = labour, I suggest, with reference to the text of Knight's edition, that plural "labours" should be singular "labour"; that "when" should be placed either before or after "Most"; and that the following reading would then be the grammatical adjustment which commentators desiderate:—

"I forget;

But these sweet thoughts do even refresh my labour  
Most, when busy-less [=leisurely] I do it [i.e. my labour]."

Ferdinand's "busy-less" matching Miranda's "skill-less."

J. BEALE.

THE WORD "EVEN" (5th S. iii. 444).—Your correspondent MR. CRISTINI refers to the use of the word "even" in Shakspeare's time as found in the expressions "even servant" and "even Christian." The word "evenchristen" was in use long before Shakspeare's age, as may be seen from the following quotation from a Missal, to which the Rev. J. H. Blunt assigns the date A.D. 1350-1400:—

"Furthermore, I charge yow yf ther be eny man or woman that beryth yn his herte eny wrothe or rancor to eny of his evenchristen that he be not ther howselyd, ther to the time that he be with hym yn perfyte love and cheryte, for ho so beryth wrothe or cryll wyll yn herte to eny of hys evenchristen, he ys note worthy hys God to receyue."—See Blunt's *Key to the Prayer Book*, p. 6.

ROBERT J. C. CONNOLLY, Clk.

Rathangan, co. Kildare.

"Fellowship in woe doth woe assuage."

(5th S. iv. 222).—As another parallel let me give—

"Solamen miseris socios habuisse doloris,"—

an old and familiar line, of authorship unknown to

W. T. M.

"HAMLET," III. 1.—The proposed amendment, "a siege of troubles," may be paralleled by Demosthenes, *Par.*, ἡλίας κακῶν, and by Cicero, *At.*, viii. 11, "tanta malorum impendit ἡλίας."

S. T. P.

["Siege" was adopted by Mr. Serle, as Hamlet, at Drury Lane, some forty years ago.]

#### BOOKBINDING.

Little attention is given to the subject of book-binding by the literary, yet it undoubtedly deserves to be considered a fine art of great use, and in many cases the preserver of rare papers which, but for the fact of their being skilfully bound in leather, would doubtless be scattered. Bookbinding, I assume, is the art of covering and preserving papers, and of it there are many kinds. Books may be bound with either leather, skins, or boards, and, in rare instances, wood and metal, separate or together. The first three are commonly used by modern bookbinders, of whom it is my intention to speak, leaving the curiously bound books of the Middle Ages, now preserved in the British Museum Library, for the antiquary to pronounce upon. For the binding of modern books I recommend morocco leather, which may be had either rough or smooth, of any colour, and is at once a most handsome and durable covering. The edges of books, I think, should, in all cases where the margins will admit of a slight cutting, be gilt; not only does this greatly beautify the volume, but effectually keeps dust out from the pages, which substance insists upon entering the finest bookcases. If a book has been well pressed and its edges gilded, water may be poured upon it without wetting the leaves, which experiment proves it to be an excellent preservative against damp. The lettering on a volume is done by the binder in accordance with the literary, and the ornamentation with the artistic, directions of the owner, and the latter may be indulged in to any extent, but the expense is great. When it is found too expensive to have the edges of many volumes gilt, it is well to gild the *top* edges only, for that is the part dust particularly attacks, and the other edges may be mottled or left plain. There are many sorts of leather, of which those known as *russea* and *calf* are very handsome and durable. Vellum binding is strong, and usually lettered, not with gold, as other books are, but with black type. This style of binding is particularly adapted for manuscripts, as the titles of the volumes may be written, which, in this case, is preferable. Bound in boards covered with cloth is the usual style in which a publisher issues works. Such binding is far from strong, yet, in this instance, there is improvement on the style of the last century. Very rare books of great age must be used with gentle hands, and with them wonderful things may be done. I possess

a valuable manuscript, of many hundreds of pages, each page of which is written *all over*, no margins being allowed, which, in the binding, rendered it necessary to mount each leaf separately on what is called a guard; the edges, I regret, could not be gilded. I possess the manuscript of a letter and poem by Robert Bloomfield, published at page 11 of the first volume of that poet's literary remains, entitled "On seeing the Launch of the Boyne," and bearing date Wednesday night, December 28, 1791. It is written on both sides of large foolscap paper, which was in such bad condition when I first had it, from frequent and various foldings, that I had it *split*; that is to say, the pages divided at the surface, and then mounted on good paper and folded again. It is not all paper that can be treated in this manner, especially, I believe, that called wire wove; and I do not think it is generally known such a thing is possible. The pages are not cut apart with a knife, but the leaf is steeped in a chemical preparation under certain circumstances for a certain length of time, and then pulled gently apart, in the same manner as if two papers had been cemented together with gum and afterwards soaked in water. A good book is worth being well bound. If rich men will permit the greatest scholars and poets to walk about the towns and cities in threadbare coats, they will surely have more respect for the books they produce, and which they have on shelves constantly before them. It is the way of man.

WALTER BLOOMFIELD.

"NUNCHEON."—The etymology of this word is a puzzle of long standing. The guesswork writers have long ago made the desperate attempt to connect it with *noon-shun*, because (note the "because," that marks the work of your guesser) labourers *shun* the heat of *noon* when they eat their *nuncheon*. But of course it is obvious that the labourer does not *shun* the noon itself, but only the heat of it. When the etymology of a word is unknown, there is but one thing to do, viz., to wait in patience till the light comes. In this case the first ray of light came when Mr. Riley printed his valuable and well-edited *Memorials of London*. We there find, at p. 265, "These donations for drink to workmen are called in Letter-Book G, fol. iv. (27 Edw. III.), *nonehenche*, probably 'noon's quench,' whence the later *nuncheon* or *luncheon*." This half solves the difficulty, as it gives the old form of the word; but the suggestion of *quench* is rather too much of a wrench. The reader of Middle-English may here recognize the word *schenche*, meaning a drink; and the verb *schenchen* (A.-S. *scencan*), to pour out drink. Cf. *G. schenk*, a cup-bearer, in English a *skinker*; and *schenken*, to *skink*, or pour out liquor. Thus *nonehenche* simply means the *noon-drink*, with the

implied sense of its being poured out and carried round in fixed quantities, in accordance with the skinker's known duties. Thus *nunchcon* is merely *noon-skink*, with the usual softening of the *k* to *ch* which so abounds in English, owing to French influence. When *nunchcon* lost all meaning, popular etymology, always at work to corrupt, desperately confused it with the *lump* of bread instead of the cup of drink, thus producing the absurd *lunchcon* which has so baffled all inquirers.

WALTER W. SKEAT.

MONT S. MICHEL, NORMANDY: INTERESTING DISCOVERIES.—I have not seen on this side of the Channel any notice of the following, which I believe is tolerably correct, taken from the *Avranchin* of September 5 last, a local newspaper:

"In the reparations which are going on at this time on the Platform of Mont S. Michel, an interesting discovery has been made of the burial-place of the famous Abbot, Robert of Torigni, called 'Robert du Mont.' The coffin which covers his remains is a monolith, tectiform (dos d'âne), wider at the head than the feet, and bears a leaden plate with an inscription, where are marked the dates 1154, 1186, those of his election and death. The abbatial cross is placed at the sides. Robert of Torigni, elected unanimously by the religious of S. Michel in 1154, was the glory and ornament of his order (Benedictine). Not merely contented with causing piety to flourish there, he, by his diligence in enriching the library of the abbey, procured it to be named 'La cité des livres.' In 1157 Henry II. (of England) came to Avranches and gave to Robert the custody of the Castle of Pontorson, the governor of which, Aquilon du Four, was dismissed for his robberies. Robert received and entertained at the Mont Henry II. and Louis VII., King of France, who came on pilgrimage. In 1172 he was a witness of the great events which passed at Avranches, at the time of the penitence of Henry for the murder of Thomas Becket. He wrote a history of the abbey, now lost. Like most great churchmen, he was a great builder, and made important constructions at the abbey."

This distinguished Benedictine is still remembered in his native Normandy. He is understood to have been born at the château of Torigni, a few miles south of St. Lo, the chief town of the department of the Manche. Some remains of this castle still exist. Like Lanfranc and Anselm, he was originally a monk of the famous Abbey of Bec. The place where his tomb, and, since then, that of his successor, Martin de Furmède, was discovered, is the open space at the west end of the nave, which is known to have been reduced at the Revolution from ten bays to its present number of four. Probably, then, like William of Wykeham at Winchester, Abbot Robert may have had a shrine over his tomb in the original nave, said to have been commenced in 1020 by Abbot Hildebert, and, if I mistake not, finished by himself.

ANGLO-SCOTUS.

TERTULLIAN, *On Spectacles*, chap. xix., says of the exhibition of gladiators:—

"As to Christians, I shall not insult them by adding another word as to the aversion with which they should

regard this sort of exhibition; though no one is more able than myself to set forth fully the whole subject, unless it be one who is still in the habit of going to the shows. I would rather withal be incomplete than set memory a-working."

It would seem that in his *Apology* and *Ad Nations* he departed from this resolve, and must have drawn fully on his memory. Nevertheless, he there says, as in *De Spectaculis*, that he does not like continuing the subject, and will not say more about it. I will give the passages from the *Apology* and the *Ad Nations*. Tertullian, *Apologeticus*, chap. xv. :—

"We have seen in our day a representation of the mutilation of Attis, that famous god of the Pessinus, and a man burnt alive as Hercules. We have made merry amid the ludicrous cruelties of the noon-day exhibition at Mercury examining the bodies of the dead with his hot iron; we have witnessed Jove's brother, mallet in hand, dragging out the corpses of the gladiators."

Tertullian, *Ad Nations*, chap. x. :—

"We have often witnessed in a mutilated criminal your god of Pessinum, Attis; a wretch burnt alive has personated Hercules. We have laughed at the sport of your mid-day game of the gods, when father Pluto, Jove's own brother, drags away, hammer in hand, the remains of the gladiators; when Mercury, with his winged cap and heated wand, tests with his caution whether the bodies were really lifeless or only feigning death."

Augustine, in his *Confessions*, bk. i. 10, bk. iii. 2, speaks of his love for the theatre, which was a rage amongst the Carthaginians. He speaks of it in his own case as a miserable insanity. In bk. vi. ch. 7, he gives a long account of the madness of his friend and pupil Alypius for gladiatorial shows. Speaking of himself in the former, he uses language very much like that of Tertullian in *De Spectaculis*, and in the latter, with regard to Alypius, Augustine would seem to have experienced the sensations and the interest excited in witnessing these exhibitions which he ascribes to Alypius. Origen, *Against Celsus*, bk. vi. chap. 73, gives to Celsus, on the subject of the birth of Christ, the same objections, but in much more moderate language than that ascribed by Tertullian to Marcion (*De Carne Christi*, chap. iv.). The same I think to have read in Voltaire, but where at present I cannot find.

W. J. BIRCH.

ROYAL LONGEVITY.—In Huish's *Memoirs of the Princess Charlotte*, Lond., 8vo., 1817, there is a curious chapter on the probable future Kings and Queens of England. There were then alive twelve children of George III., and two of his brother, the Duke of Gloucester, and these fourteen were all of them upwards of forty years of age. Mr. Huish calculated, according to a modified "Northampton rate," that these royal personages would all of them be dead by the year 1838; and that, supposing none of them had children, the heir to the throne would be one of the descendants of the Duchess of Brunswick, possibly young Jerome Bonaparte,

the son of the King of Westphalia, a thing "which would be a grievous prospect." The Princes and Princesses in question have all passed away, but the fact shows that, instead of the twenty-one years of life he calculated on, they enjoyed forty, or nearly double the expectation of life.

EDWARD SOLLY.

**CEYLONESE CUSTOM STILL EXTANT.**—In looking over a file of Indian newspapers very recently, I came across the following curious agreement, or "bond of servitude," in the *Ceylon Examiner*. These family or domestic agreements, though once very common among the natives of India, and still to be met with in some backward native states, might surely be supposed to have become obsolete in a province so long under British rule as Jaffna:

"We, Chinnavan Maathan and wife Prethial, daughter of Kathiran, Konia of Nelloor, in Jaffna, now residing at Caravetty East, on one side, and Chithamparanathan Alvaar, Valliaar Carnavathiaiar, Kannapathiaar Aramokam, Alvaar Valliaar, Kanthar Murookar, Valliaar Nanavaz, Valaither Kanthar, Katherkanian Murookar, Pariaar Murookar, and Aroemokattar Valer, Vellaks of the same place, and Valaither Valliporam of Thunnalay, on the other side, have agreed among ourselves, and executed an agreement bond to wit:

"We the 1st and 2nd mentioned persons agree, from this day forward, to live amongst these (people), to do their services properly, connected with their matrimonial and funeral ceremonies and other reasonable services, our descendants to serve their descendants in the same way as we serve them, to receive and enjoy what they would give us for our subsistence, our descendants and their descendants do the same likewise, and they to render assistance to us in times of illness, and we the 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, and 13th mentioned persons, agree that, if the 1st and 2nd mentioned persons will continue to do as they have agreed upon, they may receive and enjoy what we will give for them. Any party failing from this, to pay a penalty of Rs. 120, which amount to sue and recover from the said party in Courts of Justice. Having both parties thus agreed, this agreement bond has been drawn, at their request and with their consent. Witnesses for which are, Kanthar Sitter of Karavetty West, Chithamparanathan Kanthapper of the same place, Kanthar Valaither Sevanar Anthoniappillai and Chithamparanathan Valliporam of Karanavay South. In presence of these, it is agreed that this bond to be in charge of the 3rd mentioned person, Chithamparanathan Alvaar.

"I, Jhominkke Philip, Notary Public of Carvetty, in Jaffna, affixed a stamp of one rupee to the original and stamps worth of Rs. 10 to the duplicate, and then read and explained the same to the above-named persons—the grantors, grantee, and witnesses in presence of each other, and in my presence have set their signatures and marks on the aforesaid date and at the house of the 3rd mentioned person, Chithamparanathan Alvaar. As the 3rd mentioned person is known to me, and as the 3rd first mentioned witnesses acknowledged before me that other persons are known to them, I have attested and put my signature and seal."

E. H. MALCOLM.

"THE LINCOLNSHIRE BAGPIPES."—In *Cassell's Magazine* for July, 1874, vol. ix. p. 118, in a

paper called "The Labourer in Lincolnshire," mentioning Old May Day as being the great hiring day for servants, and called "Pack Rag Day," the writer says, "The public-houses are full; fiddles (modern substitute for the Lincolnshire bagpipes mentioned by Shakespeare) sound, and dancing," &c. Now, I have lived all my life in one place (a period of sixty-two years), only five miles from the borders of Lincolnshire, and have always heard the croaking of frogs called "Lincolnshire bagpipes." However, on seeing this new explanation of "Lincolnshire bagpipes," I went to an old lady of Lincolnshire living near, who has so extraordinary a repertory of the phrases and expressions of her native county that I frequently write down what she says, and without any preface I asked her, "What are 'Lincolnshire bagpipes'?" She looked up, laughing, and said, "Frogs and toads, to be sure." Of course I know that Shakespeare in *Henry IV.*, First Part, Act i. sc. 2, puts into the mouth of Falstaff the expression of "the drone of a Lincolnshire bagpipe"; but he is talking of horrible noises, one of which might fitly be the croaking of frogs. He talks in the same place of the melancholy of Moor-ditch. Moor-ditch was a filthy, stagnant place, so that it may appear bogs and fens were in his mind, and so he hit upon this old Lincolnshire expression.

LOUISA JULIA NORMAN.

**AN OLD IDEA REPRODUCED WITH A VARIATION.**—In "N. & Q." 4<sup>th</sup> S. xi. 276, I quoted an old paragraph of 120 years back, showing a discovered similarity between the language of the American Indians and that of the Scotch Highlanders. I take this from the *Globe* of the 19th of July last:—

"The New York papers state that a remarkable similarity has been discovered between the Swedish language and the dialect of the *Cheyenne Indians*. A Swede, who had enlisted at Fort Leavenworth, overheard some of the conversation among the Cheyennes, was struck with the resemblance of their language to his own, and on talking to them in his mother tongue found that he could make them understand!"

W. T. M.

Shinfield Grove.

"HARNESS."—Mr. P. G. Hamerton, in his *Intellectual Life*, p. 371, says:—

"Harness is good for an hour or two at a time, but the finest intellects have never lived in harness. In reading any book that has much vitality you are sure to meet with many allusions and illustrations which the author hit upon, not when he was in harness, but out at grass. . . . The truth is, that we need both the discipline of harness and the abundant nourishment of the free pasture."

Here, it is evident from the context, the writer intends by harness the trappings by which horses are attached to the shafts; and such is the sense now usually attached to the word in this connexion. But the harness originally intended was the warlike harness in which man and horse went forth to

do doughty deeds, and not that in which the modern cab-horse jogs along. "At least we'll die with harness on our back," says Macbeth. How much the expression has lost in force by this change!

T. G. M.

Barnsbury.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

JOHN WARTON.—At the east end of the south aisle of Staveley Church, Derbyshire, is an interesting slab to an ecclesiastic. The figure is clad in a single long vestment or cassock, and is incised in low relief. From the left hand proceeds a scroll bearing the words "Memento Johis," and the other arm supports a pastoral staff, the crook of which is elegantly carved and turned inwards. Over the head is a canopy, or rather semi-circular riband, ornamented with four-leafed flowers. Round the margin is a well carved inscription, the words being divided by foliage. The words in italics are almost quite illegible, and are here supplied from the Notes of Holles. "Hic jacet Dominus Johannes Warton quondam rector istius ecclesie cujus anime propicietur Deus. Amen." This name has more than once been read "Warsop," and not "Warton," but a careful comparison of the letters with the remainder of the inscription convinces me that the latter is the more correct reading. I suppose that the pastoral staff implies that John Warton was at one time an abbot of some ecclesiastical foundation, though it seems strange that such a fact should not be recorded on the memorial. Could MR. WALCOTT, or other of your correspondents, kindly tell me if the presence of the pastoral staff invariably notes high ecclesiastical rank, or if it was ever capriciously used by sculptors on the grave of a simple rector? Or, perhaps, some one may be more successful than I have been in identifying John Warton with an abbey. I have in vain consulted the indices of Dugdale. I believe the monument to be of the fourteenth century.

J. CHARLES COX.

Chevin House, Belper.

"ANASTASIVS," BY THOMAS HOPE.—I have just read this book, with which I have been much puzzled. Full of wit and worldly wisdom, yet to me difficult to understand. Now that attention is so painfully turned to the home of the Turk, with whose finances the Greeks have had no small amount of manipulation, I beg to submit a few queries. Is the work meant as a satire on the subtlety of the Greek or the fanaticism of the Moslem, or the minute morality of the two when combined in a pervert? Can any one refer me to

a review of the book? Does the custom now exist which is thus described?—

"Then," said Anagnoste, after ruminating a little, 'if we cannot be less than friends, let us be more! Let us become brothers; let religion sanctify our intimacy so as to divert it of its dangers'; and upon this he proposed to me the solemn ceremony which, in our church, unites two friends of either sex in the face of the altar by solemn vows, gives them the endearing appellation of brothers or sisters, and imposes upon them the sacred obligation to stand by each other in life or death.

"Note.—The solemn ceremony: still in use in Albania and along the eastern shore of the Adriatic." Edition 1855, vol. i. p. 107.

Are those parts which profess to be historical to be depended on, or are they, like Sir Walter Scott's history, made subservient to the fiction? Is the account of the rise of the Wahhabee sect under Abd-ool-wahhab, in the middle of the eighteenth century (see vol. ii. pp. 210-212), to be relied on?

CLARRY.

"ALBANIA."—In 1803, Leyden published, at Edinburgh, *Scottish Descriptive Poems*. The second of these is *Albania*, which was written by a young Scottish clergyman, and published at London for T. Cooper in 1737, fol. Leyden obtained the only copy that was known to exist from Dr. Beattie, the author of *The Minstrel*, who had quoted it in a note to his *Essays on Poetry and Music*; and Scott has likewise quoted it in *The Minstrelsy of the Scottish Border*. The author seems, at the beginning of this century, to have been entirely unknown. In reading the poem, however, I have met with a piece of internal evidence that will very considerably narrow the field of inquiry.

*Albania*, as the name might suggest, is a descriptive poem; accordingly, we have mention made of Edina, Glasgow, Linlithgow, Perth, and then we have the following lines:—

"Such also we in *high Deana* burn,  
Glancing on marble hearth; the oily jet,  
Crackling full fast, makes mild the bitter air  
With sulphured steam, and claws with grateful warmth  
The frozen pilgrim, while the glowing grate  
Doubles the heat, and gay the enlivened hall  
Laughs wide, illumined with the pleasing gleam."

From the first line I infer that the author resided in Aberdeen. Have any of your readers ever met with the name of the author of *Albania*?

J. LONGMUIR, LL.D.

Aberdeen.

JOHN BUNYAN'S "CAT."—It is said, in the history of his life, Bunyan received his first great call to serious thoughts whilst playing at his favourite game of "cat" or "ship." It is probable that this was the old game of "cat in the hole." In this six boys, each having a stick or cat, watched over six suitable holes, whilst a seventh, who had no cat, but only a ball, tried when the others changed places to slip his ball into a vacant hole before

another could lodge his "cat" in it. If this were so, however, how is it that Bunyan says, "I was about to strike the cat from the hole"? This would have been contrary to the spirit of the game, as the object was to get the ball into a hole before it was occupied with a cat, and not to dislodge a cat when once in a hole. What, then, was John Bunyan's game? was it a form of "tip-cat," or what was it? Possibly he used the word strike, not as meaning to give a blow, but merely to withdraw.

EDWARD SOLLY.

SIR ROBERT KER PORTER.—I have an account of the marriage of Capt. Porter with the Princess Marie Scherbatoff, which was celebrated at St. Petersburg on February 7, 1812, originally written by himself to his mother and sisters, and by them communicated to their kinsfolk in the north of England. The Princess died of typhus fever on September 27, 1826, when her husband was at Caracas, in South America. They had an only daughter, who was educated in Russia, and was living in 1843 at the time of her father's decease, being then the wife of a Russian nobleman. What was her name after marriage, and was she the last and only representative of the Porter family?

E. H. A.

EARLDOM OF LEICESTER: COKE: ROBERTS: DAVIS.—In the pedigrees of the Earl of Leicester, of Holkham Hall, Norfolk, it appears that Philip Roberts, a major in the 2nd Troop of Horse Guards, married Ann Coke. One of the sons of this marriage was Wenman Roberts (grandfather of the present Earl of Leicester), and another was Edward Roberts, who entered the Church. This Edward married — Davis or Davies. Any biographical particulars regarding Philip Roberts, Edward Roberts, and his wife — Davis or Davies, and her family, will greatly oblige.

C. MASON.

3, Gloucester Crescent, Hyde Park.

THE KINGS OF CHADSHUNT, CO. WARWICK, AND THE KINGS OF WORMINGHALL, BUCKS.—Can you help me to trace the descent of the Warwickshire family from the Worminghall stock, to which belong the names of the first Bishop of Oxford, Robert King, John, Bishop of London, and Henry, Bishop of Chichester? Having always believed that the family to which I belong, the Warwickshire branch, is a continuation of the family which lived at Worminghall, I have endeavoured to prove the connexion of the two families, but have failed. The name and arms are identical. We have also a portrait of the Bishop of Oxford, which we retain as the picture of an ancestor. Beyond this, there seems to be no evidence whatever that the two families are descended from a common origin. If any of your readers could trace up the Warwickshire Kings further than the

middle of the seventeenth century, or furnish me with any of the collateral descendants of Philip King (*temp.* Hen. VIII.), of John King (*temp.* Jas. I.), or of Henry King (*temp.* Chas. II.), I should be obliged.

FRANCIS KING.

Mansfield, Notts.

P.S.—The Vicar of Brighton has kindly furnished me with the pedigree of Bishop Henry King down to the present date, but it proves nothing as to the identity of the two families.

REVIEW OF HUMAN KNOWLEDGE.—Twenty years ago I stumbled on this subject in the *Edinburgh Quarterly*, or some similar periodical. I was out in camp in India, and forgot to make the extract. I remember the morning and the solitary village, about the years 1852, '53, '54. The reviewer noticed some book of the character of an encyclopædia, and in a masterly manner ran over the pedigree (if it may be so called) of all human knowledge. His first division was—I. Acquired Knowledge; II. Inspiration. He then grouped all the branches of acquired knowledge in their proper relation and succession to each other. The arts and sciences were divided off, and history, geography, astronomy, astrology, geology, &c., all fell into their proper places under main and subordinate divisions. I have searched in vain for this or anything like it. A reference to the article will oblige.

R. C.

OLIVER GOLDSMITH.—From an account of the preparations of the Arctic Expedition in the *Portsmouth Times and Naval Gazette*, May 22 last, I extract the following paragraph:—

"A beautifully bound copy of the *Poems of Oliver Goldsmith*, with coloured illustrations, has been presented to Captain Nares by a descendant of the author. The book bears the following inscription on the cover in gilt letters:—'Presented to Captain Nares, R.N., and Officers of the Arctic Expedition, 1875, by Ada Goldsmith Tulloh, a lineal descendant of Oliver Goldsmith.'"

Not having Mr. Forster's life of the poet at hand, and finding that Prof. Masson, in his *Biographical Introduction* to the "Globe Edition" of Goldsmith's *Works*, does not refer to the fact of Goldsmith having any family, I will be glad if any reader of "N. & Q." can give me some definite information upon this subject.

ALFRED JEWELL.

HYDROPHOBIA.—Some years ago I read, in the library of the Athenæum Club, in a book or periodical, an account of some experiments conducted for the purpose of ascertaining whether it were possible to produce hydrophobia in dogs by artificial means. I have since made repeated and wearisome attempts to find the passage, which, I remember, related to experiments upon three dogs. Can any of your readers help me? I should feel greatly obliged if any gentleman would send the information direct to the address—J. C., Athenæum Club, Pall Mall.

J. C.

N. LANCRET.—I have seen a French engraving from a picture by N. Lancret entitled "Le Faucon," under which are some lines commencing,—

"Des trésors prodigieux n'ont point touché l'Ingrate," &c. Will any correspondent of "N. & Q." kindly inform me if this plate be one of a set, and, if so, what are the names and subjects of the other plates? W. P. REYNOLDS.

Crawshaw Road, Brixton.

THE REV. F. W. ROBERTSON'S SERMONS.—In which sermon does the following occur?—

"Not when vicious inclinations are opposed to holy, but when virtue conflicts with virtue, is the real rending of the soul in twain. It is when fidelity to duty can be kept only by infidelity to some entangling engagement, or the straight path must be taken over the misery of others," &c.

ETHELBERTA.

"I'LL GANG NA MAIR TO YON TOUN."—

"I'll gang na mair to yon toun,  
I dinna like the biggin on't;  
The walls are made o' pie-crust,  
And pancakes are the riggin on't."

What is the continuation or what the explanation of this luxurious style of building? The tune was a very popular country dance, sometimes called as above and at others "The Prince Regent's Favourite." P. P.

"TWELVE PLAIN SERMONS. Preached in a Village Church.—'Glory to God in the highest, and on earth peace, good-will towards men.'—London: Rivingtons, 1833." Printed by A. J. Valpy. Price 4s. On the back of the title it is said, "The profits of this book (if any) to be applied to a benevolent purpose." Who was the author of the above? V.H.I.L.I.C.I.V.

LITERARY PIRACY.—The following extract is from an article on Charles Sprague, which appeared in the *Unitarian Review* (American) for July. Who is the Englishman referred to?—

"The Englishman who pilfered the whole poem ('Curiosity'), and published it as his own, however deficient he may have been in morals, yet showed his appreciation of literary excellence."

T. C. U.

BISHOPSGATE STREET.—In an old document, dated 1716, I have the information that people of the name of Wrighton lived at "y<sup>e</sup> black perriwig next door to y<sup>e</sup> green Dragon in Bishopgate Street." I should be glad of any information as to who they were or with regard to the place.

J. R. B.

A "RINGRAVE."—What, in the time of Molière, was a "ringrave," in a gentleman's dress? In *Le Bourgeois Gentilhomme*, Act ii. sc. 8, Le Maître Tailleur says, "J'ai chez moi un garçon, qui pour monter un ringrave, est le plus grand génie du monde," &c.

E. J. C.

MRS. ARABELLA HUNT.—Can any reader of "N. & Q." oblige me with any particulars of this lady? I have a well-executed engraving of her, with the following words under it:—"Mrs. Arabella Hunt, Dyed December 26th, 1705."

ABHBA.

DIO THE DEVIL.—Can any one tell me anything, or refer me to any account, of Dio the Devil, the Black Robber of Cardigan, mentioned by Roscoe in his *North Wales*? D. F. Hammersmith.

HOFNAGLE'S MAP OF LONDON.—Hofnagle published at Nuremberg, 1572, a small representation of London. It was issued by Braun and Hogenberginn. Can a copy be obtained?

C. A. WARD.

Mayfair.

TIM BOBBIN THE YOUNGER was the name assumed by the author of *London; or, the Triumph of Quackery*. London, 1818. Who was he? He certainly was no relation of the original "Tim Bobbin" (John Collier). H. FISHWICK.

## Replies.

"SKID."

(5th S. iv. 129, 335.)

The suggestions made respecting this word call for a few words of remark. To find that one correspondent "derives" our word *skid* from the Swedish *skid*, a skate, and that another "derives" it from the Greek *σχιδαξ* (why not *σχιδῶν*?), is almost enough to make us despair of English etymology. How is the subject to advance when the writers, who profess to enlighten us, take such pains to show us that they have not mastered the most elementary facts in comparative philology, much less the particular branch of it which relates to our own language? I have already pointed out that every explanation fails that does not tell us *how* and *when* words were borrowed or derived. I must now add that English is quite as old a language as any other of the Indo-European series, and is to be put *beside* Greek and Swedish, not *below* them.

If, instead of helplessly dashing at the first analogy that suggests itself, some sort of scientific method were pursued, we should easily be able to settle many etymologies for ever. It might occur to any one who reflects, that the notion of "skate" is a more refined one than that of "skid," and therefore later in date. The order of invention is plainly—skids first, and skates afterwards.

Now, suppose we take the facts supplied to us here. Grant for a moment that the English *skid* resembles the Swedish word in form; grant that it resembles the Greek *σχιδῶν*; what are the correct inferences to be drawn from such resem-

blances ! We still have to account for the *how*. How did the word get out of Sweden into England, or out of England into Sweden ?

Now, surely such men as Grimm, and Max Müller, and Fick, and Curtius, and others who have really studied the subject with such care, have cleared the way for us. They have made it clear to us that, in many cases where Greek and Swedish and English words resemble each other, it is because they have been drawn from a common source. Fick's *Vergleichendes Wörterbuch der Indogermanischen Sprachen* is a book which should not be neglected by any one who wishes to get some light upon the subject of etymology. If some who make such very innocent remarks about the "derivation" of words from this and that would condescend to open that work, they might perhaps begin to feel that they would have done better not to publish results which disclose at once the very elementary state of their knowledge.

Briefly, then, there is no reason for supposing that the English *skid* was borrowed either from the Swedish or from the Greek. We happen to know that English, Swedish, and Greek are all precisely of the same age, being parallel languages from a common source, and here is the simple explanation of the whole mystery.

The Indo-European root was certainly *skad*. This took different forms in the various daughter-languages, according to the respective habits of those languages. Hence came the Sanskrit *skhad*, to cut ; Gk. *σχίζειν*, to slit ; and Lat. *scandula*, a cleft piece or a shingle. Hence also, by a thinning of the vowel, we have the secondary Indo-European root *skid*, to cleave ; whence the Sanskrit *chid*, to cut ; Gk. *σχίζειν*, Lat. *scindere*, to cleave, &c. With the vowel *a* we have the A.-S. *sculan*, to divide, now spelt *shed*, and with the vowel *i* we have the A.-S. *scid* (see pronounced as *sk*), meaning a splinter of wood. This A.-S. *scid* is merely the old spelling of *skid*, splinters of wood being the original *skids* in use. The same A.-S. *scid* took also another form, giving the Middle English *shide*, a thin board or shingle (i.e. wooden tile), as used by Langland in his *Piers the Plowman*. This sufficiently explains the English *skid*.

The Greek *σχίζω* is easily explained, in its due place, as the derivative of the Gk. *σχίζειν*.

And now for the Swedish *skid*. Here it so happens that the original sense of *skid* is not a skate, but a mere splinter of wood, as it ought to be. Ihre's *Glossarium Særo-Gothicum* is explicit here. Ihre says of the Old Swedish *skid*, that it means "lignum fissum, lamina lignea," and compares it with the A.-S. *scide* (another form of *scid*), Icel. *skidi* (better spelt *skid*), Gk. *σχίζω*, and Lat. *scindula*. It is true that Ihre, according to the mistaken ideas of his time, "derives" this from the Greek *σχίζω*, but we ought not to repeat, in

these days, so very childish a mistake. Ihre goes on to observe that *skid* has the secondary meaning of *skate*, as the original skates were mere slips of wood, used for travelling over the snow rather than over the ice. In Cleasby and Vigfusson's *Icelandic Dictionary* the same account is given. The Icel. *skid* means (1) a bit of wood cleft as a billet for firewood ; and (2) a snowshoe.

I hope I may not be mistaken ; the point of this letter is to advise all who will persist in giving us "derivations" that, in most cases, the word "derived" is out of place. To say that the English *skid* is "derived" from the Swedish or Greek is to use unintelligible language. The more modest phrase, and the more accurate one, is to say that the words may be compared. Such notes as, "the English *skid* may be compared with the Swedish *skid*," or "with the Greek *σχίζω*," would be, in fact, quite correct. The difference is an essential one, involving a complete difference of principle, which must be my excuse for writing so much upon the subject.

The "derivation" of *skedaddle* (not *skidaddle*) from *skid* is a mere unsupported fancy ; the original sense has been asserted to be "to spill milk." If so, it is a mere expansion of *to shed*, from A.-S. *scéddan* ; and it may be compared with, not derived from, the Gk. form *σκεδάωμι*, from the same Indo-European root *skad*. The relationships suggested are correct, but were explained in an incorrect order. It is order, and not chaos, that we should ever aim at. WALTER W. SKEAT.

Cambridge.

MISUSE OF WORDS : "APOCRYPHAL" (5th S. iv. 166, 354).—MR. BLENKINSOPP has rightly exploded a false interpretation of the word "apocryphal," but his own is not much better, as applied to the Deutero-canonical books. It is well known that the word "apocryphal," which had originally been applied to such books as the "apocryphal gospels," and such like spurious literature of the early ages, from a wish to put them in the same class with the "hidden" books of the Gnostics, was not applied to the Deutero-canonical books of the Old Testament till the Reformation, or at least till Wycliffe.

But my object in writing is to ask MR. BLENKINSOPP a question. He says, "The authors of Wisdom and Ecclesiasticus are known." The author of Ecclesiasticus is the son of Sirach ; but who is the author of Wisdom ? N. Y. Z.

STEPHEN, KING OF ENGLAND (5th S. iv. 243).—I do not propose to enter upon the question of hereditary succession and Stephen's claim to the throne, alluded to by MR. HENRY KILGOUR, except to observe that, if the Norman feudatory system were to be the rule, Maud had no better right than Stephen. The term "usurper" is convertible. If Stephen were one, so was Maud, because she was



the daughter of Henry, who ousted his brother Robert, and the legitimate successor under the feudal law was William (Clito), Earl of Flanders. Stephen did not succeed to the crown "in right of and along with his wife as the representative of the ancient Saxon royal line," because that line had been displaced by the Conquest. He was content to rest his title on his election, first by the citizens of London, who received him in triumph, and secondly by the council of the nation, who unanimously resolved to elect him king. This, according to Anglo-Saxon constitutional law, conferred as good a title as, or better than, one derived by descent, because by that law the vacant throne was to be filled by the free choice of the nation. The subsequent succession was the result of arrangement, by which Stephen was to be left in possession with a reversion in Henry II., the son of Maud.

The object of my communication is to set Mr. KILGOUR right in his statement of the children of Stephen, whom he limits to three. My reading shows that he had :—

1. Baldwin, who bore the name of his mother's uncle, and died an infant, and was buried in the priory of the Holy Trinity without Aldgate, London, afterwards called Duke's Place.

2. Maud, who died young, and was buried with her brother Baldwin, but who, according to some authors, was married or betrothed to Waleran, Earl of Meulan.

3. A daughter, unnamed and undated, married to Hervé of Leon, or Levinus the Breton, who for a time held Devizes Castle.

4. Eustace, Earl of Boulogne, born on the day of his father's coronation. He married Constantine, daughter of Louis VI. (Le Gros) of France, and died without issue, and was buried in the Abbey of Faversham with his mother.

5. William, Earl of Montagne, and, in his own right, Earl of Boulogne, Lord of the honour of Eagle and Pevensey, and (in right of Isabel his wife) fourth Earl of Warrenne and Surrey, she being heiress of William, the third Earl. This son died, accompanying Henry II. at the siege of Thoulouse, 1160, without issue.

6. Mary, or Marie, a nun, and Abbess of Romsey Abbey, Hants, afterwards secretly taken from thence and married to Matthew, second son of Diederick, Count of Flanders. After her brother William's death she was Countess of Boulogne and Montagne, and had two daughters, Ida and Maud, both of whom married. By the censure of the Church she was separated from her husband, and sent back to her nunnery, but her children were legitimated by Parliament, 1189.

Stephen had two illegitimate children by different ladies :—

1. William, mother unnamed. He was sometimes mistaken by writers for William, the legitimate son.

2. Gervase, by Dametta of Normandy. He was born in Normandy, and was Abbot of Westminster, 1140-1160.

I add, by way of postscript, that in the early period of our history the right of succession to the English crown was not strictly defined, and it was doubtful whether it was by nomination of the possessor, by election, or regular descent. In the latter case the line was occasionally pushed out and never brought back. The suzerainty of the King of France over Normandy raised one difficulty.

GEORGE WHITE.

St. Briavel's, Epsom.

"DEI GRATIA" (3<sup>rd</sup> S. xi. 499).—The use of this style by the kings of England is older than is generally supposed. Edward III. was the first to use it on his coins, but only on the gold coins and the groat (Ruding's *Annals of the Coinage*, vol. i. p. 234, and plates, 3<sup>rd</sup> edit.). But the use of it on the Great Seal of England goes back to William Rufus, as may be seen in the case of Great Seals exhibited in the MS. room of the British Museum. It is singular that the pious monarch Edward the Confessor, who introduced the Norman practice of using a Great Seal, never employed this style upon it, but called himself simply "Anglorum Basilei" (sic); and more singular that Rufus should use "Dei Gratia," to whom "Diaboli Gratia" would seem more appropriate. But the publication of the Anglo-Saxon charters by Mr. J. M. Kemble has shown that the use of this style by our kings is above a thousand years old, since it is found in the genuine charters of Offa, King of Mercia, A.D. 780 (*Charters*, *Codex Diplomaticus Aevi Saxonici*, vol. i. pp. 169, 202); of Cenwulf, A.D. 814; of Egbert, A.D. 828 (*Id.* pp. 259, 287), who styles himself "gratia Dei Rex Anglorum," and of many later Saxon kings. The "Dei Gratia," however, was not invariable, for down to the tenth century the words "Dei dono," "divina providentia," "Christo donante," and other equivalents were common in the royal charters (*Id.* Introd. xxxii.). All these, as well as the "Dei Gratia," were used at a still earlier period by the Archbishops of Canterbury, as by Archbishop Theodore, A.D. 676 (*Id.* pp. 17, 31); by Archbishop Nothelm, A.D. 738 (p. 103); and by Archbishop Cuthbert, A.D. 740 (p. 104), from whom the clerical scribes doubtless copied them into the royal style. The Archbishops of Canterbury continued to use the "Dei Gratia," &c., as part of their own style, down to the time of Thomas à Becket (1 Wilkins, *Concilia*, 441.). At a later period they substituted "permissione divina," and ultimately "providentia divina"; and at this day the archbishop's style is "Archibald, by Divine providence Archbishop of Canterbury, Primate of all England and Metropolitan." The learned editors of Breiquig's great *Collection*

of *French Charters* (vol. i. p. 192, ed. 1843) inform us that the formula of "Dei Gratia" was not used by any of the Frankish monarchs before King Pippin the Short, A.D. 752, and that the charters of an earlier date which bear it are fictitious or corrupted. The use of it in England was therefore probably derived from the Italian monks or bishops, as it seems to have been used by Pope Martin I., A.D. 649-655 (*De Wailly, Paleographic*, tom. i. p. 340); and by Sergius I., A.D. 658-701 (*Id.* 359). They may have taken it from St. Paul's language in 1 Cor. xv. 10, which in the Vulgate runs thus: "Gratia autem Dei, sum id quod sum." De Wailly (i. p. 198) says that before the fifteenth century no idea of independence or divine right was attached to the celebrated formula "Dei Gratia," "Dei dono," &c., and that kings, nobles, and ecclesiastics employed it from a sentiment of devotion and Christian humility.

Though this ancient formula has disappeared now from the coins of France and some other countries, after 1000 years' use, they still employ it in their solemn instruments, particularly when about to appropriate their neighbours' territories, as may be seen in De Marten's *Recueil de Traités*, tom. xix. 378-9, 40, &c. JOSEPH BROWN.  
Temple.

AUGUSTUS AND THE ORACLES (5th S. iv. 129, 194, 318).—

"Notum est illud responsum oraculi Delphici ad Augusti legatos de successore ipsius quærentes, circa tempus nati Christi" (*vide* Pole, *Syn. Apoc.* xx. v. 6).  
"Me Puer Hebræus Superum Rex, Inquire æcta  
Hæc jubet, et ditis cæcis remeare sub umbras.  
Ergo silens aris tu nunc abscedito nostris."

I have an idea that, as the magicians of Egypt had for a special purpose extraordinary power given to them, and the devils, who were permitted to possess men, knew the Holy One of God, the Priestess of Apollo might for a special purpose be gifted with prophetic power.

I have ventured to versify the note of Pole and the Latin lines which I have copied. I annex my version:—

An embassy from Rome to Delphi came,  
Inquiring, in Augustus Caesar's name,  
Who as successor in his room should reign.  
Thus spake the Pythian, and ne'er spake again:—  
"A Hebrew Youth, Prince of the Powers above,  
Bids me retire from this prophetic grove,  
And to the shadowy realms of Pluto flee;  
Therefore unanswered must you turn from me."

If the statement be fabulous, he who fabricated it was no friend to our most holy religion. Cunningly devised fables and lying wonders have immensely contributed toward the generation of infidelity. C. E. B.

THE PUBLIC WORSHIP ACT (5th S. iv. 249).—  
The addresses to those who come to be confirmed

were introduced into the Office by Bishop Wilberforce. When he obtained the bishopric of Oxford one of his first efforts was, as I can assert from having been a curate in Oxford at the time, to raise the mode of observing this Office. In order to make the importance of it more felt by those who were to be confirmed, or had just been, he used to adopt the two addresses before and after the laying on of hands. It is to be supposed that he knew that it was not legally justifiable, but that he considered it an excusable departure from the exact directions, for the purpose that he had in view. That a greatly improved tone in the manner of observing this Office has followed, and that it is to be dated from, his efforts, can scarcely be doubted. It is rather, I might say, admitted by all.  
ED. MARSHALL.

I cannot say when or by whom the custom of addressing candidates for Confirmation was introduced, but there can be no manner of doubt that it is a custom wholly unauthorized by the Church, and therefore, to say the least of it, highly irregular. All that the bishop has a right to say is put down for him in the Office, and all that he says beside is innovation.

EDMUND TEW, M.A.

[We remember hearing two most earnest and touching addresses, after Confirmation, delivered by the present Archbishop of Canterbury, when he was Bishop of London. One was to girls, in Barnes Church; the other to boys, in Mortlake Church, Surrey. The good effect on the hearers was unmistakable.]

THE VEDAS (5th S. iv. 229).—Unless the evidence of the Gauja Agrahāra grant by Janamejāya, the son of Pārikshit, by which the events narrated in the *Mahābhārata* are brought down to A.D. 1521, can be shown to be a fiction—which cannot be done, though some of the hymns of the *Rig Veda*, translated into French by M. A. Langlois, the learned translator of the *Harivansa Pourāna* in 1835, may be older—the collection, as a whole, cannot possibly be referred to an earlier period than 1521; because hymns composed by Parāśara, the famous astronomer of Purāṣṣan (on the Bētwa, fourteen miles south from Calpee, on the Jumna\*), as well as his grandson Viswamāns, the son of Vyāswa, who narrated the *Harivansa Pourāna* to Janamejāya, are given pp. 86 and 416 in the French translation of the *Rig Veda*, a work of indisputable authority and difficulty, carried into execution with admirable patience, truth, and learning.

R. R. W. ELLIS.

Starcross, near Exeter.

SNEYD, ADDERLEY, AND NOEL FAMILIES (5th S. iv. 288).—I will endeavour to answer the inquiries of TEWARS as to the marriages of Frances

\* Sheet No. 69, Grand Trigonometrical Survey Map of India.

Noel, who was my great-great-grandmother. She was the daughter of Sir William Noel, Bart., of Kirkby-Mallory, co. Leicester, by his wife Frances, daughter of Humble, Lord Ward, and Frances Sutton, Baroness Dudley in her own right. Frances Noel was married four times:—

1. To Ralph Sneyd, Esq., of Keele and Bradwall, co. Staff., in 1690. She was probably married at her father's seat, Kirkby-Mallory. It is strange that her first marriage is not recorded in Wootton's *Baronetage*, where Sir Charles Skrymsher is mentioned as being her first husband. Ralph Sneyd died in April, 1695, and was buried in Wolstanton Church, where there is a monument to his memory. There was issue of this marriage two sons and one daughter.

2. To Sir Charles Skrymsher, Knt., of Norbury, co. Staff. They were married in Keele Church, Aug. 15, 1699. Of this marriage there was issue one daughter. Sir Charles died in 1709.

3. To Sir John Chester, Bart., of Chicheley, co. Bucks. This marriage took place in 1714. There was no issue, and Sir John died in 1726.

4. To Charles Adderley, Esq., of Hams, co. Warw., whose son by his first wife, who was the heiress of the Bowyer family, was ancestor to the present Sir Charles Bowyer Adderley, K.C.M.G. I am uncertain as to the date of Mr. Adderley's death, but it was probably about 1746. His widow, having survived her fourth husband, died, in Feb. 1750, at an advanced age.

WALTER SNEYD.

Keele Hall.

DATE OF ALICE MILTON'S DEATH (5th S. iv. 258).—The following extracts from "The Register Booke of the Parish Church of Ilfordcombe" form part of Mr. LEWIN's interesting note:—"Birth, 19 May, 1601, George, sonne of George Milton, Hujus Libri Scriptor"; death, '10 Feby., 1601 [q.v. 1602], Alice, wife of George Milton, Scriv." These entries, taken in connexion with the "Noate, the yere of our Lorde God beginnethe alwaies the five and twentieth daie of Marche," in the same article, appear to render the query unnecessary, for they amount to stating that Alice Milton died nearly nine months after her son's birth, not upwards of three months before that event, as at first sight appears.

WM. PENGELLY.

Torquay.

A RANDAN (5th S. iv. 254).—This boat (well suited for a "tiny travel") is probably named from the French *randon*, force. Wedgwood gives *randon* and *randy* in the same connexions, and quotes Jamieson's definition—"the swift course, flight, or motion of a thing." MORTIMER COLLINS.

Knowl Hill, Berks.

"LADY HELPS" (5th S. iv. 306).—In writing to "N. & Q." one should bear in mind that "N. & Q."

is amongst other things a storehouse of facts, great and small, to be referred to in after times for the incidents of a given period. The New Zealander of London Bridge, therefore, will quote the foregoing reference to prove that in 1875 there was a "new order in society" in England, which bore the monstrous and Yankee-sounding name of "Lady Helps." There is no such new order, and, thank goodness, there is no such name. The advertisement of a "Lady Housekeeper" is one of a kind that has been common for years past, and has nothing to do with the results of Mrs. Crawshaw's well-known pamphlet; and by using the word "lady" the advertiser shows that she does not mean to be in any sense a servant. Also Mrs. Crawshaw has magnanimously confessed that her plan of "domestic service for gentlewomen" is a failure, at least in her own house; and we hear little enough of its success elsewhere. Of one thing, at any rate, we may, I think, be sure—that if any ladies, rightly so called, have the moral courage to become servants, they will not be afraid to call themselves so. There are still, even now, plenty of women among the working classes who are not ashamed to be good and faithful servants; nor has it yet occurred to any Englishwoman to suppose that she could better her position as a servant by means of a foolish and ungrammatical euphemism. The degradation of honourable service is, perhaps, the first step in a nation's decline. But it was reserved for a people who have never known what honourable service means, to invent such a significant by-word as *help*; a word which shows, on the face of it, that both the *help* and her employer despise her calling so much, that they dare not even give it its true and scriptural name.

A. J. M.

COLERIDGE'S KNOWLEDGE OF FRENCH (5th S. iv. 126, 312).—I owe Mr. WILLIAM BLACK an apology for venturing to doubt the accuracy of his quotation to the effect that Coleridge was totally ignorant of the French language. As I said before, it seemed absolutely incredible that such could have been the case; but a passage in Coleridge's own writings appears to confirm Mr. BLACK's statement. In his lecture on "The Drama generally and Public Taste," included in the volume of *Notes and Lectures on Shakespeare, Ben Jonson, &c.*, Coleridge speaks of "thirty years unintermittingly and not fruitlessly employed in the study of the Greek, Latin, English, Italian, Spanish, and German belle-letttrists." Not a word does he say of French belle-letttrists; it would almost appear as though he studiously excluded them. Mr. Disraeli, at the Byron meeting in July, might well call the early part of the present century "an age of contracted sympathies and restricted thought," when one of the great writers of that time actually gloried in his total ignorance of French. It is a

curious instance of the strange contradictions in human nature to see a man like Coleridge, "the rapt one of the godlike forehead," at one time "sailing, with supreme dominion through the azure deep of air," and at another sinking almost to the level of Squire Western or Commodore Trunnion. Such a sentiment as an expression of heartfelt gratitude to one's Creator for being ignorant of a great modern language like French would have met with hearty applause from either of these worthies.

JONATHAN BOUCHIER.

BOSWELL (5th S. iv. 169).—Did James Boswell ever live in Queen Anne Street? I think not. About such a matter one can hardly be sure. He lived at 41, Old Bond Street, and gave Johnson a dinner there. He also lived in the Temple, at Farrar's Buildings, in the chambers of the Rev. Mr. Temple—buildings now pulled down, I am afraid. He also had lodgings in Half Moon Street, Piccadilly, his arrival at which is announced in the *Public Advertiser* of March 24, 1768, an announcement that may have appeared side by side with a letter from the pen of the mighty Junius—Johnson came to visit him at these apartments—and then he died, in 1795, at No. 47, Great Portland Street.

I wish some correspondent of "N. & Q." would give all that is known of the history of the letters of Boswell to Mr. Temple, published a few years ago, and which turned up at Madame Noël's, *épicière*, in the Rue Neuve Chaussee, at Boulogne-sur-Mer, some thirty-five years ago, from one being delivered at the house of an English gentleman living in the Haute Ville as a wrapper enclosing Normandy butter from Madame Noël's shop. The information given by the editor in the preface does not go even thus far, I think.

C. A. WARD.

Mayfair.

WESLEYAN REVERENDS (5th S. iv. 185).—The adjoining parish to Ouston is Scotton. The only division between them is the river Trent. In Scotton churchyard is the following inscription:—

"In affectionate remembrance of the Rev<sup>d</sup> William Bramford, Wesleyan Minister, who died at Coningsby April 22<sup>d</sup>, 1857, aged 43 years."

There is also in the churchyard of Scawby, near Brigg, a tombstone on which a Wesleyan minister is described as "reverend."

ANON.

DUNLOP'S "HISTORY OF FICTION" (5th S. iv. 308).—Mr. Dunlop appears to have been an advocate in Edinburgh—as is stated in the catalogue of the Advocates' Library—where his *History of Fiction* was first published (according to Lowndes) in 1814. He also wrote a *History of Roman Literature, from the Earliest Period to the Augustan Age*, 3 vols. 8vo., London, 1823-28, and *Memoirs of Spain during the Reigns of Philip IV. and Charles II.*, 2 vols. 8vo., Edinb., 1834.

Charles Knight's *Biography and Men of the Time* (my edition of it, which is not the last) contain no notice of him. There have been new editions of the *History of Fiction*. Lowndes says the *History of Roman Literature* is now scarce, particularly the third volume. The Edinburgh correspondents of "N. & Q." should be able to give fuller information about Mr. Dunlop.

J. MACRAY.

John Dunlop was a scion of the old family of Dunlop of Garnkirk, in Lanarkshire. I am not quite certain whether he or his father was Provost of Glasgow and afterwards Collector of Customs at Borrowstonness, but one of them held one or other of these offices. The author had a son, John Colin Dunlop, who was a member of the Scotch bar, and sheriff of the county of Renfrew.

I don't find John Dunlop's name in Maunder's *Biography*, and agree with Mr. CHESTER in wondering that he should not have been better known to fame.

ANGLO-SCOTS.

THE "WARSPITE" (5th S. iv. 229).—The name of this vessel evidently means simply "the spite (malice or rancour) of war," "spight" being an old spelling of the same word (see Ash's *Dictionary*). The glossary to Chaucer in Chalmers's edition of the English poets gives "spiteful" as an equivalent of "spitous." Many other names of vessels may be quoted from the Navy List, whose appropriateness exhibits the intrinsic savagery and inhumanity of war, e.g., Spiteful, Fury, Devastation, Terror, Revenge, Spitfire, Implacable, Wild-fire, Vengeance, Blazer, Bruiser, Scorpion, Viper, Asp, Rattlesnake, Vixen, Wolverine, Hornet, Vitrigo, Basilisk, &c.

JAMES T. PRESLEY.

INDIFFERENT : INDIFFERENTLY (5th S. iv. 227.) These words are used in Lindsey in a manner which, as it appears to me, is not the ordinary one. If you ask a sick man what sort of a night he has had, if he has passed a bad one he will reply, "Oh, very indifferent, thank you." If you ask a mother how her daughter likes her new place, if it is a bad one she will reply, "Oh, she gets on wi' en nobbut indifferently." The word *independent* is constantly used in a bad sense, e.g., "servants are so independent now-a-days, there is no getting on with them at all." A baker said to me, some time ago, "I alus strive never to show myself independent, that's how I keep my customers together." He certainly did not mean what his words imply in dictionary English, but only that he endeavoured to be courteous and obliging to those to whom he sold his bread.

EDWARD PEACOCK.

THE TITLE "SIR" (5th S. iv. 226).—"The old schoolmaster" was not called "sir" because he was a schoolmaster, but because he was a priest.

This point has been several times raised in "N. & Q." H. FISHWICK, F.S.A.

"Sir" Thomas Parker was probably so called, not because he was a schoolmaster, but because he was a Bachelor of Arts. "Sir" is the old English translation of "Dominus," the Latin title of that degree. C. F. S. WARREN, M.A.

"VANT" (5th S. iv. 226).—No doubt merely some stupid churchwarden's way of spelling "font." C. F. S. WARREN, M.A.

THE TERRIBLE PARISH: THE BELL OF KINKELL (5th S. iv. 165).—A correspondent in the *Scotsman* and *Caledonian Advertiser*, a New York paper, writes as follows, in reference to the article written by me to "N. & Q." :—

"Auburn, N. Y., Oct. 4th, 1875.

"Editor of *The Scotsman* :

"Sir,—I was very much interested in reading the paragraph in your issue of Oct. 2nd about 'Little Dunkeld.' I lived in the parish of Cockpen nearly eight years, before I came to this country in 1865. The rhyme referred to is quite familiar to the folks in Cockpen in regard to the bell having been sold to that parish. Curiosity once led me—I think in 1866—to ascend the steeples of Cockpen Kirk, and have a look at the bell that was said to have been 'drucken.' The inscription on it read as follows: 'This bell belongs to the parish of Kinkell, A.D. 1670.' If, therefore, the hanging of the minister be historically true, the selling of the bell to Cockpen parish must be also true. According to the inscription, it was used on the old kirk, the ruins of which still stand a little to the south of Dalhousie Castle, and adjacent to the site of Cockpen House, the residence of 'The Laird o' Cockpen.' When the new parish kirk was built in the year 1820, about a mile further north, near the village of Bonnyrigg, the bell was transferred to it, and is still rung every Sabbath announcing public worship. I remember well that 'Kinkell' is inscribed on it, not 'Dunkeld.' JAMES NICOL."

This is a complete verification of the old tradition, strangely coming from the other side of the Atlantic. A. S. REID.

Auchterarder.

COLERIDGE'S "LAY SERMON": SCRIPTURE (5th S. iv. 289).—The passage asked for is :—

"It is, as it were, a kind of river, if I may so liken it, which is both shallow and deep, wherein both the lamb may find a footing and the elephant float at large."—St. Gregory, *Morals on the Book of Job*, the Epistle, sect. iv., vol. i. p. 9, Oxf. Trans., 1844.

ED. MARSHALL.

The "father" was the witty Dr. South, Sermon on 1 Cor. ii. 7 :—

"In summ, the articles of our faith are those depths in which the elephant may swim, and the rules of our practice those shallows in which the lamb may wade." C. P. E.

39, EVERSFIELD PLACE, HASTINGS (5th S. iv. 247).—Of Eversfield Place, 1-38 and 40-67 were built at different times, and the latter houses were originally numbered 1-28; when the numbering

was altered 39 was left out, either through carelessness or because 1 could be turned into 4 more easily than into 3.

CHARLES F. S. WARREN, M.A.

M'KENZIE FAMILY (5th S. iv. 248).—As the history of this family extends through 500 years, a date appended to the inquiry would have facilitated research. The *Genealogy of the Mackenzies* preceding the year 1661, written in the year 1669 by a person of quality, was printed and published at the *Advertiser* office, Dingwall, in 1843.

H. D. C.

Dursley.

AUTHORS WANTED (5th S. iv. 309).—*L'An Deux*, &c.—This work, according to Barbier's *Dictionnaire*, first edition of 1806 under No. 216, and third edition, 1872, vol. i. col. 161 d., is by L.-Seb. Mercier.

*Posthumous Parodies*.—See present series, vol. iii. p. 296. OLPHAR HAMST.

WILLIAM CRASHAW (5th S. iv. 289).—Richard, the poet, was his only son, and only child by his first wife; his second wife died in first childbirth, and the infant seems to have speedily followed. Full details of the Crashaw family history are given in the memoirs of father and son in the Fuller Worthies' Library edition of the *Complete Works of Richard Crashaw*, 2 vols., accessible in public libraries in Lancashire. A. B. GROSART.

Blackburn, Lancashire.

SAMUEL SHELLEY, ARTIST (5th S. iv. 329).—I once saw a MS. list of the portraits painted by this artist, but only remember they were mostly the names of ladies of title. Shelley also painted "Cupid turned into Watchman," "Psyche," "Nymphs feeding Pegasus," and "Love's Complaint to Time," which were exhibited at the Water Colour Society, of which he was one of the founders. DARDWE WENTSO.

Crichton Club.

SIR T. C. BANKS (5th S. iv. 87, 150) was residing about 1832-4 in Edwardes Square, Kensington. He had married Miss Weston, a young lady of the neighbourhood. My husband, whose patient he was, spoke of him as a highly cultivated and intelligent man. I think he and Lady Banks subsequently went to Boulogne, but he died an inmate of Tancred's Almshouses, in Yorkshire, aged upwards of ninety years, so it must have been after 1854. ORIEL.

NOTRE DAME DE COUTURE (5th S. iv. 308, 335).—I thank your two correspondents for their reply to my inquiry about *Notre Dame de Couture*, and I acknowledge at once that they have put me on the right tack. Still my difficulty is not altogether solved. I do not understand the sense of *Notre*

*Dame de Culturâ Dei.* I find, indeed, that there have been other monasteries and churches in France called *Notre Dame de Couture*; but although *couture* (as your correspondents point out) means *cultura*, it does not necessarily mean *cultura Dei*, which, unless further light be thrown on it, I still think unintelligible. Du Cange explains *cultura* as *Ager cultus*; Gallis, *Couture*: "Ager vel incertæ quantitatis, vel qui uno aratro in anno exarari potest." He quotes several authors and some charters in which *cultura* is used (1) for the land cultivated, and (2) for farms in general. He gives, as another meaning of *cultura*, *adoratio*; but under this head he says nothing that tends to throw any light upon my inquiry.

I shall not hazard any further suggestion as to the significance of *Notre Dame de Couture*, lest I should be wrong a second time, but I still doubt, until better informed, that *de couture* means *de culturâ Dei*.  
W. G. TODD.

Blackheath.

ARCHDEACONS' SEALS (5<sup>th</sup> S. iv. 327, 352).—I have made a careful search among the seals in the British Museum, and it seems that the archidiaconal seals at different periods represented (1) a figure standing, (2) the figure under a canopy, (3) the figure kneeling below canopied saints, and (4) a coat of arms. Thus, an archdeacon of Suffolk has a figure holding a book; W. de Ludâ, of Durham, 1286, is represented holding a book within a niche; Thomas de Assington, of Exeter, is within a niche under the Madonna and Holy Child, SS. Peter and Paul, and a bishop; the Archdeacon of Lewes bears the image of our Lord, but not as He is represented upon the arms of the see, and his brother of Chichester is shown as a diminutive figure below St. Mary and the Holy Child. The Archdeacon of Stow, on his tablet at Canterbury, 1629, has only his paternal arms. In no case is there any impalement.

MACKENZIE E. C. WALCOTT.

WILLIAM PENN'S TREATY WITH THE INDIANS (5<sup>th</sup> S. iv. 208, 275).—Allow me to correct a mistake on p. 208. It was not my intention to ask whether the late Mr. Stuart of Aldenham Abbey was descended from William Penn, for no one could entertain any doubt upon that point; and, further, in the next paragraph I mention his having received a pension from the Crown on account of some rights surrendered by his great ancestor, William Penn. In addition to the relics mentioned, there used to be at Aldenham Abbey a large fragment of the tree under which the treaty with the Indians was signed. JOHN PICKFORD.  
Newbourne Rectory, Woodbridge.

HORNGARTH (5<sup>th</sup> S. iv. 207).—It is possible that this may have to do with the keeping cattle in the common for pasture, separate from the lands in

the field. The underwood in such a common would belong to the tenants for firewood, and there would be certain times for the common being entered upon. The common pasturage was the third principal part of the lands of a village community. The context of the passages in the original should be added. ED. MARSHALL.

Under *Horngeld*—no doubt the same as *Horn-garth*—Du Cange gives, "Tributum, quod exigitur pro animalibus cornutis, ex Saxon. *Horn*, cornu, and *gels*, tributum. . . Hinc crebro in chartis, *Sint quidi de . . . seutagiis et hidagiis, geldis, danegeldis, Horngeldis*," &c. (vid. *Monast. Angl.*, vol. i. 192).

Chambers (*Cyclopædia, sub voce*) says, "It signifies a tax within the forest, to be paid for the feeding of *horned* beasts. To be free from *Horn-geld* is a privilege granted by the king to such as he thinks fit."  
EDMUND TEW, M.A.

"MY WIFE'S AT THE 'MARQUIS OF GRANBY'" (5<sup>th</sup> S. iv. 109, 216).—One of my old student friends reminds me of an omission. After—

"We won't go home," &c.,

the following should be inserted:—

"So put on your night-caps and keep your heads warm! A little more liquor will do us no harm."

I acknowledge the justness of the correction. I cannot conceive how I could leave out a stanza that I remember so well. VIATOR (1).

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Plato's Phædo.* Literally Translated by the late E. M. Cope, Fellow of Trinity College, Cambridge. Edited for the Syndics of the University Press, Cambridge.

A SPECIAL interest naturally attaches itself to a posthumous publication of the labours of a devoted scholar. And when, as in the present case, the subject of those labours is one of the greatest minds of Antiquity, an inexhaustible treasure-house of instruction for the modern student, a leader of thought through all ages since his master drank that poisoned cup which casts its shadow over the whole of the *Phædo*, we are all the more grateful for the gift. It is, indeed, at the present time, when such a modern thinker as Buckle can be blamed for his adherence to the belief in the immortality of the soul, particularly interesting to have a fresh English version of the dialogue which embodies the last words of Socrates on this subject, spoken as they were within a few hours of his "change of abode from this world to the other." We could sometimes wish, under these circumstances, that Mr. Cope had not carried out so rigorously his theory that a translation, in order to be literal, must be colloquial. Sometimes it

makes us feel, like Simmias, that we have been made to laugh when we were in anything but a laughing humour. So modern is the language occasionally, that we half expect to find the word "buncombe" escape the lips of Socrates, when demolishing some of the "tall talkers" of his time. Yet this very familiarity of speech may have its good side, as making the student realize that the master mind, whose thoughts he is endeavouring to penetrate, was a man of like passions with himself,—not an abstract idea, but real flesh and blood, who, through his philosophy and its consolations, was enabled to wait patiently for the return of the sacred ship from Delos, and to present himself to his friends, in the hour of his departure, as "one whose journey to the world below was not unattended by a divine providence, nay, whose lot when he arrived there would be a happy one, if any human being ever was happy." In the early and middle ages the Church and the Schools were much influenced by Plato. The Alexandrian Neo-Platonists, the German Mystics of the fourteenth century, Pico della Mirandola and the Italian Neo-Platonic school, all testify to the power of that Greek philosopher who seemed to be at once a Doctor of the Church and a Master of the Schools. Mr. Jackson and the University Press have our hearty thanks for the good work which both have so ably accomplished in this version of the *Phædo*.

*Thómas Saga Erkebyskups.*—A Life of Archbishop Thomas Becket, in Icelandic, with English Translation, Notes, and Glossary. Edited by Eiríkr Magnússon, Sub-Librarian of University College, Cambridge. Vol. I. (Longmans & Co.)

THIS work is said to be derived from Becket's life written by Benedict of Peterborough, and it is supposed to supply the portions missing from Benedict's biography. Although only the first volume has appeared, the whole of Becket's life is told in it, from his birth to his violent death in Canterbury Cathedral, and it is difficult to know what remains to be told. In the account before us, notwithstanding the worship of the author for "God's man," as he calls the archbishop, Becket appears in a very disparaging light. He is described as swearing to obey the laws of the kingdom, and then breaking his oath on the ground that those laws were adverse to the claims of the Church. His voluntary flight is called exile by the king's decree, and there was so little of the Englishman in him that he is shown playing off the King of France against his own sovereign, and treating the prelates and other dignitaries in England, who entreated him to cease from disturbing both realm and Church so miserably, as vile and abject traitors. To such conclusion does this narrative bring its readers. They see a man whose idea of liberty was to have the king's neck under his heel, and his crosier batter-

ing the skulls of the Churchmen who looked upon Becket as the only obstacle to King and Pope, kingdom and Church, living in peace and friendliness. According to this narrative, one cannot but sympathize with King Henry's bewailing complaint to the King of France:—"My Lord, I can tell it you for sure, that whatever may be said or done in any other way than that very one which this Thomas liketh, he will ever protest that it be done against God, and that we have forfeited all our goods, if we do not yield to him in all things." Even the King of France said to Becket, "Peace is at the door, you may have it if you choose." But Becket compared Henry to Nero, whereat "every tongue upbraided him, saying that his stomach and masterfulness is the cause that the people may not obtain peace."

*Genesis.* With Notes. By the Rev. G. V. Garland, M.A. Parts III. and IV. (Rivingtons.) THESE further issues evince the same care and accuracy spent on the previous parts. The author's translation explains many passages where there would seem to be a diversity of meaning given to the same Hebrew words. Whether it is advisable to make a rule of "giving that meaning which is most frequently attributed to any Hebrew word in the Anglican or Septuagint versions" critics will question, but anyhow Mr. Garland has presented both to advanced scholars and unpretending learners a useful help in reading the first pages of the Bible. The notes are numerous, tersely expressed, etymological—in a word instructive.

CAPTAIN BURTON.—In answer to my last communication to "N. & Q." I have received the following letter, pleasant, but tantalizing, from some unknown correspondent:—

"Madam,—I cannot help thinking that if you were to have the records of the Burton family searched carefully at Shap, in Westmoreland, you would be able to fill up the link wanting in your husband's descent from 1712 till 1750 or thereabouts. As I am quite positive of a baronetcy being in *abeyance* in the Burton family, and that an *old one*, it would be worth your while getting all the information you can from Shap and Tuam. The Rev. Edward Burton, Dean of Killala, and Rector of Tuam, came to Ireland with an Archbishop of Tuam, whose niece he married, namely, a Miss Ryder of the Earl of Harrowby's family, by whom he had no children. His second wife, a Miss Judge, was a descendant of the Otways, of Castle Otway, and connected with many leading families in Ireland. Admiral James Ryder Burton could, if he would, supply you with information respecting the missing link in your husband's descent. I have always heard that *de Burton* was the proper family name, and I saw lately that a *de Burton* now lives in Lincolnshire. Hoping you will be able to establish your claim to the baronetcy, I remain, Madam, yours truly,  
"A READER OF 'N. & Q.'"

"P.S.—I rather think also, and advise your ascertaining the fact, that the estate of *Barker Hill*, Shap, Westmoreland, by the law of *entail* on the male line, will devolve at the death of Admiral Ryder Burton on your husband, Capt. Richard Burton."

Now, I would beg of my anonymous correspondent

through your columns to make himself known to me, under promise of secrecy. All who know me will go bail for my truth and honesty, and that I will keep his *incognito*. The letter evidently comes from some one who knows all the family secrets, and wishes us well, but has some reason to wish not to appear in the matter. Had I known all this six months ago I would have gone to both Shap and Tuam; but now our leave is up, and on the 1st of November we must again go forth into exile, God knows when to return. I have no friends at Shap or Tuam, and do not know who I could write to. Admiral Ryder Burton is the *real* baronet, but has never claimed it. As to the fact of Barker Hill coming to my husband after the admiral's death—first, I always pray never to prosper on any one's death or misfortune; secondly, delightful as it would be to think in our last days, when we are sick and sorry and past work, we might have a resting-place in our own country, my informant is mistaken in saying my husband would be the heir-at-law. My husband's father, Col. Joseph Nettville Burton, had twelve brothers and sisters (one I know older than himself), who have married and propagated all over the world, and we do not even know where they are, with few exceptions, so that unless Admiral Burton willed Barker Hill to Richard Burton, which he is most unlikely to do, it would not come to us, but to some of the unknown cousinhood. The Government might be inclined to give my husband the baronetcy in consideration of his services. None of the others have claimed it, and, perhaps, would have more difficulty in getting it. After my husband's death it would go in the direct line. Under all these circumstances it would be kind and merciful of my nameless correspondent to trust me, and to tell me when and how I can meet him. ISABEL BURTON.

THE SERMONS OF DR. THOMAS FULLER, THE CHURCH HISTORIAN.—A subscription-edition of the above is announced as nearly ready, in 2 vols. 8vo., illustrated by reproductions of etchings of churches, &c., by Hollar and others. Thirty separate sermons are promised, together with six larger treatises (originally preached as sermons), and fragmentary passages of sermons. The very rare discourses entitled "Jacob's Vow," "Of Contentment," and "Of Assurance," are included in the volumes, which are chronologically arranged. The old orthography has been preserved, and an old-faced type is used. Messrs. Unwin Brothers, of the Gresham Press, are printing the volumes, the editor being Mr. J. E. Bailey, of Stretford, near Manchester, author of the recent *Life of Fuller*.

THE FATE OF INVENTORS.—"An inventor has just died in the poor-house at North Leith—Henry Dempster, a seaman, who, after years spent in the East India Company's service, devoted his whole time, and his substance also, to devising plans for improving the build of fishing vessels, and reforming the condition of the fisheries generally. He built a yacht on his own principles with a deep triangular keel, his confidence in which was so strong, that, according to a Scotch journal, 'he announced in the papers at Newcastle and Shields that he would run at a narrow ledge of rocks where there was one foot and a half less water than his little iron craft drew in the centre, and show her going over it like a horse going over a five-barred gate, and never injure the keel.' This he did, in the presence of thousands of spectators. Dempster also invented a deep-sea trawling net, and he attempted to promote the comfort of smokers by devising a nautical pipe of exceptional convenience. Neither fishermen nor smokers, however, appreciated the inventor's efforts on their behalf to any remunerative extent, and he died a pauper the other day."—*Pall Mall Gazette*, Nov. 2, 1875.

AUTHORS AND QUOTATIONS WANTED (5th S. iv. 280).—"A reverend sire," &c.—*Paradise Lost*, bk. xi. 719-724.

JONATHAN BOCHEUR.

"NON MURMURA VENTRA COLUMBE," &c. (5th S. iv. 339).—*Gallienus Imp. Epithalamium*, Burmann. Anthol. iii. 255 (ed. Meyer, 232). T. W. C.

"DO ANYTHING BUT LOVE" (5th S. iv. 250).—L. E. L. (Miss Landon) was the author. Wm. FREELOVE. Bury St. Edmunds.

### Notices to Correspondents.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

S. I. J. ("Cater-Cousins").—The Index to the 4th Series will direct inquirers to various communications, in which cater-cousins are described as friends so familiar as to eat together. Johnson's *Dictionary* interprets them as "fourth cousins"; cater=*quatre*. In Lancashire, cater-cousin indicates some such distant relationship; but also warm friendship: to be no longer cater-cousins is to be no longer intimate friends. In various provincial dialects the term implies *good friends*, with or without relationship. In Latimer's sermons, in Nash, in Darrell, and in Dryden (running over more than a century), the phrase has no other meaning. In this sense Mr. Halliwell interprets it, and no greater authority can be desired.

MR. THOMSON HANKEY writes:—"I am sorry to find in your number of Saturday last, in which you were kind enough to insert a letter from myself, that you have misprinted the word 'grapes' for *grasses*. I dare say this was owing to my careless writing, but I hope you will be kind enough to allow the correction in your next number, as my inquiry was as to the best mode of whitening *grasses* so as to render them pretty objects for indoor ornaments in the winter."

BOOK ON ENTOMOLOGY (5th S. iv. 320, 340).—See Duncan's translation of Louis Figuier's *The Insect World* (Cassell, Petter & Galpin); also his work on *The Transformations of Insects*. Many similar works have been published, such as Chas. Knight's *Weekly Volume* (vols. xxxix. and xl., "Insect Architecture," by James Rennie, 1845), and *The Family Library* (vols. vii. and viii., "History of Insects," 1830-5). F. A. EDWARDS.

C. L. W. writes:—"I see that one of your correspondents dates from Pudsey. I should be very glad to know where this place is, and whether it was once the residence of the old Northern family of Pudsey."

[Pudsey is near Leeds.]

T. L.—"Flirt." This word has passed into the French language as irrevocably as "baby"=*bébé*. We have seen recently in a French newspaper the verb *flirter* and the noun *flirteur*.

VIGORN.—We shall be happy to receive your communication.

In the query about a Culloden badge, p. 325, the letters "G. K." should be "G. R."

J. C. C.—"Free 'G. Schools" next week.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



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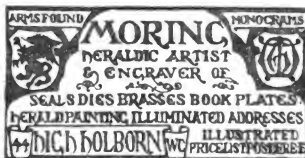
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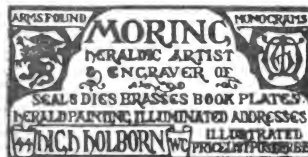
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|   |  |
|---|--|
| 7 lb. peaches at 480 reis per lb.       |  |
| 5 lb. plumbs at 300 reis per lb.        |  |
| 10 lb. open pears at 240 reis per lb.   |  |
| 4 lb. whole pears at 160 reis per lb.   |  |
| 4 lb. Lisbon citron at 300 reis per lb. |  |
| 4 lb. of abouze at 160 reis per lb.     |  |
| In all, 34 lb. 740 reis.                |  |

At the same time Richard Rowland bought for him, in Barbadoes, sweetmeats :—

|                                      |                    |
|--------------------------------------|--------------------|
| 6 lb. Ginger wet, sweetmeat in a pot | at 3s. 9d. per lb. |
| 11 lb. green sweetmeat in a pot      | at 2s. 6d. per lb. |
| 10 lb. pines in a pot                | at 2s. 6d. per lb. |

Four pots cost 1s. 3d., no duty, &amp;c. £4 0 0

Aug. 4, 1733. Patrick Archer purchased for him at Nantes :—

2 doz. China plates at 13s.; 1 large dish, 4 second size, 4 third—the nine cost 2l.; 4 small dishes and 8 soup plates, 1l.; box and duty, 4s. 6d.; chargins in Cork, 3s. 3d.—total, 4l. 13s. 9d.

Sept. 3, 1725. Nat. Barry bought for him in Bristol :—

|   |  |
|---|--|
| 2 doz. glass saucers for holding sweetmeats at 4s. 4d. per doz. |  |
| 2 doz. glass coffee dishes at 4s. 4d. per doz.                  |  |
| 4 doz. glass fruit baskets at 6s. 6d. per doz.                  |  |
| 6 doz. jelly glasses at 1s. 9d. per doz.                        |  |
| 2 doz. whip-sillibub glasses.                                   |  |

In 1712, a buckskin pair of breeches cost in Cork, 14s. In 1730, a labourer's wage was 6½d. per day; in 1731, a mason's wage was 18d. per day. In 1734, an English hat cost 17s.; and, in 1735, a hat, bought from Matthew Heas, April 19, who lived in Old Bridewell Lane, Cork, cost 4s. 4d. At Mr. Morley's cant, 27th April, 1738, two reams of Amsterdam paper cost 8s. 8d.; a reading stand, 6½d.; a large screen, showing Solomon's wisdom and judgment, 17s. 3d. Sept. 12, 1737, John Organ had for making three pairs of breeches, 14d.; and for one waistcoat, ditto, 1s. 6d. He gives us the following particulars about two wigs made by James Graham :—

"1739, May and July, gave him nine ounces of grey hair, bought of Robert Woulfe's wife at 5s. 6d. per oz. Paid him, 31 July, 1739, for making the two wigs, 5s. each, and on Oct. 3 bought 2½ oz. of grey hair to make another wig, with some hair that was left. Making a loose coat, Dec. 10, 1732 (the worst and dearest I ever bought), 3½ of cloth, bought of Luke Keefe at 5s. 6d.; 3 doz. buttons, 1s. 6d.; ½ oz. mohair, 4d.; thread and silk, 6d.; canvas and tape, 3d.; making of said coat, 3s. Total, £1 3s. 5½d."

As a source of recreation, Alderman Pembrock possessed both a bowling-green and a billiard table; the former stood on the ground occupied by the Theatre Royal, George's Street, Cork, which is now

being removed to erect the new Post Office, &c. The bowls were marked with the owner's initials; they were not to be removed out of the green. April 23, 1722, he paid James Eagleston, of Cork, 4s. 6d. a pair for eight pairs of bowls, and John Plants, for turning billiard balls, 1s. 7<sup>4</sup>d. a pair, and for elephants' teeth, 1s. 6d. per lb. A pair of backgammon tables cost 5s. 5d. An arch weekday clock, made by a workman, 1735: 16 lb. of brass at 18d. per lb.; steel and iron, 2s. 2d.; bell, 2s.; lead weights, 3s. 6d.; wire and lines, 1s.; graving and finishing, 11s. 6d.; making, 11. 5s. Total, 3l. 9s. 2d. The maker of his wife's gold watch was John Douglas, London, and his own silver one, John Banister, Liverpool. At last, the *tarda podagra* overtakes him, although he must have been a sportsman in a small way, for, June 1, 1737, he paid Robert Clark, saddler, for making a new pommel to his morocco saddle, 2s. 2d., and a ditto unto his hunting saddle, 1s. 6d., &c. Aug. 1, 1745, "The length of the hoops in my bed, to keep the clothes from me when in the gout, to be 8<sup>1</sup>/<sub>2</sub> feet long, the upper and middle hoop to be 8 feet long; let the hoops be free from notts or nobbs." This MS. also contains several pages of births, deaths, and marriages in his family—Winthrops, Murphys, Rochforts, Knapps, Pembrocks, &c. He married Sarah Murphy, April 18, 1711, and she died Dec. 7, 1750; his father, William Pembrock, died Dec. 30, 1707,

"and was buried in the family vault in the parish church of S. Peter's, Cork, in the north-west part thereof, under the fourth aisle; the west part goes under the Master of the Blue Boys' seat to the west wall of said aisle, and to the east to the seat of Mehel Hews, joiner, and to the north joining the alley that goes to the east and west, and to the south, to the south end of said Hews's seat. It need not be opened only in the alley that goes north and south, but the west side of Mehel Hews's seat must always be taken down, for there is one large stone that covers that part of the vault."

There is a tombstone over this vault, "bought by David Rochfort, Jem and Will. Winthrop, which cost them five pounds; brought from Carrigrohane, and fixed on the same vault by Darby Sullivan, stone cutter. I Tho. Pembrock paid him for cutting the following on said stone 18s. 6d., that is 1s. 4d. a letter:

"Here lyeth the Body of William Pembrock, who departed this life the 30<sup>th</sup> of December, 1707. Here lyeth the body of Mary Pembrock, the wife of William Pembrock, who departed this life the 17<sup>th</sup> of February, 1723."

"The tombstone is 7<sup>1</sup>/<sub>2</sub> feet long and 3<sup>1</sup>/<sub>2</sub> feet wide."

All these memorials perished when the ancient church of St. Peter's was taken down in 1782, and all the leaden coffins were carted off and sold for old metal, as well as those of Sir Mathew Deane and his lady, benefactors to the parish, and founders of the parish schools. Their effigies still remain in a small chapel at the north-east end of the church in a mutilated condition; restored, however, as far as possible, by the care of the Ven. S. M'Kyle, D.D., Archdeacon of Cork. The follow-

ing bills of the expenses of his father and mother's funerals are recorded in this MS. :—

*The funeral expenses of my father Wm. Pembrock, Jan., 1707.*

|   |     |                                      |
|---|-----|--------------------------------------|
| Paid Ald. Cotterell for mourning  | ... | £26 14 10 <sup>4</sup>               |
| Paid Ald. Simon Dring for do.   | ... | 12 16 11                             |
| Paid Wm. Brian for do.  | ... | 2 4 11                               |
| Paid for 39 <sup>1</sup> / <sub>2</sub> yds. of meade at 2s. 2d.                      | ... | 4 5 7                                |
| Paid for 16 <sup>1</sup> / <sub>2</sub> yds. of lutestring at 3s. 8d.                 | ... | 2 13 8                               |
| Paid Robt. Weeks for gloves.  | ... | 6 13 0                               |
| Paid the tailor for making men and women's clothes                                    | ... | 1 11 0                               |
| Paid for shoes  | ... | 1 1 0                                |
| Paid for the pall 6s., cloaks 6s., porters 4s. 4d., the Warner 1s. 1d.                | ... | 0 17 5                               |
| Paid Church Warden 3s. 4d., Minister and Clerk 5s., Sexton 3s., 1s. 8d. for the Peals | ... | 0 13 0                               |
| Paid for timber, mason, carpenter and labourer  | ... | 0 18 4                               |
| Paid for Coffin making, besides I found the cleath                                    | ... | 1 2 9                                |
|   |     | £61 17 5 <sup>1</sup> / <sub>2</sub> |

*The funeral expenses of my mother Mary Pembrock, Feb. 26, 1723.*

|   |                                     |
|---|-------------------------------------|
| Paid for 68 <sup>1</sup> / <sub>2</sub> ells lutestring at 3s. 4d. per ell  | £13 8 3 <sup>1</sup> / <sub>2</sub> |
| 2 pieces cypress 43 <sup>1</sup> / <sub>2</sub> yds. at about 11d.  | 1 19 2 <sup>1</sup> / <sub>2</sub>  |
| Paid for a suit of mourning for Biddy Rochfort  | 4 4 7                               |
| Paid for gloves to Walter Ham   | 1 15 9                              |
| Paid Minister, Church Warden, Clerk, Sexton, &c.  | 0 13 8                              |
| The coffin cost Mr. Dennis for oak 9s., squares, &c., 6s. 3d., 2 yds. black cloth 12s., 4 yds. baze 4s., 1 m. tacks 1s., 2 lb. pitch 5d., nails 9d., making but 4s. 4d. | 1 16 5                              |
| For wine, brandy, &c. at wake and funeral 8 <sup>1</sup> / <sub>2</sub> yds. new cloth for a shroud and shift at 2s. 8d.; making, 1s. 4d.                               | 1 4 0                               |
| For the pall and cloaks and stands, &c., to Geo. Woods  | 1 3 0                               |
| For rosemary, 1s.; warning and burying, 1s. 1d.; Cate Howell, 14s.  | 0 16 1                              |
| Paid maid, 5s. 5d.; porters 4s. 4d. that carried her to the grave   | 0 9 9                               |
| Paid for figures and date of the year to Mr. Gary, 1s. 1d.  | 0 1 1                               |
|   | £28 16 7                            |

*Funeral expenses of David Rochfort, Jun., Feb. 18, 1731 :—*

|   |     |        |
|---|-----|--------|
| For — yds. of Irish holland at 3s. 6d. for scarves and cypress  | ... | £2 6 0 |
| — doz. of white top gloves at 12s. per doz.   | ... | 0 12 0 |
| — yds. of black cypress at 11d., for men mourners   | ... | 0 6 8  |
| — doz. of black shammy gloves, not lined, at 10s.   | ... | 0 14 4 |
| Paid for hanging the parlour, staircase, and one room above stairs, and for the pall and four men with staffs, the stands, sconces, &c. | ... | 0 1 9  |
| Paid the minister, clerk, sexton  | ... |        |
| For the coffin, 20 feet of oak plank 3 thick, at 23 <sup>1</sup> / <sub>2</sub> p. per foot   | ... |        |
| 2 yds. black cloth, 11s.; 4 yds. flannel, 3s.; 2 lb. pitch, 4d.   | ... |        |
| ½ cwt. (3) 3rd. nails, 5d.; hinges, 4d.; letters D. R., 1731, 1s.   | ... |        |

7½ doz. squares at 7d. per doz., 4s. 4½d.;  
4 pair handles, 2s. 4d.; 3 m. job tacks,  
6½d.; 3 m. white tacks, 1s. 3d. ... £0 8 6  
For making the coffin, to Richd. White ... 0 5 5  
3 doz. paper escutcheons at 4d., 8 do. on  
cloth, 8s.; 2 cwt. (b) rosemary, 1s. 1d.;  
warding to the burial, 1s. 1d. ... 1 2 4

The following inscriptions to different members of the family, formerly in St. Peter's Church, Cork, now lost, are recorded in this MS. :—

"Here lyeth the body of David Rochford, who departed this life the 17 of October, 1727, aged 63 years."

"Here lyeth the body of Benjamin Winthrop, who departed this life the 30 November, 1729, aged 51 years."

"Here lyeth the body of Elizabeth Rochford, wife of David Rochford, and daughter of William Pembroke, who departed this life the 6th day of September, 1741, aged 64 years."

"Here lyeth the body of Bridget Winthrop, wife of Benjamin Winthrop, and daughter of William Pembroke, who departed this life the 15 day of October, 1744, aged 65 years."

Last of all, the Alderman died also; the blanks which he left for the date of his decease have been filled up by another hand :—

"Thomas Pembroke, Esq., son of William Pembroke, departed this life (19) day of (September, 1754), aged (71) years."

The MS. also contains a catalogue of books and their prices, a number of extracts from the archives of the Corporation of Cork, and, what is of the greatest importance and value, a perfect list of the bailiffs of Cork from the year 1318 to 1608-9. This list must have been obtained from some of the Corporation records of Cork, now lost, as its existence was quite unknown until the discovery of this Common-Place Book. The writer purposes to print it amongst the appendices in his forthcoming edition of the *Council Book of the Corporation of Cork from 1609 to 1800*. R. C.

Cork.

[We are not responsible for the arithmetical calculations.]

#### THE "SECOND CALAIS" ROLL OF ARMS.

(Concluded from p. 325.)

53. Herham, S<sup>r</sup> Roger, 12. Paly vnde arg. and gu.  
54. Hussey, S<sup>r</sup> John, 42. Or, a cross vert.  
55. de Kerdeston, S<sup>r</sup> Wm., 66. Gu. a saltier engr. arg.  
56. Kirketott, S<sup>r</sup> ..... 48. Masealy or & sa.  
57. Langford, S<sup>r</sup> Nicolas, 11. P'aly of 6 gu. & or, a bend arg.

58. de Langford, S<sup>r</sup> Cristofer (in margin Tho.), 13. Paly of 6 arg. & gu. on a cheif az. a lion pass. gard. or.

59. "Roger de Heyham" (Beds), Parl. Roll. Paly arg. and az. on a cheif gu. 3 escallops or.

60. "John de la Huse;" Jenyns' Ordinary, p. 78; same arms, a label gu.

61. "William de Kerdeston" (Norfolk), Parl. Roll; same arms.

62. "William de Kyrketotte;" Second Dunstable Roll; same arms.

63. "S<sup>r</sup> Nicol Langefeld;" Ashmolean Roll, 24-3. Paly of 6 or and gu. a bend az.

64. "S<sup>r</sup> Jon Langfeld;" Ashmolean Roll, 24-17; same

59. Langton, S<sup>r</sup> ..... Baron de Walton in lanc<sup>r</sup>, 117. Arg. 3 chevrons gu.

60. Latmyer, S<sup>r</sup> Warrine, 61. Gu. a cross pntence or, thereon 5 mananches gu. all water bouges.

61. de Layborne, S<sup>r</sup> John, 83. Az. 6 lions ramp. arg. 3, 2, 1, a border engr. or.

62. Layborne, S<sup>r</sup> ..... 115. Gu. 6 lions ramp. arg. 3, 2, 1.

63. de Layton, S<sup>r</sup> Christofer, 86. Arg. a fosse sa. entre 6 cross crosslets fitchy sa.

64. de Lisle, S<sup>r</sup> John, 26. Gu. a lion passant gardant arg. crowned or.

65. de Lisle, S<sup>r</sup> Warren, 27. Arg. a lion passant gardant gu. crowned or.

66. Lovell, S<sup>r</sup> William, 51. Vndee or & gu. a label of 3 pendants gobone arg. & az.

67. de Ludlowe, S<sup>r</sup> Christofer, 24. Or, a lion ramp. sa.

68. Lynburge, S<sup>r</sup> John, 19. Arg. an escutcheon sa. entre 8 cinquefoyles gu.

69. de la Mare, S<sup>r</sup> Piers (but Payne Delamar in Harl. 1068), 32. Gu. 2 lions pass. gard. arg.

70. de Mereworth, S<sup>r</sup> John, 70. Arg. a chevron gu. entre 10 cross crosslets sa.

71. Molton (in margin Motun), S<sup>r</sup> Wm., 40. Arg. 3 fleurs-de-lis sa. entre 7 cross crosslets sa. a border engr. sa.

72. Monthermer, S<sup>r</sup> Edward, 4. Or, an eagle displ. vert. a border gu. with 8 lions pass. gard. or.

73. Mordack, S<sup>r</sup> John, 34. Losengy sa. & or potius (i.e. "rather"); fretty sa. (Harl. 1068 has Or, fretty sa.)

74. Mortymer, S<sup>r</sup> William, 47. Az. seme de fleurs-de-lis arg.

75. Moune (in margin Mohan), S<sup>r</sup> Reignold, 23. Or, a cross engr. sa. a file (i.e. label) of 5 points gobony arg. & gu.

76. de Nevo' (Nelborogh alias Nelbor, Harl. 1068), S<sup>r</sup> Robt., 60. Bendy of 6 or & az a border engr. gu.

77. de Norwich, S<sup>r</sup> John, 72. Per pale az. & gu. a lion ramp. erm.

78. de Palie, S<sup>r</sup> John, 101. Gu. a bend varyy entre 6 crosses potent or.

79. Paveley, S<sup>r</sup> John, 79. Az. a cross flory or, a martlet arg. (i.e. in dexter chief?).

80. Paveley, S<sup>r</sup> Walter, 85. Gu. 3 lions pass. gard. arg. on a bend az. 3 mullets or.

arms. "Johan de Langeford" (Derby and Notts), Parl. Roll. Paly or and gu. a bend arg.

60. Warine, son and heir of Thomas, first Baron Latimer of Braybrook, ob. 1334. Then aged twenty-six, and died 1349 (Courthope, *Historic Peerage*).

62. "Richard de Leyburne" (Yorks), Parl. Roll; same arms. "Nicholas de Leyburne" (same co.), *ibid.*; like arms with a label az.

63. "M. Tho. de Laton," Cotgrave's Roll, p. 25. Arg. a fess inter 6 crosslets sa.

64. John de Lisle, second Baron of Rugemont; son and heir of Robert, first Baron, ob. 1342. Then aged twenty-four. Knight of the Garter. Died 1356 (Courthope, *Historic Peerage*).

67. "John Ludlowe," same arms, "tail estant," Jenyns' Ordinary, p. 62.

72. Edward Monthermer (of .....), probably younger son of Ralph, first Baron. Not summoned to Parliament after 1337 (Courthope, *Historic Peerage*).

73. "S<sup>r</sup> Tho. de Mordack," First Dunstable Roll, or fretty sa.; and "Thomas Mordac" (Northampton and Rutland), Parl. Roll, the same.

77. "M. de Norwyk," Cotgrave's Roll, p. 11. Per pale arg. (but Jenyns' Ordinary, p. 61, "John Norwich" has az.) and gu. a lion ramp. erm. "John de Nortwyche," Second Dunstable Roll; same arms as roll.

81. Pechay, S<sup>r</sup> Walter, 114. Arg. a crosse florée gu. en le premier quartier an escoccheon quarterly sa. & or.  
 82. Percus, S<sup>r</sup> Richard, 22. Quarterly arg. & sa. on the first quarter a mullet gu.  
 83. Porchester, S<sup>r</sup> ....., 94. Or, 8 barres sa.  
 84. Poyninge, S<sup>r</sup> John (Christopher, Harl. 1068), 41. Barry of 6 or & vert, a baston gu.  
 85. Poyninge, S<sup>r</sup> Tho. (John, Harl. 1068), 45. vt supra, a baston gobony arg. & gu.  
 86. Risleigh, S<sup>r</sup> ....., 107. Or, 3 lions ramp. az.  
 87. Robert, S<sup>r</sup> ....., 99. Vert, a lion ramp. or; ali or, a lion ramp. vert.  
 88. de Rochford, S<sup>r</sup> Tho., 23. Quarterly or & gu. a label of 5 pendants az.  
 89. de Rookby, S<sup>r</sup> Robt., 90. Arg. a chevron sa. entre 3 rooks sa.  
 90. de S<sup>r</sup> Maure, S<sup>r</sup> John, 93. Erm. 2 chevrons gu.  
 91. Samby, S<sup>r</sup> John, 20. Arg. fretty az.  
 92. de Say, S<sup>r</sup> Geoffrey, 81. Quarterly or & gu.  
 93. De Seures, S<sup>r</sup> John, 111. Az. fretty or.  
 94. de Sennyle (Sennille, Harl. 1068), S<sup>r</sup> Symon, 91. Az. a bend or entre 8 cross crosslets fitchy or.  
 95. de Stafford, S<sup>r</sup> Rauf, 63. Or, a chevron gu.  
 96. Stormy, S<sup>r</sup> John, 25. Sa. a lion pass. gard. arg.  
 97. de Stratton, Seigneur, 89. Or, 2 barres gu. an escoccheon gu. in cheif.  
 98. de Sutton, S<sup>r</sup> John, 71. Or, 3 chevernels sa.  
 99. Swynerton, S<sup>r</sup> Roger, 50. Arg. a cross flory sa. a label of 5 pendants gu.  
 100. Talbott, S<sup>r</sup> John, 109. Gu. a lion ramp. or, a border engr. or, a bendlet az.  
 101. Talbott de Bashall in lanc<sup>r</sup>, S<sup>r</sup> ....., 95. Arg. 3 lions ramp. az. vel purp.  
 102. de Thornton, S<sup>r</sup> Piers, 106. Arg. on a bend gu. 3 encarbuncles or.

81. "M. Walter de Percehay," Cotgrave's Roll. "Arms of Colville" (arg. a cross patée gu.) "and a bordure recenterle gu."  
 82. "S<sup>r</sup> Rich. de Perreers," Nativity Roll, No. 56; same arms, but in first quarter seven mullets. "Richard de Perreers" (Leicester), Parl. Roll; same arms as roll.  
 86. This is the coat of Ripley, and probably the name in the roll was originally Ripleigh.  
 87. Or, a lion ramp. vert, are the arms of Robsart.  
 88. "Rauf de Rochford," Jenyns' Ordinary, p. 81; same arms. "S<sup>r</sup> Robert de Rochford," First Dunstable Roll; Quarterly or and gu. a bordure engrailed sa. "S<sup>r</sup> Roger de Rochford," *ibid.*; the same, but bordure arg.  
 89. "Thomas de Rookby," Jenyns' Ordinary, p. 75; same arms.  
 90. "S<sup>r</sup> Lauren" and "S<sup>r</sup> Nicole Semor," Ashmolean Roll, 27-12, and 14; Arg. two chevrons gu. differenced.  
 91. "S<sup>r</sup> Tho. Sandeby," Ashmolean Roll, 12-9; same arms. "Robert de Sandebi" (Lincoln), Parl. Roll; same arms.  
 93. "S<sup>r</sup> John de Seures," First Dunstable Roll; same arms. "John de Seures" (Wilts and Hants), Parl. Roll; same arms.  
 95. Ralph, second Baron Stafford, aged nine in 1308; son and heir of Edmund, first Baron, *ob.* 1308. Created Earl of Stafford in 1351; Knight of the Garter; died 1372 (Courthope, *Historic Peerage*).  
 96. "John Sturmo," *ib.*; Sa. a lion saliant arg., Jenyns' Ordinary, p. 62.  
 98. "S<sup>r</sup> John de Sutton," Second Dunstable Roll; same arms. "S<sup>r</sup> Jon Sutone fys," Ashmolean Roll, 18-10; same arms, with a label of three pendants gu.  
 99. "S<sup>r</sup> Rog. de Swynston," Nativity Roll, No. 70; Arg. a cross patée sa.  
 101. "S<sup>r</sup> Edmond Talbot," First Dunstable Roll; Arg. three lions ramp. purp.

103. Tracy, S<sup>r</sup> John, 16. Or, 2 bends gu. a label of 5 pendants az. an escallop sa. between the bends.  
 104. Trussell, S<sup>r</sup> John, 49. Arg. a cross formy flory gu.  
 105. Trussell, S<sup>r</sup> ....., 88. Arg. fretty gu. lez loyns pomels de or.  
 106. Tymperley, S<sup>r</sup> ....., 103. Gu. 3 escoccheons arg.  
 107. de Verdon, S<sup>r</sup> Christopher, 65. Sa. a lion ramp. arg. a chess-rook gu. sur l'espaule.  
 108. Verdon, S<sup>r</sup> John, 64. Sa. a lion ramp. arg.  
 109. de Vire, S<sup>r</sup> Richard, 82. Quarterly or & gu. a border very.  
 110. Wakington, S<sup>r</sup> Wm., 5. Gu. on a chevron az. 5 mullets arg. pierced gu.  
 111. Walkeys (Welwayne, Harl. 1068), S<sup>r</sup> John, 105. Gu. a bend erm.  
 112. de la Warre, S<sup>r</sup> William, 71. Gu. a lion ramp. or, entre 7 cross crosslets fitchy arg.  
 113. de Watnald, S<sup>r</sup> Wm., 15. Sa. a bend fusillee or, ali arg.  
 114. Wauton, S<sup>r</sup> Wm., 6. Arg. a chevron sa. in the dexter poynt a mullet gu.  
 115. Willoughby, S<sup>r</sup> Robt., 87. Gu. a cross recenterle arg. a bendlet sa.  
 116. la Zouche, S<sup>r</sup> William, 55. Gu. 10 besants or, a canton endent in base erm.  
 117. la Zouche, S<sup>r</sup> Simon, 54. Az. 10 besants or, 4, 3, 2, 1.

JAMES GREENSTREET.

"AWN'D," "AUND."—In Halliwell's excellent *Dictionary* is the following entry:—"Awn'd, ordained; Yorksh. Kennett (MS. Lansd. 1033) gives the example—I am awn'd to ill luck, *i. e.* it is my peculiar destiny or fortune." In Ray's *Glossary of North Country Words* is the entry:—"Aund, ordained; forsan per contractionem. I am aund to this luck; *i. e.* ordained."

103. "S<sup>r</sup> Jon Tracy," Ashmolean Roll, 27-3; same arms, sans label. "William de Tracy" (Worcester), Parl. Roll; same arms, sans label.  
 104. "Trussell," Ashmolean Roll, 14-18; Arg. a cross moline floriated gu.  
 105. "M. Trussell le Cousin," Cotgrave's Roll, p. 18; same arms.  
 106. John Philipot, Somerset, in his *Church Notes of Kent* (Harl. 3917, fo. 129), gives from Oxford Church, "Tymperly," gu. three escutcheons arg. (the arms of roll), with a crescent for difference.  
 108. John, first Baron Verdon of the younger line; presumed to have been son of Thomas Verdon, Lord of Bricksforth, co. Northampton. Aged sixteen on June 24, 1316. Summoned to Parliament till 1342, but never after (Courthope, *Historic Peerage*). "Verdoun," Ashmolean Roll; same arms. "Thomas de Verdoun" (Northampton and Rutland), Parl. Roll; same arms.  
 110. "William de Wakynsof," Second Dunstable Roll; Gu. a chevron arg. .... arg.  
 111. "S<sup>r</sup> John de Waleys," First Dunstable Roll; Erm. a bend gu.  
 116. (†) William la Zouche (of Haryngworth), subsequently second Baron, son of Eudo, and succeeded his grandfather William, first Baron, *ob.* 1352; aged thirty in 1352, and summoned to Parliament (*vide* *ib.*) in that year; died 1382 (Courthope, *Historic Peerage*). We have in this coat, by the indentation of its base line, a remarkable confirmation of the opinion often expressed, that the canton indicates the banner borne by a knight-banneret.



In reprinting Ray's collection for the English Dialect Society I added the note, by way of protest against such a guess, that "*aud* being short for *ordained* is out of the question." I now "make a note" that the true etymology has appeared.

Mr. Atkinson, in his *Cleveland Glossary*, has the right idea. He connects the word with the "O. N. *audid*," meaning thereby the Icelandic *audit*. But if any one who consults Cleasby and Vigfusson's *Icelandic Dictionary* will (after finding *audit* on p. 31) just turn over the leaf, and examine the word *audna*—to be ordained by fate—he will find there all that he wants. He will also find that the verb *audna* is a derivative of the substantive *audr*, fate, of which the Old Swedish form was *öde*. This is the very result which Mr. Atkinson suspected. I have merely supplied the missing link in the chain of his evidence.

WALTER W. SKEAT.

Cambridge.

"OSMONDS."—This word frequently occurs in old inventories, but is not commonly found in dictionaries. Halliwell and Wright tell us it is some kind of iron. Jacobs defines it as "a kind of ore of which iron is made." This is undoubtedly the true explanation of the English use of the word, for in William Salmon's *Builder's Guide*, a book published near the beginning of the last century, we are told that "a last of osmonds or ironstone is 4000 weight," p. 150.

In Swedenborg's treatise, *De Ferro*, there is an account of the osmond process of iron manufacture.

MABEL PEACOCK.

Bottesford Manor, Brigg.

SWORD OF CHARLES I. AND CROMWELL.—The following order of Oliver's Council of State seems worth preserving in print, and I should like to hear whether anything further is known of the sword here mentioned. The High Court of Justice, consisting of over 130 commissioners, sat on Tuesday, 25th May, 1658, in Westminster Hall, for "the trial of John Hewet, Doctor of Divinity; John Mordant, Esq.; Thomas Woodcock, Gent.; Sir Henry Slingsby, Knight; and William Clayton, Esq., for high treason" (newspapers in M. Stace's *Cromwelliana*, fol. 1810, p. 172):—

"Tuesday, 18th May, 1658.—Ordered by the Lord Protector and the Council of State, 'That Col. Humphreys doe forthw<sup>e</sup> deliver to the p<sup>r</sup>son who is appointed Sword bearer for the High Court of Justice, the sword formly belonging to the late King, and w<sup>h</sup> was heretofore bought of him for the use of his Highness and accordingly paid for.'—P. 623, *Council Entry Book*, No. 106, in the Public Record Office.

HENRY W. HENFREY.

SABBATH LAWS.—A friend has pointed out to me a singular paragraph in the *Haddingtonshire Courier*, of October 15, 1875, under the news from

the parish of Innerwick, which I think is worthy of preservation in "N. & Q." Perhaps some of your readers may be able to supplement this note:

"SABBATH LAW IN OLDEN TIMES.—An esteemed correspondent, given to antiquarian researches, has come upon the following amusing kirk session record of this parish:—'Sabbath, 17 September, 1654.—The Session considering of ane ordinar abuse of the Sabbath by secret masking (brewing), knocking (thrashing) of bier on Sabbath morning and bringing in of water, and after sermon spending the tyme in tattling and looking of heads and such lyk profanations, does therefor recomend to the elders to be exact in taking notice off and suppressing such abuses, and delating the incorrigible.' Have any of our antiquarian friends, in the course of their researches, come upon a law of the Church which forbids the mutual search of heads on the Sabbath days?"

S.

"THE TALL PINTA."—In Part I. of the *Children's Treasury of Song*, just published, I find the editor, Mr. F. T. Palgrave, saying, at p. 144, in a note on the word "Pinta" in Macaulay's poem on the Spanish Armada, that he "can find no Spanish vessel recorded under this name," and, furthermore, that the word, in Spanish, bears no sense applicable to a ship. There may have been no such ship in the Armada, but a caravel of this name there certainly was in the little squadron of three vessels commanded by Columbus in his first expedition to America; and is it not possible that this fact may have been present, in a half-remembered fashion, to the mind of the author when composing the spirited lines?

J.

Glasgow.

"PULLED HEN."—I usually read with pencil in hand, and, like the great Captain Cuttle, "when somewhat is found make note of." The following little corn, picked up lately in that extraordinary Scottish production entitled *The Flying of Dunbar and Kennauchie*, may possibly not be unacceptable to the Rev. Dr. Richard Morris, although it cannot be said to corroborate his views of the term "pulled hen," as given at p. 125 of his admirably edited fasciculus of the *Canterbury Tales*:—

"Cankert Cayne, tryd Trowane, tute-villous.  
Marmadin, Mynmerkin, Monster of all Men,  
I sall gar bake thee to the Laird of Hillhouse,  
To swelly thee instead of a pulld Hen."

*The Evergreen* (1724), vol. ii. p. 74.

J.

Glasgow.

ORIGIN OF SURNAMES.—A good deal of learning and skill is often bestowed in tracing improbable derivations for remarkable surnames. Is it not probable that in many cases the origin of such names was wholly accidental? There is a good illustration of this in Lackington's *Life* (third letter):—

"The old clerk at Langford, near Wellington, was called Red Cock for many years before his death, for

having one Sunday slept in church, and dreaming that he was at a cock-fighting, he bawled out *A shilling upon the Red Cock*. And behold the family are called Red-cock unto this day."

Lackington was born at Wellington, in Somersetshire, in 1746, and his grandfather was a gentleman farmer at Langford, about two miles from Wellington. It would be interesting to know if the name thus said to have originated is now known in or about Langford.

EDWARD SOLLY.

AMES'S "TYPOGRAPHY."—Grose, in the *Olio*, 1792, gives a quaint anecdote of Ames, that when he first drew up the history of typography he began "Whereas"; that Dr. Ward objected to this as being too like a bill in Chancery; and Ames agreed to his altering it, but begged he would let the word begin with a W, as he had the block of a fine ornamental W for that purpose. If this story is true, Ames only transferred the "whereas" from the beginning of the book to the commencement of the preface, which commences with "Whereas it appears," and has apparently a second-hand initial letter, the background of which contains the crest of Sir John Evelyn of Wotton. It is possible, though, perhaps, hardly probable, that Sir John Evelyn, who was a subscriber to the book, presented the block to Ames, who consequently felt bound to have it used; but it seems more likely that the printer alone was answerable for its employment. The old printers were very fond of using second-hand initial block letters, and often with little or no consideration as to their being appropriate. Thus, when Richard Jugge, "Printer to the Queenes Maiestie," printed the folio Common Prayer-book in 1572, he commenced the book with a large letter T, the background of which represents the Court of Olympus, and in the front Venus and Cupid, in their ordinary costume, addressing Jove. So also the Gospel for the fifth Sunday after the Epiphany, which begins "The kingdom of Heaven," commences with a capital T, representing Neptune in his chariot, pointing with his trident upwards towards the clouds.

EDWARD SOLLY.

LIBRARIES, PRAISE OF.—*Voyages Littéraires sur les Quais de Paris*, par A. de Fontaine de Resbecq:—

"Quand vous viendrez à Paris, vous verrez ce que j'ai recueilli, puis embelli, car, pour ce qui est bon et honorable, je n'ai rien négligé. Duru a relié en maroquin violet toutes mes premières éditions de Bossuet; j'ai demandé au bon et excellent M. Khoder de se charger de mes dix éditions de La Bruyère, de mes cinq éditions de La Rochefoucauld; les premières sont en maroquin plein doré sur tranchée; les secondes, en maroquin vert doublé de tabis; enfin, M. Capé s'est occupé, comme toujours, de relier, avec un art infini le Palissier français, ainsi que les dix autres Elzeviers que j'ai pu me procurer. J'ai de M. Bazoumet-Trautz une dizaine de volumes; de M. Hardy des demi-reliures inconparables,

ce qui ne veut pas dire qu'il ne fasse pas en relieure pleine des ouvrages d'une perfection achevée, témoin celle que j'ai vue dernièrement chez M. Durand. Mes richesses sont installées dans deux grands corps de bibliothèque, dont les portes en bois sculpté se trouvaient dans un de ces vieux hôtels que le nouveau Louvre a renversés en passant pour aller rejoindre les Tuileries. Tout cela fait mon bonheur, mais quelquefois je suis tenté de m'écrier avec M. de Sacy:—"O mes chers livres! un jour viendra aussi où vous serez étalés sur un table de vente; où d'autres vous posséderont; possesseurs moins dignes de vous, peut-être, que votre maître actuel! Ils sont bien à moi pourtant; je les ai tous choisis, un à un, rassemblés à la sueur de mon front, et je les aime tant! Il me semble que par un si long et si doux commerce, ils sont devenus une portion de mon âme! Mais quoi! rien n'est stable en ce monde, et c'est notre faute si nous n'avons pas appris de nos livres eux-mêmes à mettre adessus de tous les biens qui passent, et que le temps va nous enlever, le bien que ne passe pas l'immortelle beauté, la source infinie de toute science et de toute sagesse."

Oxford.

J. MACRAY.

GUNDRED, WIFE OF WILLIAM DE WARREN, FIRST EARL OF SURREY.—It is now, I believe, generally held that this lady was not a daughter of William the Conqueror, but of Queen Matilda by a former husband. In confirmation of this view it may be stated that not only does Ordericus Vitalis not name her when speaking of the issue of William and Matilda, but actually describes her as the sister of Gherbod:—"Rex Guilielmus dedit —et Guillelmo de Guarenna, qui Gundredam sororem Gherbodi conjugem habebat, dedit Sutregiam."—Ord. Vit., *Hist. Ec.*, lib. iv. vol. ii. 221, ed. Paris, 1840.

William de Warren is said to have been the Conqueror's uncle à la mode de Bretagne, which means, I suppose, his cousin once removed.

E. H. A.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ORIGIN OF GERMANIC RACES.—What evidence exists, apart from Holy Scripture, that the Teutonic and kindred races ever came from Asia at all, and were not aborigines of Germany? Dr. Pritchard, in his *Researches into the Physical History of Mankind*, vol. iii. pp. 394-403, devotes a chapter to the refutation of those theories which suppose the Germans to have migrated from Eastern Asia one or two centuries before Christ, and concludes with these words:—

"It must be observed that the whole of this discussion is quite distinct from that which relates to the eastern origin of the German languages. That the original speech of the first German tribes who entered Europe, and of all the branches of the same stock, is allied to the Zend and Sanskrit, nobody can for the future doubt.

But this language was brought by the Germans with them from their primitive abodes in Asia, in their original migration into Europe, an event very distinct from the movements to which we have lately adverted among the nations of Great Tartary."

But the evidence of language is not so decisive as Dr. Pritchard supposes to show that this "original migration" ever took place. Recent philologists seem to think that the cradle of the Indo-European races may just as well have been in Europe as in Asia. See Prof. Whitney's *Life and Growth of Language* (H. S. King & Co., London, 1875), pp. 193, 194. I wish to ascertain, then, what history and archaeology contribute to the settlement of the question. Are there any monuments in the countries either north of the Caspian or about the Caucasus which indicate a westward migration? Are there any reminiscences of a climate different from that of Northern Europe in the myths or poems of ancient Germany? Do the ancient Zend and Sanskrit writings allude to cognate tribes who had travelled to the west? I shall also be glad to know whether theories, like those alluded to above, of a migration from Asia only two centuries before Christ, have been maintained by any recent writer. J. C. RUST.

OLD DUMBARTON.—I have long desired to ascertain whether the tradition of the old town of Dumbarton's subsidence be at all reliable, or merely an "auld wives' tale." There are certain circumstances which give some probability to the tradition.

The town from time immemorial has been subject to inundations, and on one of those occasions the damage done was so extensive that the Parliament granted the sum of "25,000 merks of the money of Scotland to be levied from all the lieges of the said Realm; and since this was not sufficient to defray the expense of the said work contrived for the safety of the said Burgh, we have added the sum of 12,000 merks, money foresaid, to be paid out of the readiest of our revenues of the said Realm of Scotland, for completing the said work." This was in the year 1607. The reason for the grant is given:—

"We, also understanding,.... that the said Burgh was so much destroyed and damaged by the rapid force and course of the rivers Clyde and Leven, betwixt which Rivers the foresaid Burgh is situated, that not only a great part of the lands of old granted to the said Burgh is overflowed, and the foundations of the houses, gardens, and tenements are overturned, but also all the rest may, in a short time, fall, and be overturned by the rapid force of the foresaid rivers," &c.

This, however, does not seem to indicate any danger from sinking, but rather from the violence of the waters, increased by heavy rains or at the time of spring-tides. In a letter from Smollett to a resident in the town (published in a now long defunct paper, the *Dumbarton Argus*), the novelist says:—

"The greatest part of Dumbarton has been destroyed by an inundation. I myself, when a boy, have felt the stones of the pavement under my feet, between what is called the College and the Town's End. I think I remember to have seen the ruins of old stone houses on the other side of the Sands."

I might bring forward other points, such as the position of the spot pointed out being a likely site for the old town; the scarcity of ancient houses in a royal burgh dating back to the year 1222, &c.; but as this is no evidence I will say no more on the subject. If any of your correspondents could enlighten me as to whether the old town was destroyed totally or not, and if it were, whether by sinking or being swept away, I should feel much indebted. D. D. A.

"AWA', WHIGS, AWA'."—There is a tradition that at Bothwell Bridge the dying piper of Claverhouse went on defying and irritating the enemies by playing "Awa', Whigs, awa'," as long as breath and life lasted. But there are two tunes to "Awa', Whigs, awa'." The one now most generally known—given in Chambers's *Songs of Scotland prior to Burns*, and in most modern collections—has little or nothing of the bagpipe drone about it. Hogg in the *Jacobite Relics*, and Ritson in his *Scottish Songs*, give the song to a different tune, which seems far better suited for the bagpipe, and which Hogg states to be the original melody. Is this the fact? and, if so, how comes it that another tune has supplanted that which should have been immortalized by (may I be excused a slight anachronism?) "the piper of Dundee"? M. L.

JONES AND ELLINGTON.—Evan Jones, surgeon, of Oakham, co. Rutland, who inherited a small Welsh estate, married about 1765 Ann, daughter of John Ellington, of Spalding, co. Lincoln, by his wife Ann, daughter of — Gayfere. Evan Jones's father is by some said to have been High Sheriff of co. Brecon, by others of co. Denbigh. I much wish to ascertain the parentage and ancestry of Evan Jones. He had a cousin, a Capt. White, and another a Mr. Godby, of the General Post Office. I should be also glad to obtain information of the family of Ellington. I cannot find any history or visitation of the county of Denbigh.

REGINALD STEWART BODDINGTON.  
15, Markham Square, S.W.

FOREIGN TITLES.—I have a friend who is a German baron and an Italian cavaliero (knight). My friend throws aside his titles when he visits his native country, England, because he is told it would be illegal to use them! Allow me to ask a simple question. If an English German baron and Italian knight cannot legally use his honours in England, is not "Cardinal" Manning in the same predicament, and ought he not to put aside his honours while treading on British soil? I ask for

information, not through any anti-papal motive. I put a simple question of *etiquette*. N.

LYME REGIS CHURCH.—There is in the church of Lyme Regis, Dorsetshire, a stone slab with an inscription, five-sixths of which have been effaced. The remainder runs thus in two lines :—

"His covntreys rvin to swing  
And to be bvrried in the chancel alive."

The slab was once fixed to a wall, as remains of the clamps are yet to be seen in it. It is now on the floor of the church. No one knows what the inscription refers to, but it is thought it may refer to some one who took the unpopular side during the siege of Lyme by Prince Maurice in May and June, 1644. I should be glad if any of your readers could throw light on the matter by any similar record or inscription.

FRANKLIN T. RICHARDS.

Trinity College, Oxford.

VATICAN, PICTURES IN.—Moreri says, edition 1740, 8 vols., that it is enriched with a great number of pictures by the best masters :—

"Il y en a une quantité prodigieuse dans le Vatican, où l'on compte 5000 salles ou chambres logeables qui en sont remplies."

In Wornum's *Catalogue of the National Gallery*, in a foot-note at p. 6, it is said that in the gallery of the Vatican there are only thirty-seven pictures, and in that of the Capitol, 225. What has become of the above enormous number of pictures—also of the other treasures? Moreri says that in the chamber where the Pope sleeps there is a transparent stone representing the Virgin and Child, which is estimated at a million—"elle est estimée un million" (francs?). Does this exist still?

C. A. WARD.

Mayfair.

CEMETERY INSCRIPTION AT ROME.—Some time in or about the year 1851, a friend of mine mentioned a circumstance which, if I am not mistaken, caused a considerable sensation when it happened, and was the cause of sundry articles and letters in the religious newspapers. The facts, as told to me, were these. A lady died and was buried in Rome, and her friends were anxious to put over her grave the following quotation from the Canticles, iv. 6:—"Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense." This inscription was forbidden, on the express ground that it implied a happy existence beyond the grave for one who had died a heretic.

I am not in the habit of believing all the strange tales told about foreign peoples, but I have a particular reason for being anxious to sift this story. Can any of your readers tell me where anything is to be seen about it?

GLIS.

"MODEL OF THE WINCHESTER QUART."—Can any one tell me anything of the value or history of the following? A mug with handle of a smooth white ware, glazed inside; there is a top, which is held by an acorn rising from an oak leaf. On the side there is a crown, and 1601, and E. R. in raised letters. On the bottom I read, "Model of the Winchester Quart pub. by Savage Winchester." Height, 3½ inches; diameter at top, 4 inches. It does not hold more than half a pint. "E. R."= Elizabetha Regina.

H. S. SKIPTON.

Exeter Coll., Oxford.

"THE GOLDEN GROVE."—I should be glad to be referred to the best printed account of this manuscript, which was compiled by Owen Thomas in 1703, became the property of the Earl of Cawdor, and is now in the custody of the Public Record Office, Chancery Lane. I am particularly anxious to know whether the pedigrees which it contains are considered authentic by English genealogists. Perhaps some of your readers can enlighten me in this respect.

S. W. P.

New York.

IRISH VERSION OF THE NEW TESTAMENT.—I have a version of the New Testament in Irish,—a common book enough,—"*ri Uiliam O'Domhnuill, Aird Easpug Thúaim*," "by William O'Donnell, Archbishop of Tuam," London, 1847. I shall be much obliged to any Irish reader of "*N. & Q.*" who can say when this Archbishop O'Donnell lived, and more especially what was his (or his translator's) native place (with a view to deciding to the dialect of what province the Irish of the translation belongs).

D. F.

Hammermith.

WILLIAM WALROND.—One bearing this name died at Bovey House, Beer, Seaton, Devon, in 1762, aged, as is supposed, 45 years. He had one surviving child, Judith Maria, who was married to Lord Rolle, and died 1820. Can you tell me how many brothers and sisters the said William Walrond had, their respective names, where they (if any) were born, with the names of their children?

J. T. MADGE.

Honiton Old Brewery.

MR. GREEN OF CAMBRIDGE, 1755.—Where can I obtain information about him? In 1755 he published *A New Version of the 90th and 110th Psalms*. Where can I obtain a copy of this version?

GEO. LLOYD.

Cramlington.

PENALTY ATTACHING TO THE SALE OF NEWSPAPERS.—Is it a fact "that in Pitt's days it was penal to the extent of 500*l.* to part with an English newspaper to a Frenchman?"

G. H. A.

HERALDIC.—When a man marries two wives, both of whom happen to be heiresses, how ought

the arms of each to appear on his shield, after the death of his first wife? Does he have one shield of pretence and his two wives' arms impaled on it, or how?

The Crescent, Bedford.

D. C. E.

SIR THOMAS NORTON.—Who was Sir Thomas Norton, mentioned at p. 219 of the last volume of "N. & Q." as a famous collector of Camoensiana, and does the collection still exist entire, or has it been dispersed? I have in my possession a pamphlet entitled *Carta ao ill<sup>mo</sup> Sur Thomaz Norton sobre a situação da Ilha de Venus*, por Jose Gomez Monteiro. Porto, 1849.

E. H. A.

TRANSLATIONS OF "AUTO."—I should be glad to learn if there are any translations of Spanish "Auto" other than one by the Archbishop of Dublin, and another by MacCarthy in his *Three Dramas of Calderon*; also, if there is any critical essay on the subject.

W. M. M.

IN BURKE'S "LANDED GENTRY," edit. 1868, under the head of Beverley by Beverley, there is a note to the effect that a Robert Beverley was a first cousin of General Washington. What are the particulars of this relationship?

FRANCIS F. PINKETT.

"SAUWAGINA."—In one of the charters in Dugdale's *Mon. Angl.* there is a grant to certain monks, "de tota Sauuagina et omnibus bestiis," &c., "ad bersandum, venandum," &c. What is the meaning of the words "Sauuagina" and "bersandum"?

W. G. D. F.

MADAME DE LANDSDOWN AND MADAME D'OVERKIRQUE.—Who were these ladies? I have an autograph letter of Queen Mary, wife of William III., addressed to "Madame d'Ouerkirkque," and condoling with her on the death of her daughter, "Madame de Lansdowne." The letter is in French, and is expressed in the most affectionate and kindly terms.

E.

### Replies.

RABANUS MAURUS.

(5th S. iv. 268, 315.)

Rabanus Maurus, the favourite and a distinguished pupil of the famous philosopher Alcuin, surnamed Flaccus Albinus, deserves something more than a bare enumeration of dates to mark and illustrate his eventful career. The son of Ruthardus (described by Mabillon as "vir dives et potens, qui multo tempore sub Francorum principibus strenue militaverit") and of Aldergund (characterized as "honestissime conversationalis mulier"), Rabanus entered as a monk (agreeably to the custom of the time), at the early age of nine, into the monastery

founded at Fulda (A.D. 744) by St. Boniface, the Apostle of Germany. The first rudiments of his education, secular and religious, were derived from the personal instruction of the Abbot Ratgar. At the age of nineteen (A.D. 795-6) he was sent to Tours, together with two fellow-students, Diedon and Haimon (afterwards Bishop of Halberstadt, A.D. 841), to pursue his studies under the tuition of Alcuin, to whom he is indebted for the cognomen "Maurus."

"Magister meus," writes Rabanus, in the preface to his *Commentaries on the Book of Kings*, "beate memorie\* Albinus mihi Mauri nomen indidit." On his return to Fulda, after six years' absence, his reputation as a teacher (scholasticus) of grammar, rhetoric, and the learned languages, soon spread over the civilized portion of Europe, and on his appointment as principal of the abbey school, and his ordination as priest by Haistulfus, Archbishop of Mayence (in December, A.D. 814), the youth of talent and of noble birth, attracted by his fame, flocked in numbers to his lectures from France and Germany. The Abbot Ratgar, however, either misunderstanding or interpreting too strictly the disciplinary rules of St. Benedict, reproached him with having wasted those hours in study and teaching which should have been consecrated to prayer and holy contemplation, and forthwith deprived him of all books and arbitrarily dismissed the scholars. Recalling to mind the proverbial text of Scripture, *σκληρόν σοι πρὸς κέντρα λακτίειν*, he meekly withdrew from Fulda, and it is supposed that at this epoch he went on a pilgrimage to Palestine to offer up prayers at the Holy Sepulchre. The banishment of the Abbot Ratgar (A.D. 817) by Louis le Débonnaire, upon a petition from the abbatial fraternity, and the election of the monk Eigil as successor, led to the rehabilitation of this eminent man of letters. This time he was assisted by his intimate friend (and former fellow-student at Tours) Samuel, the future Bishop of Worms, from whose palace and during whose episcopacy was dated, no doubt, the second prologue of the Vulgate MS. Succeeding to the abbacy on the decease of Eigil (A.D. 822), "il mit tous ses soins," writes one of his biographers,

"à y faire fleurir la discipline et les lettres. C'est pendant son administration que l'abbaye de Fulda acquit une juste réputation, qui la rendit longtemps comme la pépinière des prélats de l'Allemagne, et la plus célèbre école de cette partie de l'Europe. Personne avant lui n'avait encore enseigné la langue grecque en Allemagne."

In the language of Mosheim:—

"He was the common preceptor of Germany and France, with whom no one in this (ninth) century can be compared, either for genius or extent of learning, or the multitude of books he composed. Whoever acquaints himself with the opinions of Rabanus Maurus learns all that the best of the Latins thought and believed for

\* Alcuin ob. A.D. 804, æt. 70.

about four centuries: for his writings were in the hands of the learned."

Twenty years passed away, and this learned priest, now in declining years, being desirous of devoting the rest of his days to prayer and literary pursuits, tendered his resignation in favour of Hatto, surnamed Bonosus (A.D. 842), and retired to St. Peter's Mount, situate about twelve stadia from Fulda. From this retreat he was summoned to the Court of Louis, the Emperor of Germany (A.D. 845), in whose palace he resided, an honoured inmate, until his elevation to the vacant See of Mayence, as successor to Otgar (A.D. 847).

The completion of the church of St. Wigbert, founded in bygone years by Rabanus Maurus (and a fellow monk Brun), and the disastrous famine in the year 850, bear testimony, the one to this worthy prelate's devotion to his sacred calling, the other to his noble benevolence in expending the whole of the archiepiscopal income, as well as his private resources, for the relief of the poor and penniless, and in providing food for the hungry each day within the walls of the palace.

Beloved and regretted by rich and poor, this venerable dignitary of the Church passed to another world on the 4th of February, A.D. 856, and his remains would have reposed in peace to this day had not the blind superstition for relics and a reverence for his memory occasioned their removal to Saxony, A.D. 1515, during the electorate of Frederick III. (the Wise).

The names of Rabanus and Gerold in the Vulgate MS. would indicate Alcuin's version or Charlemagne's Bible, the text of which varies but slightly from that of St. Jerome. Some light might be thrown on this portion of your contributor's query, and aid given to the research, were the first and last lines of each prologue made known. Meanwhile the comparison of a few passages in which St. Jerome and Alcuin differ may serve in some measure as a test:—Deut. cap. i. v. 28, Alcuin reads "ascendimus" for "ascendemus." Deut. cap. ii. v. 24:—"In manus tuas" for "in manu tua"; iv. 33, "vidisti" for "vixisti"; xv. 9, "oculos," Alcuin omits "tuos"; xvii. 20, "filius" for "filii." Authorities consulted:—*Rabani seu Hrabani Mauri (Magnentii) Opera Omnia*—Studio G. Colvenerii, Colonie Agrippinæ, 1627, 3 tom. fol.; Mabillon, *Acta Sanct. Ord. Benedicti*, tom. vi. pp. 1-45; *L'Histoire Littéraire de France* (par dom. Rivet), tom. v. pp. 151-203; Migne, *Patrologie cursus selectus*, tomes 107 to 112.

WILLIAM PLATT.

115, Piccadilly.

As to your correspondent's first query, I do not see that the "prologues" of Rabanus can supply any certain clue to "the place where the MS. was written or the version followed." But as Rabanus was Abbot of Fulda it is very probable that it was

transcribed in that monastery, and from the earliest version.

2. There is no evidence to show, or reason for supposing, that Rabanus was a native of Britain. In all probability he was a German, as he entered, when quite young, the Abbey of Fulda, of which, as said before, he afterwards became abbot, and also Archbishop of Mentz. He was a contemporary of Alcuin, and had been his scholar. He is described as a philosopher, poet, and divine, was high in favour with Louis le Débonnaire and the Emperor of Germany, and took part in all the leading controversies of his time. He is especially remarkable for the stand he made against Paschasius, the first assertor of the real objective presence in the Eucharist. Among other works he wrote many commentaries on Holy Scripture, which, however, were little more than compilations made up of extracts from the early Fathers, a custom common to the times. He flourished in the ninth century, and died in the year 856.

For farther information your correspondent may consult Collier's *Dictionary*, Mosheim, and Robertson's *History of the Christian Church*, and other works of a like kind.

Mosheim declares that "he may be called the great light of Germany and France, since it was from the prodigious fund of knowledge he possessed that these nations derived principally their religious instruction."

EDMUND TEW, M.A.

THE PUBLIC WORSHIP ACT (5<sup>th</sup> S. iv. 249, 374.) The statement, *ante*, p. 374, that "the addresses to those who were to be confirmed" were introduced by Bishop Wilberforce, is one of the many instances of an illusion now so common—that all the zeal and the improvements visible in the Church of this century were owing to the Oxford movement of 1834-1845.

I myself remember well the impressive charges of Bishop Ryder, who died in 1836, and who belonged to the Evangelical school, and whose practice was (to the best of my memory) not regarded as anything peculiar. Such charges were, I venture to think, all but universal before 1846, the date of Bishop Wilberforce's episcopate.

That this wholesome practice, wherever introduced, was irregular, is, of course, obvious. But in the times before the strict insistence on the rubrics urged by the Oxford movement, Archbishop Tillotson's maxim, "Charity above rubrics," had not yet become obsolete.

X. Y. Z.

The late Bishop of Exeter (Dr. Phillpotts) for upwards of thirty years "adopted the two addresses, before and after the laying on of hands," in Confirmation. I had the privilege of hearing his first and last address in Exeter Cathedral, together with most of those delivered in the same church during the intervening period, and

once heard they could never be forgotten. The "Order of Confirmation" was not, of course, deviated from in the least. Whilst the service was being read, and the rite administered, the bishop was within the Communion rails. The addresses were delivered by the bishop from his throne.

E. C. HARINGTON.

The Close, Exeter.

Mr. TEW says, "All that the bishop has a *right* (*sic*) to say is put down for him in the Office [of Confirmation], and all that he says besides is innovation." Surely Mr. Tew ought to have said "is bound to say," not "has a right to say." He has as much *right* to add an address or hymns to the Office as Mr. Tew has to add a sermon and hymns to the Office of Evensong, which are not provided by the Rubric. It will be a sad day for the Church of England if the new Act binds us down to a "Chinese exactness," and hinders us in adapting the Church's Offices to the conditions of our people.

E. LEATON BLENKINSOPP.

ARCHDEACONS' SEALS (5th S. iv. 327, 352, 378.) —I have in my possession several original forms of excommunication of the year 1628, issued against certain of the parishioners of Luccombe, Somerset, by Samuel Ward, Archdeacon of Taunton. These have all been sealed with a large oval seal, but unfortunately there are but few traces of the impressions left. Sufficient, however, remains to enable one to state there has been no impalement of arms, but there has apparently been a small shield placed below the larger or official impression, which is not that of the diocese. I have also a citation to a visitation of the same archdeaconry, of the date 12th May, 1852, and the seal in this instance bears the legend:—"The seal of George Anthony Denison, A.M., Archdeacon of Taunton, 1851." The seal consists of an archdeacon (?) seated on a chair beneath a classical canopy, and at the base are the arms of Denison. Has this archdeaconry an official seal, and is this the same one, as I am inclined to think, that was used in 1628, with the difference of the private arms of the respective archdeacons?

As to the impalement of the paternal coats of bishops with those of their sees, we have a good instance on the tomb of William Blythe at Norton Church, Derbyshire. He was the father of John Blythe, Bishop of Salisbury, 1494-1499, and of Geoffrey Blythe, Bishop of Coventry and Lichfield, 1503-1534. Their arms, impaled with those of their respective dioceses, appear on the sides of the tomb.

J. CHARLES COX.

Chevin House, Belper.

Though I have nothing to add to what so great an authority as Mr. MACKENZIE WALCOTT has told us on this subject, I wish to notice another

point raised by the query, viz., at what time bishops began to impale their own arms with the arms of their respective sees.

I think LORD ALWYNE COMPTON is right in saying that the custom did not obtain as early as 1386, but mistaken in making it "modern, i. e. since the seventeenth century." I should date it from the end of the fifteenth century or beginning of the sixteenth. Indeed, Mr. WALCOTT refers to such impaling by Bishops Fox and Sever, of Durham (1494 to 1507); and I may refer to one of their successors in that see, Bishop Ruthall, on whose tomb at Westminster ("Dat' Ano Dn'i, 1524") are two shields, each bearing see of Durham impaling Ruthall.

J. H. I. OAKLEY, M.A.

Wyverley, Melton Mowbray.

In Caulfield's *Sigilla Eccles., Eccles. Hibern.,* and in Cotton's *Fasti Eccles. Hibern.,* vol. i. p. 182, the seal of the archdeaconry of Lismore is figured. Beneath the arms of the see of Lismore is the crest of the Stanhope family. Arthur Stanhope was Archdeacon of Lismore in 1663. The seal of Archdeacon Russell, V.G. (1725), bore the arms of the see of Cork, with his private coat of arms below, and his crest above.

V. G.

THE BALL-FLOWER ORNAMENT (5th S. iv. 327.) —The origin of the familiar ball-flower ornament of the Decorated period has not been ascertained; but Mr. Parker's view is not stated exactly, or not fully, in Mr. GALTON's query. Mr. Parker, in the *Glossary of Architecture*, vol. i. p. 39, ed. Oxf., 1845, has this description of it: "An ornament resembling a ball placed in a circular flower, the three petals of which form a cup round it"; and in a note there is, "This ornament appears to deserve rather the name of hawk's bell, to which it bears a considerable resemblance." In his *Introduction to the Study of Gothic Architecture*, 2nd ed., 1861, p. 149, he omits the mention of the hawk's bell, and says that it is "a globular flower half opened, and showing within a small round ball." In the *Manual of Gothic Mouldings*, published by him without name or date, p. 51, there is a further description:—

"The ball-flower moulding consists of a series of the flowers arranged at equal distances from each other; each flower is a separate and distinct ornament in itself, and may, perhaps, best be described as a ball enclosed in a cup, the upper part of which is opened in the shape of a trefoil or a quatrefoil, as the case may be, and so disclosing the ball buried in the centre. This opening is sometimes larger than at others. . . . The ornament is also known by the name of the hawk's bell; but whether it was supposed to represent that object, or derived it from some flower, or was intended for the pomegranate, is a matter impossible to determine. The latter theory bears the greatest semblance of probability, inasmuch as it first came into general use in England in Edward the First's reign, and might have been introduced in honour of Queen Eleanor of Castile."

The assigning its origin to a flower is in agreement with Mr. Bloxham, who says, *Goth. Arch.*, 7th ed., Lond., 1845, p. 233, that "it consists of a ball enclosed within three or four leaves, bearing some resemblance to a rosebud"; and with Mr. Rickman, who observes, *Attempt to Discriminate the Styles of Goth. Arch.*, 4th ed., Lond., 1835, p. 82, that "an ornament almost as peculiar to the Decorated style as the toothed ornament to the Early English is a small round bud of three or four leaves, which open just enough to show a ball in the centre." ED. MARSHALL.

LONGEVITY OF SCOTCH MINISTERS IN LAST CENTURY (5th S. iv. 326).—The Ayrshire clergy, whom Burns immortalized in *The Holy Fair*, *The Kirk's Alarm*, and *The Twa Herds*, form such a remarkable group of ministers who lived to an advanced age as to be worthy of special record.

Rev. William Dalrymple, D.D., "Drymple milt," minister of the first charge at Ayr, died 28th January, 1814, at the venerable age of 91, having been 68 years in the ministry of the same church; his colleague, Rev. William McGill, D.D., the hero of *The Kirk's Alarm*, died 30th March, 1807, in the 76th year of his age, and for 46 years minister of the second charge; Rev. William Peebles, D.D., "Peebles frae the water fit," minister of Newton-upon-Ayr, died in October, 1826, at the age of 74, for 49 years incumbent of the same church; Rev. James Mackinlay, D.D., Kilmarnock, the hero of the ordination, died 10th February, 1845, aged 85 years, and for 55 years minister of the same church; Rev. James Oliphant, who "made common-sense yell," died 10th April, 1818, aged 84 years; Rev. John Russel, Kilmarnock, one of "the Twa Herds," died at Stirling, 20th February, 1817, aged 77: was 26 years minister of Stirling, and 17 years at the High Church, Kilmarnock; Rev. Alexander Moodie, Riccarton, the other hero in *The Twa Herds*, died 15th February, 1799, aged 72, in the 40th year of his ministry; Rev. Patrick Wodrow, D.D., Tarbolton, "Auld Wodrow," died 17th April, 1793, aged 81, in the 55th year of his ministry; Rev. James Young, Cumnock, "Jamie Goose," died 1st August, 1795, aged 85 years, minister there nearly 40 years; Rev. Stephen Young, Barr, "Barr Steenie," died 19th February, 1819, aged 74, in the 39th year of his ministry; Rev. George Laurie, D.D., Loudoun, "the hoary sire," died 17th October, 1779, in the 71st year of his age, and 36th of his ministry; Rev. William Auld, D.D., Mauchline, "Daddy Auld," died 12th December, 1791, aged 83; Rev. William McQuhae, D.D., St. Quivox, "M'Q—'s pathetic inanly sense," died 1st March, 1823, aged 86; Rev. Andrew Mitchell, D.D., Monkton, "Andro Gouk," died 14th October, 1811, aged 87; Rev. David Shaw, D.D., Coylton, "Then Shaw's and D'rymple's eloquence," died 26th April, 1810,

aged 92 years; Rev. George Smith, Galston, "Irvine side," died 28th April, 1823, aged 74; the poet's friend and correspondent, Rev. Patrick Carfrae, Dunbar, died 4th March, 1822, aged 81; and his nearest neighbour, the minister of Dunscore, near Ellishland, "a man famous for his benevolence, and I revere him," died 25th February, 1824, aged 75; and the youngest of these clerical celebrities was Rev. James Steven, D.D., Kilwinning, the hero of "the Calf," who died 15th February, 1824, aged 63. There are a few more names which want adding to this list, but as I cannot give the exact ages they are not included; two at least passed the threescore years and ten, if not reaching fourscore—Rev. Robert Duncan, D.D., Dundonald, "Duncan deep," died 14th April, 1815; and the Rev. Mr. Miller, Kilmaurs, "Wee Miller," of whose death we have no record, but we know he attained a hale old age. With the exception of two names, Carfrae and Kirkpatrick, they were all members of the Presbytery of Ayr at the time when Burns wrote his poems. Whatever effect his withering satire had upon some of them, it seems to have passed over their physical well-being without leaving any deadly inroads upon their constitutions. JAMES GIBSON.

32, Wavertree Road, Liverpool.

REV. DR. (I) LAMBE (5th S. iv. 308).—I extract the following information chiefly from Raine's *Hist. of North Durham*, p. 264, and Hutchinson's *Hist. of Northumberland, passim*.

Robert Lambe, a native of Durham, was born in the year 1711 or thereabouts; and, after being educated at St. John's College, Cambridge, where he took the degree of M.A., he became Minor Canon of Durham and Perpetual Curate of South Shields, and in 1747 Vicar of Norham.

Mr. Lambe was the author of a *History of Chess* (London, 1764), and he also published *An Exact and Circumstantial History of the Battle of Flodden in Verse, with Notes* (Berwick, 1774, and, I think, two other editions), from a manuscript in the possession of John Askew, Esq., of Pallinsburn. Besides these he is now known to have been the author of the ballad *The Laidley Worm of Spindleston Heugh*, which so far deceived Hutchinson that he inserted it in his *History of Northumberland* (vol. ii. p. 162) as an antique.

The same trick, it will be remembered, was played by Surtees, the historian of Durham, upon Sir Walter Scott with regard to the ballad of *Albany Featherstonhaugh*. The notes to the ballad of *Flodden Field* give the best insight into Lambe's eccentric genius. He tells us that he undertook them to "divert his mind, oppressed with the severe weight of a recent complicated affliction, the death of an only son and of an amiable and affectionate wife" (Philadelphia, daughter of — Nelson, buried at Gillgate, Durham, Jan. 13,



1772 [Raine, *loquitur*]. Besides this son, however, he must have had at least one daughter, who married some one of the name of Robertson, whose sons, the "Rev. George Robertson and the Rev. James Robertson," says Raine, "are ministers in the Church of Scotland, the former of Ladykirk, the latter of Coldingham." Mr. Lambe's etymology, of which there is a great deal in the notes, is very fanciful, *e.g.*, he traces a vestige of the Roman occupation of Northumberland in the common call of the Northumbrian shepherds to their dogs, *isca*, gravely remarking that it is probably a shortened form of *Lycisca* (*Mulium latrante Lycisca*).

I have failed to find any trace of a tablet to the Misses Lambe in Durham Cathedral. A verger who has been there some thirty years, stated that, to the best of his belief, none such existed. Lambe himself died, in 1795, at Edinburgh, and was buried there.

H. F. BOYD.

SHAKESPEARE'S SEAL RING (5th S. iv. 224.)  
—MR. W. ALDIS WRIGHT unwarrantably assumes that this relic is a betrothal ring, from which assumption he very safely infers that the letters "W. S." are not those of one person, but of two persons who have "plighted their troth," and that, therefore, those letters do not stand for William Shakspeare. MR. W. A. WRIGHT in attempting to explode what he thinks an error commits one himself, which I take leave to explode. It is certain, from a large induction of rings, that the seal ring in question belongs to the sixteenth century, and it is a fact that it was found in a field near Stratford Church. Those are points which MR. WRIGHT does not dispute. There yet remains a third fact—a negative one, which he denies. I have not the least doubt, from my own little experience of old English rings, that if he will make an appeal to Mr. John Evans or Mr. Augustus Franks he will be quite ready to withdraw what he has written. He will assuredly find that no ring, known to be a betrothal ring, exists in any of our public or private collections in which the true-lovers' knot unites two initials only, while there is hardly any ornamental device more common for the seal of a single person than the true-lovers' knot. Moreover, MR. WRIGHT will find that seal rings were never used for betrothal, but only the ordinary finger ring. It has never been pretended that "Shakspeare's seal ring" has a pedigree. It is preserved at the birthplace as a very remarkable Stratford relic, and is so called because of the initials "W. S." That they stood for the christian and sur-names of a single person is beyond question.

As one of that body whose duty it is to preserve the Shakspeare relics, I will take care that MR. WRIGHT's recommendation is not adopted.

A TRUSTEE OF THE BIRTHPLACE.

JUDGE FELL, 1658 (5th S. iv. 187.)—Some account of his family will be found in the *Fells of Swarthmoor Hall*, by Maria Webb, 2nd edit., 1867 (F. Bowyer Kitto). It appears that Thomas Fell, of Swarthmoor, the son of George Fell, was descended from the Fells of Hawkswell. He was born in 1598, educated as a barrister, and became successively a magistrate for Lancashire (1641); Parliamentary sequestrator for Lancashire (1642); member for Lancaster in the Long Parliament (1645); Vice-Chancellor of the County Palatine and of the Duchy Court in Westminster; elder of the Furness Classis in the Parliamentary ordinance for establishing Presbytery (1648); Judge of Assize of the West Chester and North Wales Circuit; also of the English Northern Circuit (1652). He married, in 1632, Margaret Askew, born 1614, the great-granddaughter of Anne Askew, or Kyme, the martyr. He never, though friendly to the movement, actually became a Quaker. He died Oct. 8, 1658, leaving an only son, George, and seven daughters. His will is printed in Miss Webb's book, with a fac-simile of the signature and seal of arms. His widow married George Fox, Oct. 18, 1669, and died April 23, 1702.

V.H.I.L.I.C.I.V.

Thomas Fell, of Swarthmoor, near Ulverston, in the county of Lancaster, Esq., in his will, dated Sept. 23, 1658, mentions "my seven daughters, Margrett, Bridget, Isabell, Sarah, Mary, Susana, and Ratchell"; also "my dear, careful, and entirely beloved Margrett Fell, my wife," and "my beloved son George Fell." The judge sealed his will with his own arms: impaled with his wife's arms, the three donkeys of Askew. Her father was George Askew, of Marsh Grange, near Ulverston, gentleman. George Fell, the only son of the judge, left a widow Hannah, and an only son Charles. Of the seven daughters of the judge, six married. Margaret married Rous, Isabel married Yeamans, Sarah married Mead, Mary married Lower, Susannah married Ingram, and Rachel married Abraham.

J. LLEWELYN CURTIS.

Thomas Fell married Margaret Crosfield, daughter of Simon Crosfield, and had issue of five; afterwards a second Thomas Fell married Hannah Good, issue three; then the first Robert Good married Sarah Fell, issue six; my grandmother was one of the six, and thus I am connected with Quakers, the principals of which are the Liverpool Crosfields, and from whom your correspondent may obtain data back to 1680, on application to Wm. Crosfield, Esq., merchant, Liverpool.

JOSEPH DIXON.

Barrow in Furness.

By a pedigree I have before me it would appear that the only descendant of Judge Fell, who would be likely to have received a grant of arms, would

be his great-great-grandson, Lt.-Col. Robert Edward Fell, whose will was proved (C. P. C.) Feb. 28, 1787. I presume that the statement of a grant having been made Jan. 9, 1772, is based upon the actual fact, otherwise I should be inclined to doubt it. Judge Fell's wife Margaret was a daughter of John Askew, of Marsh Grange, near Ulverston, and said to be related to Anne Askew, the martyr.

JOSEPH FOSTER.

Boundary Road, St. John's Wood.

THE PATERINI (4th S. x. 7, 54.)—Speaking of the decree of Gregory VII. enjoining the celibacy of the priests, Mosheim says:—

"Many of these ecclesiastics, especially the Milanese priests, chose rather to abandon their spiritual dignities than their sensual pleasures, and to quit their benefices that they might cleave to their wives. They went still farther; for they separated themselves entirely from the Church of Rome, and branded with the infamous name of Paterini—I. e., Manicheans—the Pontiff and his adherents, who condemned so unjustly the conduct of such priests as entered into the bonds of a lawful and virtuous wedlock."

Then Mosheim adds the following note:—

"Paterinus is one of the names by which the Paulicians or Manicheans (who came during this [eleventh] century from Bulgaria into Italy, and were also known by the title of *Cathari* or *Pure*) were distinguished among the Italians. But in process of time the term Paterinus became a common name for all kinds of heretics, as we might show by many examples taken from the writers of the twelfth and thirteenth centuries. There are various opinions concerning the origin of this word, the most probable of which is that which supposes it derived from a certain place called *Pateria*, in which the heretics held their assemblies, and it is well known that a part of the city of Milan is to this very day called *Pateria* or *Contrada de Patarri*. An opinion (of which, if I am not mistaken, Sigonius was the author) prevailed that the name in question was given to the Milanese priests who separated from the Church of Rome and retained their wives in opposition to the laws of the pontiffs. But this opinion is without foundation; and it appears evidently from the testimony of Arnulph and other historians that it was not the married priests, but the faction of the pontiffs who condemned their conjugal bonds, that were branded with the opprobrious name of Paterini. Nor need we, indeed, look anywhere else for the origin of this word. It is abundantly known that the Manicheans, and their brethren the Paulicians, were extremely averse to marriage, which they looked upon as an institution invented by the evil principle; they, of consequence, who considered the marriages of the clergy as lawful, employed the ignominious name of *Paterini* to show that the pontiffs who prohibited these marriages were followers of the odious doctrine of the Manicheans" (Mosheim, *Ecc. Hist.*, Maclean's translation, vol. i. p. 249).

"Those who were characterized as heretics at this period (twelfth century) were differently named in different places, but appear to have held nearly the same opinions. In Italy they were termed *Paterini* or *Cathari*; they have already been mentioned in a previous part of this work as *Paulicians*; they were also named *Albigenses*, from the town of Albi, in Languedoc, where their views were supposed to be chiefly held; and *Bonhommes* in the other parts of France; in the same manner as, at a later period in England, those who insisted

on especial purity of life were styled *Puritans*."—*Small Books on Great Subjects*, vol. xx., *The State of Man subsequent to the Promulgation of Christianity*, pt. iv. p. 83.

The Paterini seem, therefore, to have been the same sect as the Cathari, who were charged with holding the opinions of the Manicheans and the Paulicians. See Fleury, *Ecc. Hist.*, vol. xv., ed. 1715; Milner, *Church History*, ed. 1834, p. 514.

As to the tenets of the Paulicians, see Gibbon, vol. x. chap. 54. It would be an interesting study to trace the various sects from the Gnostics, and I think the result would show a well connected, but very unexpected, chain of opinion. S. W. T.

"FREE" GRAMMAR SCHOOLS (5th S. iv. 148, 195, 236.)—I cannot recollect the name of the gentleman, but he was, I believe, a Birmingham doctor, who completely confuted the Head Master of Shrewsbury in his attempt to prove that "free" school meant a school exempt from superior jurisdiction; but probably another of your correspondents will be able to refer LORD LYTTELTON to the journals or pamphlets containing the controversy. Unless my memory deceives me, the confutation of Prof. Kennedy was so complete, that he himself admitted his error, for Shrewsbury itself was shown to be subject to the supervision and control of high ecclesiastical functionaries.

I have paid some little attention to this subject in connexion with the free grammar schools of this county and elsewhere, and it seems to me that the evidence is simply overwhelming in favour of the common-sense interpretation, viz., that the founders of these schools did, as a rule, intend their bequests to be applied to the purposes of providing education free of charge. Each case would have to be argued on its own merits; and to treat even one exhaustively would probably cause too wide a trespass on the pages of "N. & Q.," to say nothing of the danger of a controversy on the subject of free education becoming too polemical. I would refer those who wish to form a judgment for themselves, by perusing the foundation deeds and charters of a single instance, to Bigsby's *History of Repton*, published in 1854; and those with more leisure to the Charity Commissioners' Reports, commencing 1820, *passim*. Bishop Purglove, who founded the Tidesswell Grammar School in this county in the 2nd of Elizabeth, directed "that the said master and his successors should teach grammar, and other godly learning, in the said school freely, and without taking any exaction of any scholar either resorting to learn."

J. CHARLES COX.

Chevin House, Belper.

FAMILY ARMS (5th S. iv. 47, 135, 357.)—MR. F. NEWMAN is of course ironical, as there is no law acknowledged against, or punishment for, a man wearing a coat of arms that does not belong to him; the matter must be left to a man's sense

of honour and propriety. On a fly-leaf of *Heraldry in Miniature*, published in 1808, I find written by my father, probably about the same time :—

"A general opinion prevails that every person has a coat of arms, which seems to have arisen from a total want of knowledge on the subject. . . . The authority of the heralds was much impaired by the abolition of the Earl Marshal's Court, in which it will be remembered that many important trials took place relative to the bearing of the same coat of arms. But those good days are gone by, and we now see every man, who has risen to any respectability, assume a coat of arms, simply because his name is the same as that of the gentleman whose property it is.

"Any one who asks whether persons can assume arms without incurring disgrace, blame, or cognizance, from the rightful owner, I beg to inform him that though upstarts frequently assume arms to which they are not entitled, yet they are liable to undergo a trial in the High Court of Chivalry. Of the celebrated Thomas Cromwell, Earl of Essex, it was observed: 'He was a nobleman because he refused another man's coat of arms, who was of the same name, saying, 'What shall I do with it, for he may pull it off my back at pleasure.'"

The question of the coronet must be left to the Court of Chivalry, which is in MR. F. NEWMAN'S own breast.

The question of right to give your servants a cockade has never been settled; but it is thought that this should only be exercised by those who hold a direct commission from the Crown; but how many "upstarts" constantly assume this decoration! A short time ago I saw a celebrated comedian driven in a Victoria, the coachman of which was distinguished with this badge; but perhaps his master claimed the right as one of her Majesty's servants, thus converting the artist into a flunkey.

CLARRY.

NOTRE DAME (5<sup>th</sup> S. iv. 188).—Littre says :—

"Dame s'est dit au masculin pour Seigneur; *dame Dieu* est continuellement dans les anciens textes; et *dame Dieu*, ou simplement *dame*, est devenu une interjection comme *seigneur Dieu*, ou *seigneur*; c'est cet emploi fréquent de *dame Dieu*, qui fait penser que *dame*, interjection, vient de *dame* masculin et non de *dame* féminin (*Notre Dame* la Sainte Vierge). *Dame*, s. m., vient de *dominus* comme *dame*, s. f., vient de *domina*."

From this it would appear that Notre Dame does not signify Our Lord as well as Our Lady. The oldest church in a town is called the *mother church*. I have an indistinct notion that I have met with the phrase the *dame church*. Can anybody give a reference to such a phrase? if so, this might really mean the Dom church or chief church. This would be corrupted into *dame church*, and that would be translated into *mother church*. Dom Kirche, cathedral, is the equivalent in German. Notre Dame is the Dom church of Paris, at the same time that it is dedicated to Notre Dame la Sainte Vierge; but Notre Dom appears to be an unusual combination.

C. A. WARD.

In Gregory VII's Bull publishing the excommunication of Henry IV. of Germany, 1076, the

Pope invoked "*Domina mea Mater Dei*" to witness his integrity (see Bruno, *De Bello Savonico*, pp. 63-65, in Pertz's series of "*Scriptores Rerum Germanicarum*"). William the Conqueror, on his death-bed, exclaimed, "*Domina mea, Sanctæ Dei Genitrici, me commendo!*" (Orderic Vitalis, quoted by Thierry, *Histoire de la Conquête de l'Angleterre*, livre vii.). These examples show that the title of "*Mea Domina*" was applied to the Blessed Virgin in the eleventh century.

F. MCP.

CROWN LANDS (5<sup>th</sup> S. iv. 187).—The Act of Indemnity, 12 Charles II., cap. xi. (Manby's *Collection of Stat.*, pp. 31-39, Lond., 1667; *Stat. of the Realm*, vol. v. p. 227, fol., 1819), provided that *bonâ fide* purchases made during the usurpation should not be void; but this was limited to estates "not being the lands nor hereditaments of the late king, queen, prince, or of any archbishops, bishops, deans, deans or chapters, nor being lands or hereditaments sold, or given, or appointed to be sold or given, for the delinquency, or pretended delinquency, of any person or persons whatsoever, by virtue or pretext of any act, order, or ordinance, since the first day of January, 1641."

It was provided also that it should not extend to any "fabric lands," or any "rent or revenues of any cathedral or other church," or any "plate or utensils and materials of, or belonging to, such churches," &c.

So that the land in Hyde Park which had been sold reverted without repurchase to the Crown, as part of the estates of the king.

ED. MARSHALL.

SIR WILLIAM MORETON AND THE MORETON FAMILY (5<sup>th</sup> S. iv. 267).—The following has been kindly sent to me by a friend for insertion in "N. & Q." :—

"I presume that your correspondent alludes to Moreton Hall, near Mow Cop, in Cheshire. On visiting it about a year ago I was told by the farmer who occupies a portion of it that it belonged to two maiden ladies, the last of the Moreton family. They reside in London, occasionally visiting the picturesque dwelling of their ancestors; but the principal part is no longer in a habitable condition, though as far as possible it is carefully kept in repair, so that rain may not hasten its decay.

M. MARSHALL.

"Stoke on Trent."

TEIGNMOUTH.

EMILY COLE.

BELL INSCRIPTION (5<sup>th</sup> S. iv. 308).—Will BELL-HUNTER send me a rubbing of the inscription, and tell us where it is?

J. T. F.

Hatfield Hall, Durham.

REV. JOHN THOMSON OF DUDDINGSTON (5<sup>th</sup> S. iv. 309).—There is a very short account of his life in Beeton's *Modern Men and Women* (n. d.), a

book which gives information, in many instances, not to be found in other larger similar works.

F. A. EDWARDS.

BURIED IN CAMBRIC (5<sup>th</sup> S. iv. 248).—The cambric is mentioned because, by an Act of 30 Car. II., it was compulsory to bury in woollen under a penalty of 5*l.*, which was, however, not uncommonly paid by those who could afford it. This was repealed by an Act of 54 Geo. III.

CHARLES F. S. WARREN, M.A.

Bexhill.

HAMOAZE (5<sup>th</sup> S. iv. 349).—It is asked what is the meaning and derivation of Hamoaze. Strangers to the locality may be told that it is an enlargement of the river Tamar near its ending in Plymouth Sound. A person in a boat about its middle has the comfort of seeing land all round. At high water it may be a mile and a half wide; in shape it is somewhat round. I have looked at Pryce's *Cornish Dictionary* and Bannister's *Cornish Nomenclature*, but do not find what suits my purpose. The following guess is offered for the consideration of the reader. The latter part of the word is the easier, and may be taken first: -oaze is the Gaelic *uis* in *uisge*, water. This word appears in the names of all the rivers called Esk, Eke, Ouse, Ose; also in the familiar word whiskey. Gaelic has a preposition *uim*, around. Perhaps at one time there was a substantive like *uim*, meaning a round space or area. If the reader is willing to accept the hypothetical *uim*, Hamoaze may mean a round expanse of water. This would be a correct description, and it was this principle that most frequently guided the Celts when they gave names to places.

THOMAS STRATTON.

Stoke, Devonport.

ANSON'S VOYAGES (5<sup>th</sup> S. iii. 489; iv. 78, 100).—The carefulness and candour of Dr. Kippis, the editor of the *Biographia Britannica*, are well established, and in the memoir of Anson (vol. i. p. 216) he writes:—

"As the history of this expedition, which laid the foundation of his future fortunes, hath, in consequence of the excellent account that has been written of it by the late Mr. Robins, and the curious and interesting nature of the subject, been almost more read than any other that hath appeared, it is not necessary to give a detail of it in the present article."

In the *Bibliotheca Britannica*, by Robert Watt, under the name Walter (R.), there is stated:—

"Anson's voyage round the world.....compiled from his papers, and published under his directions, Lond. 1748, 4to. The principal parts of this work were compiled by Benjamin Robins, F.R.S."

And again, under the name Robins:—

"Mr. Robins wrote the principal part of Anson's voyage which goes under Walter's name."

The biographical dictionaries and all the catalogues of large libraries, edited by such men as

Bandinel, Todd, &c., give Robins credit for the principal part of the work. A proof of its popularity is that the fifth edition, "printed for the author by John and Paul Knapton, Lond., 1749," is now before me. If Mr. Tew's copy be the first edition, it will show that no fewer than five editions were printed within (perhaps) less lapse of time than one year.

From the title-page given by Mr. Tew, I think it to be probable that Walter supplied some of the materials, and supervised and published the work, but that Robins compiled it. If this conjecture be correct, the "certain modes of thought and expression quite peculiar to the writer" would be accounted for; but I do not desire to express any opinion *pro* or *con*. B. E. N.

"GIRL CROSSING A BROOK" (5<sup>th</sup> S. iv. 129, 317).—The late Lord de Tabley, then Sir John F. Leicester, formed the first gallery of works by British artists only. Thompson's "Girl crossing a Brook" was one of them, as may be seen in the *Etchings from the Leicester Gallery*, published in 1825. P. P.

THE ELIZABETHAN GRAND LOTTERY (5<sup>th</sup> S. iv. 127, 174, 336).—Whitney was certainly never poet laureate. The quotation given by MR. RULE beginning, "Written to the like effecte, vpon Video et taceo, her Maiesties poesie at the great Lotterie in London," will be found in Whitney's *Emblems*, p. 61, 1586 (original edition, in my possession), and also in Mr. Green's admirable facsimile reprint, 1866. Queen Elizabeth had several mottoes, but, on the occasion of this lottery, she chose a special motto, or poesie, as Whitney calls it, *Video et taceo*, so that the last line, "Her Maiestie did make her choice, this Poesie for to haue,"

simply refers to the Queen's choice of the motto *Video et taceo*. For further references to this lottery, in addition to the valuable contribution of DR. RIMBAULT, I would refer J. B. P. to Mr. Green's notes on the subject at p. 332 of his reprint. G. W. NAPIER.

Alderley Edge.

THE SPANISH HALF-DOLLAR (5<sup>th</sup> S. iv. 328, 352).—MR. BOOKER's relation was either hoaxed himself or he was disposed to test his relative's credulity. The coin is a Spanish *dollar* (I doubt if there ever was such a coin as a Spanish *half-dollar*), and its history is this:—The silver coinage in the early part of the reign of Geo. III. was in a most deplorable condition. Shillings and sixpences were the only silver coins that were issued up to 1817, and this at rare intervals. There were no crowns issued till 1818; but the deficiency of these coins had been supplied by the curious expedient of stamping Spanish dollars with the head of Geo. III. by a mark like that used at Gold-

smiths' Hall for stamping silver plate. This was in 1803. In 1804 this stamp was changed for a larger one of octagon shape, and in the same year the Bank tokens for five shillings were issued, which were, in fact, struck on the Spanish dollars. I perfectly remember the stamped Spanish dollar and the Bank tokens in circulation when I was a boy. The reader will find all about it in Hawkins's *English Silver Coins*. MR. SALA's guess is an instance of how widely clever men may in their speculations wander from fact. T. J. A.

"SAUNTER" (5th S. iii. 408, 469; iv. 76, 177, 272).—I have never before seen the expression "sit sauntering." Yet "William Forrester, precieuse," uses it in 1548, in his *Poesye of Princely Practyse*, 1548, King's MS., 17 D. iii., Brit. Mus., leaf 29. The poem, a very dull one,—though interesting in one part, leaves 57-69, for its account of the condition of England then,—is dedicated to the Protector Somerset, and advises Edward VI. what to do:—

"When straungers greates yowre presence hathe none,  
take of yowre nobles' yowre compenye too keepe;  
doe not your selfe sitt sauntering alone;  
as wone that were in studie most deepe;  
at meale is no manner/ too sitt as a sleepe.  
Have communication/ as yee beste thynke:  
suche solace/ as seemelle is/ as meate or drynke."

F. J. FURNIVALL.

FUNERAL CAKES AT WHITBY (5th S. iv. 326).—The Rev. N. F. Kemble, in a lecture on "The Funeral Customs of Cumberland and Westmoreland," delivered at the Carlisle Diocesan Conference in August last, said:—

"There is a custom in some places—it prevailed at Sebergham (a parish ten miles from Carlisle), when I was incumbent there—of giving to each person who attends at the house on the day of the funeral a small piece of rich cake carefully wrapped up in white paper and sealed. This used, I remember, to be carried round immediately before the lifting of the corpse. Each visitor selecting one of the sealed packets, carried it unopened home. I often tried to discover the meaning of this usage, but nobody seemed able to enlighten me."

See, on this subject, Boucher's *Glossary of Archæic and Provincial Words*, under the head of "Arvel-Bread"; also "N. & Q." 2nd S. iv. 368.

JONATHAN BOUCHIER.

CLAUDIUS AMYAND (5th S. iv. 348).—He was the second son of Claudius Amyand, an eminent surgeon, Serjeant-Surgeon to George II., and one of the first appointed surgeons to St. George's Hospital, who died in consequence of a fall in Greenwich Park in 1740. He was the son of a refugee from France at the Edict of Nantes. His eldest son was created a baronet in 1764. He was a celebrated City merchant, and probably lived in Laurence Pountney Lane, and was perhaps Handel's executor. His eldest son, the second baronet, upon his marriage with the heiress of Velters Cornwell, of Moccas Court, Herefordshire, took the

name of Cornwell. The Rev. Sir George Henry Cornwell is the present and fifth baronet. The first baronet's second son was Claudius Amyand. He held many political appointments; succeeded to one after Henry Fox, afterwards Lord Holland. He was M.P. for Tregony and Sandwich. He died in 1774, without issue, having married Lady Northampton, and was buried in Langleybury Church, Hertfordshire. CHARLES HAWKINS.  
Savile Row.

It may interest MR. WINTERS to know that in the year 1762 there was a banking firm in London styled Sir George Amyand, Staples & Mercer, carrying on business in Cornhill, near to Gracechurch Street. In 1776 this firm became Staples, Baron Dimsdale & Co., 50, Cornhill, which now flourishes under the style of Dimsdale & Co.

F. G. H. PRICE.

Temple Bar.

AN OLD SONG (5th S. iv. 247).—The old song asked for by your correspondent K. L. was written by Sir Gilbert Elliot of Minto, a poet of the last century, and is considered one of the best and most pleasing of his songs. That it was set by Arne, I doubt; at any rate I have not met with it under his name, and this is a matter on which Miss Seward might very well be mistaken. The song was written, I believe, to an old Scotch air, "My apron, dearie," and is to be found in several collections of Scotch songs—among others Johnson's *Musical Museum* and the more important collection published by George Thomson, the friend of Robert Burns. C. OLDESHAW.

Leicester.

This "beautiful pastoral song," as Sir Walter thought it, is by Sir Gilbert Elliot, father of the first Lord Minto. He died in 1777. As it is in most collections of Scottish minstrelsy, K. L. may easily find it. There are three six-line stanzas, and the final couplet is—

"Ah, what had my youth with ambition to do?  
Why lett I Amynta? Why broke I my vow!"

MORTIMER COLLINS.

Knowl Hill, Berks.

DEAN SWIFT (5th S. iv. 328).—I refer MR. MARX to the well-known lines in Dr. Johnson's *Vanity of Human Wishes*:—

"In life's last scene what prodigies surprise,  
Fears of the brave and follies of the wise:  
From Marlborough's eyes the streams of dotage flow,  
And Swift expires a driveller and a show."

But I cannot tell Johnson's authority for the last word, as the *Penny Cyclopædia*, vol. xxii. p. 409, in a long article on Swift, speaks only of his mental imbecility, without a word as to any one making a *show* of him; nor does Thackeray, in his *English Humourists*, mention the fact, if it be one.

WILLIAM WING.

Steeple Aston, Oxford.

"NUNCHEON" (5th S. iv. 366).—The tracing of the derivation of this word to *nonechenche* is, it seems to me, quite justifiable; but I cannot acquiesce in Mr. SKEAT's view that *chenche* is not = *quench*, merely on the ground that it is too great a wrench. There is no reason whatever, that I am able to perceive, why *chenche* and *quench* should not be forms of the same vocable. We have a close and most instructive analogy in the following forms of another vocable, namely, *Kirk* (Scotch), *Kirche* (German), and *Church* (English). *Schenche*, *cenche*, and *quench* are quite parallel. It is thought that, on reconsideration, Mr. SKEAT will agree in this conclusion.

HENRY KILGOUR.

It is evident from Mr. SKEAT's note that he was not aware that the same etymology of the word *nuncheon* had been given by me, about twenty-five years ago, in the *Proceedings of the Bury and Suffolk Archaeological Institute*. I have not the volume by me, but I believe it was in vol. i. p. 180. It will there be seen to be probable that the word *noonseuch* came to mean something to eat, as well as something to drink, between meals.

W. S. WALFORD, F.S.A.

I cannot agree with your respected correspondent Mr. SKEAT on the etymology of *luncheon*. I believe it to be derived from the Spanish word *once* (eleven), pronounced "*on-ce*," which is used for the intermediate meal between *almuerzo* (breakfast) and *comida* (dinner). This intermediate meal is called *lon-ce*, pronounced in this sense "*lon-che*," and is generally served up at eleven o'clock. And as Spanish was the Court language in England in the reign of Charles II., at which time many Spanish customs were introduced into this country, and many Spanish words Anglicized, this was probably one of them. The Spanish for a slice of meat is "*loncha de carne*," for a slice of bread "*loncha de pan*."

GEORGE PEACOCK, F.R.G.S.

Starcross, near Exeter.

KING HENRY VIII. AT HIGH BEECH (5th S. iv. 368).—MR. WINTERS's statement about King Hal having retired to High Beech, near Loughton, Essex, just before the execution of Anne Boleyn, to await the signal of her death, is to me quite a new version of the story, which was originated, as far as I can learn, by Dr. Nott, in his *Life of the Earl of Surrey* (the poet), who gives Epping Forest as the scene of the incident. Ainsworth, however, in his romance of *Windsor Castle*, tells us that the king went to hunt in the great park at Windsor, and after crossing Cranbourne Chase left his attendants and proceeded to Snow Hill to await the signal.

WALTER S. RALEIGH.

Temple Club.

MR. WINTERS will find the anecdote in Miss Strickland's *Lives of the Queens of England*,

vol. iii. p. 6, but how far that is "reliable authority" I leave to him.

HERMENTRUDE.

BEN JOSSON (5th S. iv. 346).—Plutarch wrote a life of Epaminondas, but it is no longer extant; see preface to Langhorne's *Translat.*, pp. 51, 52, ed. 1826. He, however, often mentions him elsewhere, but not, apparently, to the effect quoted out of *Sylva*; see Bryant's *Index*.

"Epaminondas" was once Anglicized as follows: "Ape-o'-mine-own-days."

LYTTLETON.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Introduction to the Devout Life*. By St. Francis of Sales, Bishop and Prince of Geneva. (Rivingtons.)

THE above, which is a new translation, is the latest addition to the "Library of Spiritual Works for English Catholics." St. Francis of Sales seems a modern gentleman missionary when compared with St. Francis of Assisi, whose teaching, however, he himself imitated with the fervour of a disciple—at once enthusiastic and judicious. The Genevese bishop and prince, while quite as earnest, is far inferior to the author of the *Imitation*. He has not the art of condensation, and requires a chapter where Thomas à Kempis needs but a verse, and says more in it, with the smartness of an epigram and the happy application of a proverb. St. Francis of Sales is very fond of similes, but he rides that skittish sort of cattle with heedlessness, and often gets a tumble in consequence. Still, he is competent to map out the ways that lead to devoutness of life, one of which is auricular confession. He is aware of the many difficulties in the path, but he recommends those who despair to have good heart, work on in hope—nay, in confidence, and sing, as they wend or tarry, one of the songs of Francis of Assisi:—

"A cause des biens que j'attends  
Les travaux me sont passe-temps."

A student of this earnest and elaborate book may find great interest in comparing or contrasting with its chapters on one theme the simple phrases in the Psalms of David, such as—"O Lord God of Hosts, blessed is the man that putteth his trust in Thee"—"Them that are meek shall He guide in judgment, and such as are gentle, them shall He learn His way"—"*Though* I am sometimes afraid, yet will I put my trust in Thee"—"For the greatness of Thy mercy reacheth unto the Heavens, and Thy truth unto the clouds"—"My soul, wait thou still upon God, for my hope is in Him"—"Who forgiveth all thy sin, and healeth all thine infirmities"—"Yea, even as a father pitieth his own children, even so is the Lord merciful to them that fear Him." These and a hundred other such instructive and comforting words tend, at least, to

lead men who desire to live a devout life to prefer to all others the confessor of King David.

*The Autobiography of Anne Lady Halkett.* Edited by John Gough Nichols, F.S.A. (Printed for the Camden Society.)

THE above lady, the editing of whose autobiography must have been a labour of love to the late Mr. Nichols, was born in London in 1622. Her father was Thomas Murray, Prince Charles's tutor, and for a brief time Provost of Eton. He died early, after which the widow and her children dwelt in St. Martin's Lane. Boys and girls, they seem to have been well educated, and kept under severe discipline. Anne Murray learnt languages, music, and all kinds of needlework. Every summer morning at five, and every winter morning at six, she and the other members of her family were in church! They walked in Spring Gardens till that fashionable resort was invaded by vulgar people; and they often went to the play; but Anne is silent as to the merits of the actors. Love, of course, crept in, and a somewhat harsh mother did not tend to bring it to happy issue. The pious and simple-minded maiden was twice cruelly jilted, and it was not till she was past thirty that she was happily married to a worthy Scottish baronet, by whose name she is now known. One of the incidents of her life was connected with the escape of James, Duke of York, from London, which she mainly helped to the success with which it was carried out. The book abounds in illustrations of town and country life in both England and Scotland. On one occasion, when a little pressed for money, and creditors were uncivil, we find her taking temporary refuge in Whitefriars (Alsatia), as her brother had done before her, like Scott's Nigel. When Lady Halkett died in 1699, she had been twenty-three years a widow, after twenty years of calm and happy married life. There is so much to interest the reader in this record of an eventful life passed in eventful times that our only regret is that it is not longer. Of all Cavalier ladies yet chronicled, Lady Halkett seems to us the most quaint, natural, amusing, and lovable.

*Catholic Reform Movement in the Italian Church.* By W. Chauncy Langdon. (Rivingtons.)

*Correspondence between the Secretaries of the Friends of Spiritual Enlightenment and the Anglo-Continental Society.* (Rivingtons.)

*The Second Conference of Bonn.* An Address Delivered in Lincoln Cathedral, on Sunday, Aug. 29, 1875, by Rev. F. Meyrick, M.A., Prebendary. With a Summary of the Proceedings of the Conference. (W. Wells Gardner.)

IN a position of no small difficulty, amidst a population clinging tenaciously to the idea of freedom from the intervention of the foreigner in their Ecclesiastical no less than in their Political regimen, Dr. Chauncy Langdon won for himself the esteem of Italian statesmen, and the confidence of Italian clergy. The narrative which he was thus enabled to draw up of that movement for Catholic Reform in Italy, which seemed the one luminous

point in Latin Christendom, when as yet the German movement was not, will be found a valuable help to understanding the state of the Italian Church during the pontificate of Pius IX. A movement which has enlisted the sympathy and more or less active co-operation of such men as Cardinal D'Andrea, Mgr. Tiboni, Bishop Caputo, among the clergy, and Prof. Bianciardi, the founder of the "Esaminatore," Count Tasca, and others, among the laity, deserves the careful attention of all who wish to see Reform prevail over Revolution in the Latin, no less than in the Teutonic portion of the Western Patriarchate. To Mr. Meyrick we are indebted for some interesting and valuable contributions to the contemporary history of the movement in Germany. It is curious to read such a sentence as the following:—"There is no danger for England becoming now Ultramontane; but if you disestablish your Church in England the danger will be a great one. Don't you find it so?"—and to note that its writer dates from the Marble Palace, St. Petersburg. The "Friends of Spiritual Enlightenment" are evidently watching keenly all that is going on in the Politico-Ecclesiastical world, as well as in the strict domain of Theology; and it is a remarkable sign of the times that the able and indefatigable secretary of the St. Petersburg section of the society, Colonel Kirceff, should be a layman, and an A.D.C. of the Grand Duke Constantine. He has followed the progress of the movement in Germany from the Congress of Cologne to the second Bonn Conference, and has carried on a constant correspondence with his Western friends during the intervals between the various meetings. Of the last Conference, the largest gathering of Oriental theologians in the West since the Council of Florence, Mr. Meyrick's Lincoln address gives a brief sketch, together with a clear *précis* of the history of the doctrinal questions which formed the principal subject of discussion. It will be interesting to many, especially to those who believe, with Mr. Meyrick, that at the Bonn Conference "the aim of all was Truth, and the path pursued in order to arrive at Truth was that of love, forbearance, tolerance, and generosity."

"ST. PATRICK WAS A GENTLEMAN" (5th S. IV. 339).—This song is, I believe, rightly ascribed to Prof. Wilson. He wrote an article entitled "Streams" in *Blackwood* for April, 1826. In this Christopher North is represented as enlivening a picnic at the falls of the Beauty by singing this mock-Irish song; and—which is an unusual circumstance with him—he gives the notes of the air. J. H. I. OAKLEY.

C. CUTHBERT will find this song, and all that is known of its author or authors, in *Lyrics of Ireland*, by Samuel Lover, published in 1858 by Houlston & Wright, Paternoster Row. In the explanatory head-note Lover says: "According to the late Mr. Crofton Croker, who elaborately annotated this song, it is a mosaic production, the work of many hands; three verses being written in 1814 by a couple of gentlemen, who went to a masquerade in Cork as ballad singers. These verses grew into popularity, and other verses were added from time to time."

R. M. M. A.

THIS song was written and sung by the late John Tolken, Esq., of the Grand Parade, Cork. He was highly respected in the commercial world, and greatly liked and beloved in private society. Old people still remember his admirable comic acting and singing as a member of a body of amateur dramatists, called the Apollo Society. In later years he retired from business on a handsome independence, and resided in Dublin with his eldest son, the distinguished Dr. Tolken, S.F.T.C.D. in whose house he died, at an advanced age, several

years ago. His well-known song is often repeated with spurious additions, by unknown imitators, which are palpably deficient in the racy humour of the original.

S. T. P.

MR. W. H. ALLNUTT writes:—"If Dr. Trusler's sermon on *The Duty of a Parish to their Minister*, 1759, was printed at Hertford, will J. O. kindly oblige me with a *verbatim* copy of the imprint, and a collation of the book? The earliest Hertford book known to Dr. Cotton is dated 1777."

THE REV. H. T. ELLACOMBE's *Detailed Account of the Bells in all the Old Parish Churches of Somersetshire, their Founders, Legends, &c.*, is announced as being "just ready." This account was first undertaken for the Archaeological Society of that county. It was afterwards recast and much lengthened, with many additional illustrations, for the Exeter Diocesan Architectural Society. There is added to the above an *olla podrida* of bell matters of general interest.

ARCHÆOLOGICAL INSTITUTE.—Nov. 5.—Sir S. D. Scott, Bart., V.P., in the chair.—The Chairman made some remarks appropriate to the opening of the new Session, and expressed his regret at the recent decease of Dr. Hook, an old member of the Society.—Mr. Poole read "Notices of the Sepulchral Brasses and other Monuments in Margate Church," and exhibited rubbings, and a palimpsest found there.—Mr. Cowper read "Notes on an Entrenched Camp in Epping Forest" not in the Ordnance Map.—Sir G. Scott sent drawings of recent discoveries at Westminster.—Mr. Henderson brought a beautiful Oriental hand-warmer, said to have been used by the Shahs of Persia.—Mr. Fowler sent the sword found in the foundations of the New Opera-house.—Mr. Bernhard Smith, an inscribed wheel-lock rifle and crossbow bolts, German.—Mr. Tregellas, a flint found on Lizard Down, and relics found at Thames Ditton.—Mrs. Kerr, photographs of Italian subjects,—and Mr. Corbet, flint arrow-head and knife found in Derbyshire.

"MEN OF KENT" AND "KENTISH MEN."—On this subject Mr. Furley has addressed the following to a Kent paper:—

"Our earliest bishoprics were generally co-extensive with kingdoms; thus, with the two sees of Canterbury and Rochester, we find East and West Kent for a time ruled over by two distinct sovereigns. The terms 'East and West Kentings' were preserved until the very downfall of the Saxon Monarchy. Sigired, in the seventh century, calls himself 'King of half Kent' (*History of the Weald of Kent*, v. i. p. 111), and the local burthens of the county (as we have lately seen) continued to be separately charged until the commencement of the present century. This division, which has undergone little if any change during the last 300 years, is regulated by our hundreds and not by our parishes, which are frequently severed. Portions of the Weald, for instance, are situated in East as well as West Kent, and the favour shown to hops grown in East Kent, referred to by K. A. S., has served to preserve this boundary line. Of this I will give an instance. For all civil purposes it would be more convenient that the parish of Wittersham, in East Kent, and forming part of the Ashford petty sessional division, should be transferred to Cranbrook; but when the subject was agitated thirty years ago the hop-planters of Wittersham opposed the change, solely from the fear of losing their East Kent trade mark.

"The assertion that the inhabitants of Kent living east of the Medway, who style themselves 'Men of Kent,' were never conquered, is as baseless a fancy as the boast that slavery never existed in our county. If, in older times, the men of East Kent, from their local position, often formed our British vanguard, the men of West

Kent had, at a later period, their share of sanguinary conflicts. I have before now had to consider both these questions, and the conclusion that I have come to, as I have expressed in my *History of the Weald of Kent*, is that the term 'Men of Kent,' when applied to the residents in the Eastern division, and 'Kentish Men,' when applied to those residing in West Kent, has been used since the Norman Conquest solely for the purpose of local distinction, and not from any imagined superiority of one part of Kent over the other. This is my solution of 'the puzzling question' asked by K. A. S., and which I submit *quantum valeat*.—I remain, your obedient servant,

ROBERT FURLEY.

Ashford, Nov. 4, 1875."

"MEMORIALS OF THE WESLEY FAMILY" is the title of a new work nearly ready for publication by Messrs. S. W. Partridge & Co., which will include biographies, with photographic portraits, of the principal members of the Wesley family for 250 years. The work is prepared chiefly from original letters and documents, many of which will appear for the first time in connexion with Lives of the Wesleys.

### Pohtics to Correspondents.

PUDSEY AND THE PUDSEY FAMILY (5<sup>th</sup> S. iv. 380).—MR. S. RATNER writes:—"This old Northern family derived its name from the village named, where they originally resided before the acquisition of Bolton-by-Bolland. C. L. W. will find his question fully answered in 'N. & Q.' 4<sup>th</sup> S. ix. 487; also in the *Yorkshire Magazine*, vol. iii. p. 423 (or No. 33), which may be had I believe, for six penny stamps from the publisher, 8, Halfpenny Road, Bradford, Yorkshire."

LATCAUNA, referring to the words (4<sup>th</sup> S. xi. 117), "When the soft tear steals silently down from the eye," &c., writes:—"I recently came across them in *Many Thoughts of Many Minds*. They form eight lines (not consecutive) of a poem by Sheridan. I have looked in one or two editions of his works, but have failed to find them."

"SOLAMEN MISERIS," &c. (5<sup>th</sup> S. iv. 365).—F. R. writes:—"In the notices to correspondents, 4<sup>th</sup> S. viii. 20, the editor of 'N. & Q.' says: 'We are informed that this line will be found in the index to Winterton's *Posta minoris Græci*.'"

ETHELBERTA (5<sup>th</sup> S. iv. 371) will find the passage referred to in the Rev. F. W. Robertson's sermon on *The Loneliness of Christ*, 1st series, p. 270. W. DILKE, Chichester.

J. MACRAY.—"The Earliest Mention of Shakspeare," ante, p. 223. See "N. & Q." 4<sup>th</sup> S. xi. 378, 491; xii. 179, 357, 417.

R. C. A. P.—It may be pronounced either as an English or an Italian word.

"THREE AND SEVENTY WORSHIP," by Hargrave Jennings. H. S. asks who published this work?

H. T. E. (Clyst St. George).—The motto has been printed. See ante, p. 288.

J. T. M.—Forwarded to Mr. THOMS.

F. RULE.—Song forwarded.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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## MATHEMATICAL BIBLIOGRAPHY.\*

The references at pp. 31 and 123 of Lagrange's *Equations* (3rd ed.) are not to Jones's edition of Newton's *Fluxions*. The last figure of the root cited by Lagrange (pp. 31 and 129) is 7, while in Jones it is 8 (see p. 9, last line but one). The values of  $p$  and  $q$  agree, but in that of  $r$  the final 2 of Jones (pp. 8 and 9) is replaced by 3 in Lagrange (p. 129). The absolute term of the equation for  $r$  and its penultimate term are respectively given to nine and five decimal places in Lagrange, while in Jones they are given to seven and three only. At line 23 of p. 7 of Jones "0.361" is misprinted for 0.061. The date "1793," ascribed in Lagrange (p. 124) to the Latin edition of Wallis's *Algebra*, is a misprint for 1693, or there would be nothing surprising in Raphson not mentioning a method contained therein. Lagrange (*Théorie des Fonctions*, p. 4) cites a work of Landen by its English title; but I do not know whether in his *Equations* he refers to Colson, or to Buffon's anonymous French translation of Colson (mentioned by De Morgan), or even to some other

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—In the paging a blank leaf, which precedes the title-page, is counted. An Appendix *Des Différences et des Séries* commences at p. 577. Lacroix at p. 518 mentions a *Traité des Fluxions* as a work of Newton, adding in a foot-note the reference *Newtoni Opuscula*, t. i. p. 83, édition de 1744. At p. iv of the preface to Jones's edition of the *Fluxions* it is acknowledged that several extracts and specimens of the method had been published elsewhere (particularly by Dr. Wallis and Mr. Jones). I do not know whether the approximation to the root of Newton's equation is carried further in Colson's edition, or the French translation of it, than it is in Jones's edition. If it is not carried further Lagrange (*Eq.*, pp. 31 and 123) could hardly be referring to Colson's edition or the translation. Newton's investigation referred to by Lacroix (p. 518) will be found in Jones (pp. 56 and 57).

Paris, eighteen-six. [LAGRANGE] "Leçons sur le Calcul des Fonctions. Nouvelle édition, revue, corrigée et augmentée par l'auteur." Pp. vi + 502. Octavo.

—From a foot-note to the *avertissement* which follows the title-page of the *Théorie des Fonctions*, &c. (1813), it appears that the above (1806) edition of the *Leçons* was the second; the *Leçons* having appeared at first in the *Récueil des Leçons de l'École Normale*. The *Leçons* are frequently referred to in the *Théorie* (see pp. 30, 53, 69, 79, 83, 100, 133, 157, 164, 292, 296). The *Leçons* serve as a commentary on and sequel to the first part of the *Théorie* (see *Théorie*, p. v). In the paging of the *Théorie* the blank leaf which precedes the title-page is treated as pp. i and ii; at p. viii the "139" is a misprint for 140; and at p. v we learn that the edition of 1813 is a second edition, and that the first appeared in 1797. At p. 151 Lagrange refers to Note XI. of the 2nd ed. of his *Equations*. I find at p. 229 of the 3rd ed. of the *Equations* a reference to the *Théorie des Fonctions* (No. 99), which may be the counter reference. But there is not any No. 99 in the 2nd ed. of the *Théorie*, and I take it that Nos. 85, 86, 87 (constituting chap. xv.) are intended, or else that the reference was imported from the 2nd into the 3rd ed. of the *Equations*, and perhaps corresponds with the 1st ed. of the *Théorie*.

Paris, eighteen-eleven. LAGRANGE, J. L., "Mécanique Analytique, par J. L. Lagrange. . . Nouvelle édition, revue et augmentée par l'auteur. Tome Premier." Pp. x + errata + 422. There is also a printed fly-leaf before the unpaginated title-page. Quarto.

—At p. ii it is stated that the 1st ed. was published in 1788. Lagrange says (p. 2, No. 1) that

\* [See "N. & Q.," 1<sup>st</sup> S. x. 3, 47, 190; xi. 370, 516; 2<sup>nd</sup> S. iii. 384; viii. 465; ix. 339, 449; x. 162, 218, 232, 369; xi. 81, 348, 503; xii. 164, 363, 517; 3<sup>rd</sup> S. i. 64, 167, 306; ii. 443; xi. 514; 4<sup>th</sup> S. ii. 316.]

Archimedes is the author of the principle of the lever. Whewell, regarding the Aristotelian physics as a complete failure (*Hist. Induct. Sci.*, 1837, i. 70, 81, 94; ii. 12, 26, 42), represents Aristotle as knowing the property of the lever (ii. 13), and many other mechanical truths (i. 81), and ascribes to Archimedes the proof of the property (pp. 91, 92, 241, 242; ii. pp. 7, 13, 14).

Paris, eighteen-fifteen. LAGRANGE, J. L., "Mécanique Analytique, par J. L. Lagrange. . . Nouvelle édition, revue et augmentée par l'auteur. Tome Second." Pp. viii + 378. The leaf before the title-page is included in the paging. Pp. 372 *et seq.* contain a list of the works of Lagrange. Quarto.

—The *avertissement* states that Lagrange had proceeded with the printing of the first sheets of vol. ii. when he died; and that Prony, Garnier, J. Binet, and Lacroix aided in bringing out the volume. Lacroix (see p. 372, foot-note) furnished the list. From vol. i. p. 4, No. 2, I translate the following passage:—

"The equilibrium of a straight and horizontal lever, of which the ends are loaded with equal weights, and the fulcrum of which is at the middle of the lever, is a self-evident truth, since there is no reason why one of the weights should preponderate over the other, all the circumstances being the same on either side of the fulcrum. There is not the same self-evidence in the supposition that the load on the fulcrum is equal to the sum of the two weights. It seems that all persons conversant with mechanics have adopted the supposition as a result of daily experience, which teaches us that the weight of a body depends only on its total mass, and in no degree on its shape. We can nevertheless deduce this truth from the former one, by considering, as Huyghens did, the equilibrium of a plane on a line."

Lagrange then (i. 4, 5) deduces, as a consequence of the equilibrium, the fact that the load on the fulcrum is the sum of the two equal weights.

Cambridge, eighteen-thirty-three. WHEWELL, W., "An Elementary Treatise on Mechanics: designed for the use of students in the University. By W. Whewell. . . . The Fourth Edition, with improvements and additions. . . ." Pp. xviii + 280. Octavo in two.

—That the pressure on the fulcrum is the sum of the two equal weights Whewell (p. 9) regards as an axiom. The last chapter is due to Airy (p. xii).

Cambridge, eighteen-thirty-three. WHEWELL, W., "Analytical Statics. A supplement to the fourth edition of an elementary treatise on Mechanics. By W. Whewell. . . ." Pp. viii + 152. Octavo in two.

—This work (see pp. 1, 2) begins with the consideration of forces acting on a point; the *Elementary Treatise* with that of forces acting on a lever.

London, eighteen-thirty-seven. WHEWELL, William, "History of the Inductive Sciences, from the earliest to the present times. By the Rev. William Whewell. . . . In Three Volumes." Vol. i. contains an index of proper names and an index of technical terms, and xxxvi + 437 pp. + errata. Vol. ii., commencing from the fly-leaf, contains xii + vi + 534 pp. + errata, but the seeming 534 is really only 528, for the pages run vi, [7], 8, &c. Vol. iii. contains pp. xii + 624. Octavo.

—Whewell (ii. 120) mentions the *Mécanique*

*Analytique* of Lagrange, but he does not notice, or assent to, the proposition asserted by Lagrange in the passage above translated. He regards that as a principle (i. 92, 93) which Lagrange, D'Alembert, and Fourier looked upon as a demonstrable proposition (see *Méc. Anal.*, i. 4; and foot-note there).

Cambridge, eighteen-thirty-seven. WHEWELL, William, "The Mechanical Euclid, containing the Elements of Mechanics and Hydrostatics demonstrated after the manner of The Elements of Geometry; and including the Propositions fixed upon by the University of Cambridge as requisite for the Degree of B.A. To which are added Remarks on Mathematical Reasoning and on the Logic of Induction. By the Rev. William Whewell. . . . The Second Edition Corrected." Pp. xii + 187. Dodecimo.

—Axiom 3 of p. 28 of the *Euclid* is, with the exception of the additional word "horizontal," the same as Axiom 2 of p. 9 of the *Elementary Treatise*; and again Whewell asserts as a principle that which Lagrange had asserted as a proposition capable of being proved. In his criticism (p. 170) of Lagrange "Fourth" is a misprint for Third Axiom. JAMES COCKLE, F.R.S.

Brisbane, Queensland.

#### NICHOLAS ROSCARROCK.

On the death (26th October, 1575) of Richard Roscarrock, who in 1550, and again in 1562, had been appointed Sheriff of Cornwall, he left issue six sons and two daughters, "but of them, two brothers, Hugh, for his civil carriage and kind hospitality, and Nicholas, for his industrious delight in matters of history and antiquity, do merit a commending remembrance" (Rich. Carew's *Survey of Cornwall*, ed. 1811, p. 299). Richard Roscarrock inherited from his father the valuable property which had been in the possession of the Roscarrock family for many generations, and this he greatly increased by marriage with the heir of the Trevenor family: on Nicholas, his fifth son, he settled during his lifetime the estates of Penhale, Carburn, and Newton, in the parishes of St. Cleer and St. Germans (Sir J. Maclean's *Hist. of Trigg Minor*, i. 558).

The affection of Nicholas Roscarrock for history and antiquity, which is chronicled in the foregoing extract from Carew, finds corroboration in other works. In 1572 there was published, by Richard Tottell, the "*Workes of Armorie*," denied into three books . . . collected and gathered by John Bossewell, Gentleman." To this work is prefixed a long set of verses (ninety-four lines in all), signed "Nicolas Roscarrocke." They bear the fantastic title of "Cilenus censure of the author in his high court of Herehaulyty." Bossewell's work was reprinted in 1597, and to this edition Roscarrock's verses, but with some variations in spelling, were again prefixed. In 1576 there appeared "The

*Steele Glas*, a satire compiled by George Gascoigne, Esquire . . . printed for Richard Smith." Amongst the verses with which this satire was ushered into the world was a set entitled "N. R. in commendation of the Author and his workes"; and I have little doubt but that N. R. stands for Nicholas Roscarrock. He was at this time a Member of the Inner Temple, at which institution he was admitted a student in November, 1572 (*Students admitted to the Inner Temple*, 1571-1625, 1868), and he may possibly have been induced to write these lines by his connexion, as a West-countryman and a fellow-student in the Inns of Law, with Sir Walter Raleigh, whose commendatory verses in the same book ("Walter Rawely of the Middle Temple in commendation of the Steele Glasse") follow those of N. R. As further evidence of Roscarrock's literary tastes, I may add that No. 733 of the Laud MSS., in the Bodleian Library ("Johannis Doct de arte heraldica liber"), formerly belonged to him, as did "De Regimine Principum, a poem by Thomas Ooeleve," now one of the MSS. preserved in Cambridge University Library, Hh iv. 11. His arms are found on folio 68 b of the latter MS.

Some years after the appearance of Camden's *Britannia*, Nicholas Roscarrock sent to that antiquary (from Naward, Aug. 7, 1607), "in a small shew of our ancient love," a letter correcting a few slight errors in that work. The original of this letter is in the British Museum (Cottonian MSS., Julius C., v. p. 77), and it was printed, in 1691, in *Gulielmi Camdeni et illustrium virorum ad G. Camdenum Epistolæ*, pp. 91, 92. In it he speaks of Sir Robert Cotton and some books which he had borrowed of that illustrious antiquary, but his chief point is a correction of an error which Camden had fallen into concerning the St. Columb to whom two churches (SS. Columb Major and Minor), situate on the north coast of Cornwall, are dedicated. Camden had assigned the dedication of the church to the well-known Scotch saint, but Roscarrock conferred the honour on St. Columba, "a holy woman who lived in those parts," and he bases his correction on a life of that saint, which, he says, "I have in my hands, translated out of Cornish." This manuscript has apparently long passed out of existence; indeed, a century and a half ago, when Hals was compiling his *History of Cornwall*, he spoke (*sub* St. Columb Major) of this manuscript, and the owner as "one Mr. Roscarrock, though now there is no such person or book extant that I can hear of." In the 1607 edition of Camden's *Britannia*, the necessary alteration was duly made in these words:—"Columbæ pijsimæ mulieris et martyris, non Columbani Scoti, memorie consecratum, vt iam certo ex eius vita sum edoctus."

During the religious troubles of the reign of Queen Elizabeth, Nicholas Roscarrock was an

ardent supporter of the Catholic party. In 1577 the laws against recusants were put in force in Cornwall, when his name appears amongst those who suffered. He was accused at the Launceston Assizes (16th Sept., 1577) "for not going to the church" (Morris's *Troubles of our Catholic Forefathers*, p. 95). In London a few years subsequently his opposition to the Government assumed a more active form. He became a member of the Young Men's Club that was formed in 1580 for helping the missionary priests, and solemnly blessed by the Pope. George Gilbert, a great patron and supporter of the Catholics, often stopped with "ye ij Roscarochs" (*Jesuits in Conflict*, p. 206). Ralph Sherwin, executed in 1581, was taken in Roscarrock's chamber, and on his first racking was questioned "whether he said mass in Mr. Roscarrock's chamber, and whether he had of him at any time money" (Challoner's *Memoirs of Missionary Priests*, p. 32, from *Concertatio Ecclesiæ Catholicæ* [by Bridgewater], 1588). Early in 1580 two of the spies employed by the Government were ordered to discover Paul Core, the priest, and "Nicholas Roscaroc" (*Calendar of State Papers*, 1547-80), and on the 5th of December in that year he was brought to the Tower with other Catholic prisoners (Rishton's "Diary," printed in his edition of Nicholas Sanders's *De Origine . . . Schismatis Anglicani*). Roscarrock was placed in a dark and gloomy cell, which adjoined that in which Sherwin was confined, and this, it was presumed, was done with the intention that he might hear and be terrified with the groans and lamentations of Sherwin after his racking. On the 14th of January, 1581, Roscarrock was himself racked. He lingered in prison for several years. Amongst the documents quoted in Morris's *Troubles of our Catholic Forefathers*, second series, is a secret advertisement to Walsingham, presumably written about 1585, which states that Crichton, a Scotch Jesuit, was "lodged in Martin Tower, right over the lodging of Nicholas Roscarrock, which said Nicholas did oftentimes by some device open two doors which were between their lodgings, and so they conferred at pleasure, and . . . such letters as Crichton did write were by the said Nicholas conveyed out of his chamber window, which was near the ground, to a little maiden." On the 6th of March, 1586, the Lieutenant-Governor (Sir Owen Hopton) petitioned for his release "upon his bond to be at all times forthcoming when called for, and that he had been over five years a prisoner and in debt to the Lieut.-Governor to 140*l*." (*Calendar of State Papers*, 1581-90). The suit of the Governor was possibly successful, but, if so, Nicholas Roscarrock must again have offended, for in 1594 he appears to have been confined in the Fleet (*Calendar of State Papers*, 1591-94).

I know nothing further of his career beyond the

statement in Sir John Maclean's *History* (p. 563) that he was living on the 10th of May, 1612.

W. PRIDEAUX COURTNEY.

15, Queen Anne's Gate, Westminster.

AMERICANISMS.—I gather the following Transatlantic peculiarities from Col. Olcott's *People from the Other World*, Hartford, Conn., 1875:—

"Exploiter," one who performs an exploit.

"Landscapeist," a landscape painter.

"Obstructionist," one who obstructs.

"Medianic," pertaining to a "medium" or "mediumship," *Anglicè* "mediumistic," both detestable monstrosities, for which "medial" would exactly serve.

"Waist," the "body" of a lady's dress.

"Owly," owl-like, dim, obscure. "I have to laugh when I recall Proctor's owly wisdom in explaining away all ghosts, by the discovery that the supposed shade of a certain dear one at his bedside resolved itself into a student's gown and rowing belt."

"Suit of hair," a head of hair, *cœsaries*.

"Happening there," ellipsis of "to be."

"Duplicate," to resemble, parallel. "The experiences of these wonderful Eddys duplicate those of ancient mediums to so minute a degree," &c.

"Knowing to," acquainted with. "I have met a former citizen . . . who is knowing to the fact that," &c.—as we should say, "knows for a fact." "Like," inclined to. "No one feels like laughter at the sight of the devoted wife."

"Mop-board," apparently the skirting-board of a room.

"Tumble-bug," otherwise "tumble-dung beetle," an insect of which I can find no account in any entomological work within reach.

"Ten minutes of seven," i.e., before seven o'clock.

"Dear knows." "If any fancy that Honto's face is but a mask covering William's features, let them consult Mr. Ralph, who has had opportunity enough to scan it, dear knows!"—a comically silly way of avoiding a profanity.

"Will" and "would" are commonly used for "shall" and "should," as in Scotland.

*Vocabulary of Spiritualism.*—The above subject leads me to make a note also of the many etymological singularities which the literature of spiritualism has given birth to, and for most of which our American cousins, I believe, are responsible. Such are *resurrected*, *inspirational*, *relationality*, *levitation*, *orthorbat*, *thaum*, *medianimity*, *spiricity*, *spiritismal*, *creadal*, *spherai*, *aromal*, *churchal*, *churchianic*, *dreamery*, *interfraternity*, *sustainment*, *upwardness*, *psychologize*, *psychometry*, *bicorporeity*, *reincarnation*, *rappomania*, *volance*, *fluidic*, *currental*, *electriology*, *supercelestial*, &c. Of these, a very few are well formed and might

prove useful, but the rest of the hybrid race it is to be hoped will die in their cradle.

JAMES T. PRESLEY.

Cheltenham Library.

SCOTCH EXAGGERATION.—The following gives a very good idea of the national presumption evinced by the North British writers in the heyday of their self-conceit, viz., at the accession of the house of Stuart to the English throne. I met with it in reading that scarce and rhapsodical book of travels (a favourite book with King Charles I., to whom it was dedicated), *The Totall Discourse of the Rare Adventures and Painfull Peregrinations of long Nineteene Yeares Travailles from Scotland*, &c., by William Lithgow, 1640, p. 22:—

"Some blind Geographers, through base ignorance, make England longer than Scotland in their Mappes, when Scotland, by the best judgements and mine owne better experience, is a hundred and twenty miles longer than England: it is a decular error, which I could wish to be reformed, as in the conclusion of this worke I shall more credibly make cleere."

So at the end of the volume (pp. 502-3) our author proceeds to verify his amazing assertion in the following way:—

"But now to observe my former Summary condition, the length of the Kingdoms lyeth South and North: that is, betwene Dungsbyhead in Catlines and the Mould of Galloway, being distant per rectam lineam, which my weary feet trod over from poynt to poynt (the way of Lochreall, Carrick, Kyle, Aire, Glasgow, Stirveling, St. Johns Towne, Stormount, the Blair of Atholl, the Bra of Mar, Badernoh, Invernes, Rosse, Sutherland, and so to the North Promontore of Catlines), extending to three hundred and twenty miles, which I reckon to be four hundred and fifty English miles: confounding hereby the ignorant presumption of blind cosmographers, who in their Mappes make England longer than Scotland; when contrariwise Scotland outstrippeth the other in length a hundred and twenty miles. The breadth whereof I grant is narrower than England; yet extending betwene the extremities of both Coasts in divers parts to threescore, fourscore, and a hundred of our miles: But because of the Sea ingulfing the Land, and cutting it in so many Angles, making great Lakes, Hayes, and dangerous Firths, on both sides of the Kingdom, the true breadth thereof cannot justly be conjectured, nor soundly set downe."

On a different subject, at p. 43, he anathematizes the Jesuits very vigorously; he likewise does not appear to have loved the Jews any better, for he makes the following comparison of Jews and Jesuits:—

"The Jewes and the Jesuites are brethren in blasphemies; for the Jewes are naturally subtilt, hatefull, arraritious, and above all the greatest calumniators of Christs name: and the ambitious Jesuites are flatterers, bloody-gospellers, treasonable tale-tellers, and the only raylers upon the sincere life of good Christians. Wherefore I and with this verdict, the Jew and the Jesuite is a Pultrone and a Parasite."

CH. ELKIN MATHEWS.

Codford St. Mary.



**MORGAN'S SYSTEM OF CONSANGUINITY.**—It so happens that two weekly journals, namely, the *Athenæum* and *Notes and Queries*, contain in their issue for the week ending Oct. 30, 1875, remarks which bear upon the above work, and I venture to submit them to the notice of your learned readers.

(1.) JABEZ, writing in the latter in reply to a query on p. 228 as to the mention by Shakspeare in his will of his "niece," Elizabeth Hall, after stating that this lady was Shakspeare's granddaughter, adds: "Niece, in the language of that day, had the general signification of 'near kinswoman'; similarly 'nephews' is used for 'grandsons' in *Othello*, i. 1" (q. v.). Would not a thorough examination of such changes in the signification of words used for consanguineer by some competent philologist go a long way to confirm, by internal evidence, Mr. Morgan's theory that the descriptive (Aryan) system is derivable from the classificatory (*vide* Morgan's *Consanguinity*, p. 493)? In the tables affixed to part i., I find that "nicht" is used as well as "klein dochter" by the Dutch to signify a "granddaughter," p. 82.

(2.) The reviewer of Mr. Dixon's work *White Conquest* in the *Athenæum* quotes a passage from the author that "Polygamy belongs to a state of society in which females do the chief work. When women cease to find their own food, light their own fires, and make their own clothes, not many fellows care to have five or six wives." This certainly seems a more congenial motive for polygamy in the savage mind than the idea of the wealthy husband that Mr. Morgan gives: "With strength and wealth sufficient to defend and support several wives, the strongest of several brothers takes them to himself, and refuses to share them longer with his brothers" (p. 491). If Mr. Dixon's idea is the correct one—and the notices of the position of women in primitive society do not argue against this view—it would alter the position assigned to polygamy in the progressive development of customs among mankind as given by Mr. Morgan on p. 480. G. LAURENCE GOMME, F.R.Hist.S.

**BRANDY-AND-WATER.**—The first mention that I can find of the use of brandy-and-water as a popular beverage is in the works of Dr. Velangin:

"W. is an honest Lawyer, a sincere friend, and the gentleman in all his actions; his abilities are great, and so is the flow of his spirits. His thoughts are always employed for the good of his clients, who are very numerous, as he is known to be a man of penetration and of a clear understanding. His mind is greatly hurried and fatigued, and his bodily exercise rather greater than is proper for his health; but, what is worse, he had lately, through custom more than choice, given in to the too fashionable use of drinking Brandy-and-Water; which being repeated frequently every day in Coffee-Houses and Taverns with divers clients, had destroyed the balsamic quality of his blood, depraved his appetite, depressed his spirits, and dried up his nerves to such a degree, that he could hardly support himself without having daily recourse to that

liquor; till a severe fit of the gout, attended with a train of nervous and spasmodic complaints, was very near destroying him. But, like a man of sense, by the advice of his Physician, he is gradually changing his diet, renouncing by degrees strong and spirituous liquors, and taking milder drink."—*A Treatise on Diet, or the Management of Human Life*, by Physicians called the six Non-naturals, viz., I. The Air. II. Food. III. Excretions and Retentions. IV. Motion and Rest. V. Sleep and Watching. VI. The Affections of the Mind. Intended as an Inquiry into the causes of diseases in general, and in particular of those most common in London. Addressed to the Inhabitants of this Metropolis. By Francis De Valangin. M.DCC.LXVIII.

WALTER THORNBURY.

"BRANGLE."—I have to do with a village coal-club, and a misunderstanding arose between the man who drew the coal from a distant railway-station, and some of the subscribers to whom the coal was delivered. One of the latter came to me and said, "There's a brangle about the coal." He then stated the case; and I replied, "I really cannot see that — has anything to complain about." "No, sir, he han't; but he always likes brangling." This shows that the usage of the word at the present day, in Rutland, is the same as that given by Bailey, who suggests an Anglo-Saxon or Teutonic derivation of the word, "to be angry, to scold, quarrel, or bicker." The derivation of "brangle" was noted fifteen years ago (2<sup>nd</sup> S. viii. 483; ix. 51) in this journal; and Mr. FISHER THOMPSON and Mr. HALLIWELL gave its Lincolnshire meaning as "confused, entangled, complicated." CUTBERT BEDE.

"GHAUT"—a common name in Whitley for a narrow street—has puzzled many visitors to this town. In Young's *Hist. of Whitley* the following is given, and deserves "a note":—

"The word *ghaut* is conjectured by some to be a contraction for *go out*: we submit the word should be *Gote*. It is derived from the Saxon word *Geotan*, i.e. *funder*, a ditch, sluice, or gutter, and is used in that sense in the statute 23 Henry VIII., cp. 5, sect. 1, which contains the form of a commission of sewers commencing thus:—"Henry the Eighth, &c.—Know ye that for as much as the walls, ditches, banks, gutters, sewers, *gotes*, calcies, bridges, streams, and other defences by the coasts of the sea," &c.

What are calcies?

EBORACUM.

"LACKEY."—Ménage gives the following on the French form of this word, *laquais* or *laquay*:—

"De *vernaculus*, diminutif de *vernaculus*, on dit *naclitus*; d'où nous avons fait *naquet*; qui signifioit originairement *serviteur*, mais qui a esté dit ensuite d'un valet de tripot, que nous appelons aujourd'hui un *marqueur*. Henri Estienne, dans son livre de la *Précellence du Langage François*, dit: 'Du jeu de paume est pris aussi le mot *naquet* en cette façon de parler: *Il pense faire de moi son naquet*. Et de ce nom *naquet* vient le verbe *naqueter*, duquel on use quand on dit: *J'ous me faites naqueter après vous*. Le Président Fauchet, livre i. de *L'Origine des Armoiries*, chapitre 1<sup>er</sup>: 'Par l'histoire et mémoires de Philippe de Commines, il se

voit que les pages servant les princes et seigneurs de son temps, estoient nobles enfans, qui par tout suivoient leurs maistres pour apprendre la vertu et les armes. En France, il y a cent ans, que les pages vilains allans à pied, ont commencé d'estre nommez *Laguets* et *Naquets*, pour la même raison que dessus : à sçavoir d'aller à pied."

R. S. CHARNOCK.

Paris.

ENIGMA.—The following is from the *Conteur Vandois* of Lausanne. I cannot solve it nor can any of my friends :—

"Un de nos abonnés nous communique l'énigme suivante écrite sur un vieux parchemin. Elle a été trouvée derrière une armoire, où elle dormait probablement depuis plus d'un siècle. Nous laissons à nos lecteurs le soin d'en trouver le mot, qui n'est pas trop difficile à deviner.

Enigme.

Je suis une étrange femelle,  
Pétillante d'esprit, sans avoir de cervelle,  
Ronde de taille on peu s'en faut,  
Noire comme on l'est en Afrique,  
Aveugle et sourde comme un pot,  
Plus combustible qu'un fagot,  
Plus maigre qu'une puce étique.  
Quand on veut éprouver ma funeste puissance,  
On me met en prison sous la garde d'un chien ;  
Ce chien, pour m'affranchir, m'offre son assistance,  
Mais il m'énécantit en brisant mon lien.  
Quand à mon origine, on m'a conçue sans mère ;  
Je suis fille d'un moine et j'ai tué mon père."

N.

CHURCH NOTICES.—It was customary, I am told, in certain parts of Sussex, at the end of the last century, for the sexton of a parish to give notice of any losses or other important matters that might have occurred within the district during the preceding week, immediately after divine service, the news being made known from the church door.

The following proclamation is reported from Brede Church, Sussex :—

"Oh yes! oh yes! this is to give notice  
Old Jack Blinc has lost his swine;  
She was black before and white behind,  
She was forrard in pig, and ready to farrear,  
And she has been lost three weeks to-morrow."

J. S. UDAL.

Junior Athenæum Club.

"God's ACRE."—Of late years this term has with sentimental writers become a favourite substitute for churchyard or burial-ground, and they fancy it is a translation of the German *Gottes-Acker*. It is nothing of the kind; *acker* means not an acre, but any portion of land under tillage. I fancy Longfellow is responsible for popularizing this mistake :—

"I like that ancient Saxon phrase which calls  
The burial-ground God's acre."

Instead of being poetical, "God's acre" seems to me prosaic and common-place. The German term, "God's field," is poetical. It suggests the harvest at the end of the world, and the reapers the angels;

all this has been well set forth by Longfellow; but God's acre reminds one of a land-surveyor and his chain.

J. DIXON.

"SCULL THE WATERMAN": SCULLERS.—In reading the Rev. Myrnos Bright's recent edition of Pepys's *Diary* (which I did as one that findeth great spoil, welcoming an opportunity of more fully renewing acquaintance with so great a favourite), I noted as worthy of examination the query on p. 29, "Whether from Scull the Waterman is derived our word *sculls*, well known to boating men." The etymology of the word seems to have baffled the penetration of the lexicographers; but probably some such work as the *Seaman's Grammar and Dictionary*, which Pepys, 13th March, 1660-1, says he lately got ("which do please me exceeding well"), might throw light on the matter.

J. E. B.

THE RAILWAY MANIA OF 1845.—The recent commercial failures bring to mind the disastrous railway speculations of a previous generation. The rise, progress, and decline of the railway mania of 1845 are curiously exemplified by the newspapers which were started to represent the new interest. The names and dates of their appearance are as follows :—

1835. (2) *Herepath's Railway Journal*, *Railway Gazette*.

1837. (1) *Railway Times*.

1839. (1) *Railway Magazine*.

1844. (4) *Engineer*, *Railway Bell*, *Railway Record*, *Railway Chronicle*.

1845. (24) *Great Western Railway Advertiser*, *London and Birmingham Railway Advertiser*, *London and Brighton Railway Advertiser*, *London and Dover Railway Advertiser*, *South-Eastern Railway Advertiser*, *Iron Times*, *Rail*, *Railway Argus*, *Railway Chart*, *Railway Courier*, *Railway Critic*, *Railway Director*, *Railway Engine*, *Railway Examiner*, *Railway Express*, *Railway Herald*, *Railway Intelligencer*, *Railway King*, *Railway Mail*, *Railway Newspaper*, *Railway Standard*, *Railway Steam Times*, *Railway Telegraph*, *Railway World*.

1846. None.

Of the thirty-two newspapers mentioned above, four (*Herepath's Railway Journal*, *Railway Times*, *Railway Record*, and the *Engineer*) are still in existence; the remainder succumbed during the panic.

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

ANAGRAM AND EPITAPH on a slate monument erected to Marya Arundell, in Duloe, Cornwall, June 8, 1629 :—

"Marya Arundell—Man a dry Laurel."

"Man to the Marigold compared may bee,  
Men may be liken'd to the laurell tree!  
Both feede the eye—both please the optic sense;  
Both soon decay—both suddenly fleete hence;  
What, then, infer you from her name but this,  
Man fades away—Man a dry laurel is."

WILLIAM FREELOVE.

Bury St Edmunds.

### Curries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

DE QUINCEY'S FATHER:—"TOUR IN THE MIDLAND COUNTIES IN 1772."—Who was the author of "A Tour in the Midland Counties of England, performed in the Summer of 1772 (by T— Q—)," which appeared in the *Gentleman's Magazine* of 1774 (vol. xliv. p. 206, continued in four following numbers), and which, the editor tells us in a note, "was the first production of the writer's pen"? I should at once have ascribed it, as the initials agree, to Thomas Quincey, the father of the Opium-eater, who published, his son tells us, a similar tour, but which, notwithstanding a long continued quest by myself and others, has not yet turned up. As, however, he would only be nineteen when the tour was made, and twenty-one when it was printed in the *Gentleman's Magazine*, the doubt is whether the composition is exactly that which so young a person would be likely to have produced. The style would rather seem to indicate the writer to have been a man of mature years and experience. Still, this is not conclusive as an objection, as early acquaintance with the world and its business ripens the mind quite as much as advance of years. Thomas Quincey's success in mercantile pursuits—he died at the age of thirty-nine—and the codicils to his will, giving directions as to the carrying on and disposal of his business, are sufficient to show that he was by no means an ordinary person, and his son tells us that he had been a great traveller. The "Tour in the Midland Counties" appears to have been made from London, to which the tourist returned on its conclusion. Thomas Quincey had not then settled in Manchester, and accordingly his name is not found in the Directories of 1772 and 1773. If the "Tour" in the *Gentleman's Magazine* was really written by him, the probability is that his son, though aware of the fact of his father having composed such a journal, did not know where it had appeared, otherwise it would be difficult to account for his having barely noticed the existence of a production in which he might have taken a just pride, and which would have afforded him a paternal peg which he might have hung many a digression and disquisition upon. Thomas de Quincey was only seven when his father died, and from absence and other circumstances had little personal knowledge of him. In that fine piece of painting, his description of his father's return home in a dying state, he does not attempt to portray his features or give any idea of what he was like in person. I ought, perhaps, to mention that in the "Tour" the writer has a good deal to say in the description of Boston, in Lincolnshire, and I find in the will of Thomas

Quincey that Henry Gee, of Boston, Merchant, was appointed one of his trustees, and that a legacy is given to "his respected friend and kinsman John Oxenford," who resided in that neighbourhood.

JAS. CROSSLEY.

"ERUC."—Was this word ever in use in England for a caterpillar? Stillingfleet, in giving an account of some alleged miracles, employs it:—

"Boniface's receiving 12 Crowns by a miracle, because his Nephew complained he had opened his chest and had taken away so many from him to give to the poor; and his adjuring all the *Eruc's* in his garden in the name of Christ to be gone and not eat up his herbs, which they immediately did, and not one remained."

I suppose he merely retains in this passage the word probably used in the Latin statement of the legend, adopting it for an English word.

"PLATONIC."—In Herbert's *Life*, by Izaak Walton, there is a good example of the use of this word to designate a lover imbued with a pure, spiritual affection:—

"And he (Mr. Danvers) had often said the same to Mr. Herbert himself; and that if he could like her for a wife, and she him for a husband, Jane should have a double blessing; and Mr. Danvers had so often said the like to Jane, and so much commended Mr. Herbert to her, that Jane became so much a *platonic* as to fall in love with Mr. Herbert unseen."

ROBERT J. C. CONNOLLY, Clk.

Rathangan, co. Kildare.

"HARD LINES."—Old Thomas Fuller says (*Pisgah Sight of Palestine*, p. 378, 12mo., 1869):

"מִן, גִּבְעָה, a reed (Ezek. xl. 5) used to measure buildings, containing six cubits and an handbreadth in the length thereof.

"Here of purpose (because ignorant of the exact proportion thereof) we pass by the מִן, מִכֶּבֶל (whence our English cable), being a rope or line to measure ground therewith; so that by a metonymy, sometimes it is taken for the inheritance itself: 'The lines are fallen to me in pleasant places' (Ps. xvi. 6)."

May not this be the origin of the above common saying?

EDMUND TEW, M.A.

"BURNING QUESTIONS."—Who was it who brought this phrase into general use? I ask, because I have just met with it in the preface to Dr. Hagenbach's *Grundlinien der Liturgik und Homiletik*, published in 1863, a date (as it seems to me) earlier than that commonly assigned to it. It will be asked (says the Doctor), "Who will trouble himself with your liturgical parterre, when the *burning questions* (brennende Fragen) of the day invite to very different toils?"

S. CHEEKHAM.

King's College, London.

HYBRIDISM.—The French made "experiments" some years ago on this subject in respect to animals and the human race. Can any contributor to "N. & Q." kindly oblige me with the title of the work containing an account of these "experi-

ments"? Pastrana was, I have heard, a name mentioned in regard to them.

GEORGE R. JESSE.

Henbury, Macclesfield.

**NEITHER READ NOR WRITE.**—The *Times* says, 5th Nov. 1875:—

"GROSS IGNORANCE.—Last year the number of persons committed in England and Wales who could neither read nor write was 53,805, of whom 35,479 were males and 18,326 females."

Has any one ever met with that phenomenon, either "in a smock-frock" or out of one, who was able to write without being able to read?

I have often thought that writers in the leading and other journals have not read the subject upon which they were writing; but that is not the point, they were doubtless able to do so.

CLARRY.

**WELSH BOOK WANTED.**—Where can a work be seen or purchased, the precise title of which I have lost, by a writer named, I think, Roberts, on the superstitions and popular traditions of Wales? It does not appear to be in the British Museum. The book was published some twenty or thirty years ago. I am aware that this is but a vague reference, but it is the best I am able to give.

DAVID FITZGERALD.

Hammersmith.

**ARMORIAL.**—What families bear the arms given below?—Azure, a cross fleury argent, and charged with a mullet of the second in the dexter quarter; crest, a gryphon's head charged with a mullet argent. These are on a book plate of about 100 years old. The name has been obliterated. Also—Gules, between a fess argent three water bougets of the second; crest, a wheatsheaf.

Z. Z.

"ESCU PENDU."—

"Columbier says:—'They that were to fight (in tournaments) on foot had their shields hung by the right corner, and they on horseback by the left.' This position of the shield is called *pendant* by some, *couché* by others, and was very frequent all Europe over from the eleventh century to the fourteenth."—Nisbet's *System of Heraldry*, 1722, i. 11.

Is any meaning attached to the hanging of the shield by the left corner nowadays? From the above extract it would appear to be appropriate in the case of cavalry soldiers, bearers of coat armour, and officers whose vocation it is "to fight on horseback."

A. GUGLISSON, Lieut.-Col.

U. S. Club, Edinburgh.

**NOTTINGHAM GOOSE FAIR.**—What is known of the origin and history of this fair, which I believe in point of antiquity dates its origin so far back as almost to defy the researches of the antiquarian, and respecting whose title conjecture is lost in a haze of doubt and speculation? It is

held every year on the 2nd of October, and is proclaimed for eight days; but I am informed this year is the first time it has been proclaimed by placard, instead of officially by the Mayor and Corporation, &c.

VIATOR.

**DARBY AND JOAN.**—The other day, chancing to be at Healaugh village, I saw the grave of Darby and Joan, only, as a matter of fact, the woman's name appears to have been "Margret."

Is it known how the obscure lives of these people, spent in this remote village, became known, and afterwards proverbial, in the outside world? Was it that the former possessors of Healaugh were the *Wharton* family, and was it through one of these that the tale first arose? H. A. B.

**YELLING.**—Can you tell me the meaning of Yelling (a small parish in Huntingdon)? I suppose the division is Yel-ing. E. OTTÉ.

**CARRINGTON'S "DARTMOOR."**—Where can this beautiful poem be obtained? What else did Carrington write? STEPHEN JACKSON.

**BROWNE, VISCOUNT MONTAGU.**—Is it true that this extinct or dormant peerage case is shortly to come before the House of Lords in the shape of another claimant? ANTHONY.

**TERAPHIM: LARVÆ: LARES.**—Ewald mentions also (ii. 141, note 1) the "*Teraphim*, which perhaps according to the sound (auten) are the same as the Lat. *larvæ*, *lares*."

Do the other relations of the Latin words confirm this presumed kinship with the Hebrew word?

J. FENTON.

Hampstead.

**BELL HORSES.**—Some months ago, when at Ledbury, I was struck by hearing some children singing the following words:—

"Bell Horses, Bell Horses,

What time o' day?

One o'clock, two o'clock,

Three and away!"

I shall be glad to know through the medium of "N. & Q." whether any of its readers are aware of the origin of it.

Camden, under the head of Yorkshire, mentions "a solemn horse running," in which he says that "the horse that out runneth the rest hath for his prize a little golden bell." That was in the days of James I. Charles II., with a view of improving the breed of racehorses, patronized racing, and instituted a prize to be run for called the King's Plate, which is now represented by the Queen's Plate, run for at most of our provincial race meetings, but instead of racing for bells they ran for a plate or cup value one hundred guineas.

Are the bell horses above referred to synonymous with our racehorses? F. G. H. PRICE.  
Temple Bar.

EPITAPH IN FULBECK CHURCH, LINCOLNSHIRE.  
—What is the interpretation of the following?—

Un Dieu. Un Roy.  
Cor Unum. Via Una.  
Nomen alterum quere. 1680.

PELAGIUS.

"THE INSTAURATION."—Who is the author of this pleasing dramatic poem, 1858, Partridge, London, and *Village Poems*, 1859, Partridge, London? The initials of the author are R. S. R.

THE REV. ISAAC WILLIAMS.—Where can I find any biographical notice of the author of *The Cathedral and The Baptistery*? Was he a native of Wales? I believe he was a member of Trinity College, Oxford. R. INGLIS.

THE CONTRACTIONS "MX. P.O."—Could any one help me to interpret these words, or letters, occurring on a brass of A.D. 1459 in Preston Church, Faversham?—"Hic jacet . . . ac deinde Armiger Reverendi MX. P.O. patris ac domini, domini Henrici Cardinalis Anglie."

The usual books leave out the "mx. p.o.," and give the black-letter inscription without any note of an omission. I found it in taking a copy of the brass. W. F. HOBSON.

THE "GLORIA PATRI."—I find the following note at p. 235 of vol. i. of Didron's *Iconography*, Bohn's ed., 1851:—

"Guilielmus Durandus (Rat. Div. Off., lib. v. c. 2) declares the two verses of the 'Gloria Patri' to have been composed by St. Jerome, and sent by him to Pope Damasus, who commanded them to be sung in the Psalms."

Is there any authority for this statement? Only one volume of the translation was published by Mr. Bohn; can you tell me what delays the publication of the second volume? S. W. T.

"INTOXICATING."—What is the earliest known instance in English literature of the application of this descriptive epithet to inebriating or alcoholic drinks? It is used by the Legislature as a general term in the Licensing Acts of 1872 and 1874, and has to be inscribed by liquor sellers over their doors in lieu of the former designation—"exceivable" liquors. QUÆRO.

### Replies.

#### "GLOVE."

(5th S. iv. 346.)

The notion that *glove* is of Gaelic origin is easily shown to be out of the question. DR. MACKAY knows, as well as I do, that there is no such word in Gaelic as *ceillamh* with the sense of *glove*; or, if there is, perhaps he will kindly give us the reference to the passage in which he has found it. The Gaelic for *glove* is *lamhainn*, from *lamh*, a

hand. There is no mystery about the Gaelic words *ceill* or *lamh*. The first is cognate with the Lat. *celare*, A.-S. *helan*, and, in the form *hela*, is still one of the commonest of our dialectal words. If we had wished to express the idea in English, we could have said *hela-hand*, or *helland*, without taking the slightest trouble to search for the Gaelic equivalent. The derivation of *glove* from the Icelandic *glöfi* is, again, just one of those mistakes which are made by those to whom chronology is of no importance; and it just so happens that the borrowing has been in the other direction, and that the Icelandic *glöfi* was borrowed from England. I know of nothing so useless as the attempt that is made by so many to "derive" English words from some other language. Are there, I would ask, no native words? Must we never rest till we have chased every word to death, and are we to write ourselves down as a nation whose language has not a single native word in it? Nothing can be clearer than that *glove* is a word of our own. We can boast the oldest monument in all Teutonic literature (the Mæso-Gothic fragments being excepted), viz., the poem of Beowulf. And in this poem we find the word "glōf"; see Thorpe's edition, p. 140, l. 4177. How could the word *glöf* have been known in Anglo-Saxon, if, as DR. MACKAY pretends, it was a corruption of a compound Gaelic word, of which I can find no proof that it existed till it pleased our Gaelic friend to coin it? I think writers would do well to let English etymology alone unless they can take pains with their chronology, and can condescend to give quotations in place of inventions.

It is quite a mistake to suppose that Gaelic is the only language that thus lends itself to a system of verbal quibbles. When once we begin to coin etymologies, any language will serve the turn. For every Gaelic etymology that DR. MACKAY can invent, I can easily invent one in some other tongue that will look quite as well. Take, for instance, *glove*, and try a Sanskrit dictionary. I do this, and find at once that *kalāpa* means a quiver or case; see the *Mahābhārata*, 3, 11454. Suppose it pleased me to say that *glove* is an obvious corruption of *kalāpa*? The change from one form to the other is not very violent, and the change in meaning is conceivable. Or again, if we try Greek, we at once light upon *καλύπτειν*, to hide or cover. Or again, the Icelandic *glöfi*, the palm, comes as near to *glove* as the Gaelic *lamh* does. But I am very strongly of opinion that this sort of guessing is (or ought to be) out of date, and that it is high time for those who propose "derivations" to propose them in a credible form.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

The history of this word is not very recondite. It is a pure Old English and Anglo-Saxon term, and

will be found in the form of *glöf*, pl. *glóven*, in the poem of Beowulf of the seventh century; in Layamon's *Brut* (A.D. 1205); Gower, fourteenth century; Lydgate, fourteenth century; and the *Promptorium Parvulorum* (A.D. 1445). There is not the slightest necessity for seeking it in the Old Norse *glöf*, as is done by Mr. Wedgwood and the *Daily Telegraph*. Mr. Vigfussen (*Icelandic Dictionary*) states decidedly that *glöf* is undoubtedly derived from Eng. *glove*. Here we might leave it, as it is not imperative to provide derivations for every original native word, but if a derivation is wanted it is not far to seek. The Old Norse *klaufr*, Eng. *cleft*, *clow*, were used to signify the clefts or spaces between the fingers and toes. Hence the *glove* was that which fitted the fingers in contradistinction from the *mitten* ("myteyne," *Piers Ploughman*; "mitaine," Chaucer), which only fitted the hand. The interchange of *c* and *g* at the beginning of words was common in A.-S., e.g., *glöf* and *cliof* for "cliff"; *gnidan* and *cnidan*, to beat, to triturate; *clengan*, to adorn; *gleney*, an ornament, &c.

"But," says DR. MACKAY, "the word *glove* is neither Scandinavian nor Anglo-Saxon in its origin, and is traceable to the Gaelic *ceil*, to cover, and *lamh* (pronounced *lav*), the hand"; so that *ceil-lav* or *klav* became *glove*.

If this be traceable I should like much to see the "traces," where they are to be found. It seems very odd that the Gael, in so kindly framing a word for the use of the ignorant Southron, should never have employed it themselves. *Glove*, in Gaelic, is *lamhainn*, Irish *lamhann*, literally hand-circle. *Mitten* is *miotag* or *meatag*, both in Gaelic and Irish.

One or two corollaries connected with this inquiry are worth notice. The *Daily Telegraph* says, "The descendants of our Teutonic fathers, with their unerring rough, ready, logical, but in elegant Bismarckian instincts, gave to the glove the name which most appropriately it should bear, and what it literally is—a 'hand-shoe.'"

On this DR. MACKAY remarks, "The Teutonic makes *glove* a *hand-shoe*, the Celtic more elegantly makes it a *hand-covering*." From this it would seem to be implied that *shoe* had radically some specific reference to the foot. This is by no means the case. The original root is found in Sanskrit *sku*, to cover, to protect, which is also found in most of the Aryan tongues, *sky*, *skin*, *scu-tum*, *skōros*, *σκύρος*, *skia*, &c.; originally the shoe was *fof-sko*, the glove *hand-sko* or *schuh*. The *Telegraph* writer, therefore, is correct in supposing that *hand-schuh* simply means *hand-covering*.

Another remark may be made, illustrative of Grimm's law in the development of the radicals in the different languages. Gaelic *ceil*, Cymric *cel*, shelter, cover, is equivalent to Lat. *cel-o*, to conceal. The same root is found in the Teutonic,

*hel-an* A.-S., *hel-en* O. G., showing the tendency of the Celtic dialects to agree rather with the classical than the Teutonic in the form of the radicals. Of course the tenuis *c*, in the Latin and Celtic, is equivalent to the aspirate *h* in the Teutonic. J. A. PICTON.

Sandyknowe, Wavertree.

THE FÖUR STATE SERVICES (5th S. iv. 257.)

—The political services of Nov. 5, Jan. 30, and May 29 had no Parliamentary authority. They were drawn up by Convocation, in whole or in part, and, never being enacted by Parliament, had no binding force, except what was given to them by the Order in Council issued at the beginning of each reign. Many liberal Churchmen had long complained of their violent partisan spirit—Arnold, Dean Milman, and others. Dean Milman brought forward the question in the Lower House of Convocation, but in vain; and he felt so strongly, after their refusal to act in the matter, the futility of seeking reforms from this body, that he ceased thenceforth to attend its meetings. At last, in 1858, Lord Stanhope (after conferring with the bishops) moved the House of Lords to address the Queen to withdraw the Order in Council. The House of Commons concurred in the address, and the Order was revoked on Jan. 17, 1859. It was then also deemed advisable that, although no services were prescribed by law, yet inasmuch as the days were ordered to be kept as holy days by Parliament, the Acts enjoining their observance should be repealed; this was effected in the same year by the Act of 22 Vict. cap. 2. Since that time the services have dropped. X. Y. Z.

The four "State services" could not have been abolished by Act of Parliament; neither can they be said, with exactitude, to have been removed from the Book of Common Prayer. The late Dean Milman may have objected to them, and have influenced the proper authorities against the State services; but no Act of Parliament was needful, for these services were only enjoined by a letter from reign to reign under the sign manual of the then king or queen, and under such a sign manual the service for the Queen's accession, as is implied in "N. & Q.," is still standing and valid, but it is in virtue not of the statute book, but of the royal prerogative. None of the four State services, whether the three now obsolete or the one existing, have ever been part of the Book of Common Prayer. A reference to the title-page of the authorized Books of Common Prayer (I am not speaking of the hosts of unauthorized and badly edited Prayer Books) will show that the Book of Common Prayer is often bound up, for convenience, with other offices, *formulae*, or varieties of hymnody, but this does not make these latter an integral portion

of the Book of Common Prayer. The Thirty-Nine Articles, Sternhold & Hopkins, Tate & Brady, and *Hymns Ancient and Modern*, are, or have been, bound up with our Prayer Book, but their claims to be part of its substance are baseless. And so it is with the four State services. H. DE B. H.  
New Univ. Club.

The anniversaries of the king's martyrdom and of the Restoration were, as well as that of the Gunpowder Plot, ordered by Parliament to be kept as holy days in all churches. The Acts were 12 Car. II. cap. 30, and 12 Car. II. cap. 14. The special forms of prayer to be used were not determined by Parliament, but were subsequently prepared and authorized by royal proclamation, bearing date May 2, "in the fourteenth year of our reign" (1662); and in most old Prayer Books this proclamation is printed before the special prayers. The enacting clauses of the two Acts are given in Bp. Sparrow, *Rationale of the Common Prayer*, Lond., 8vo., 1722, pp. 261-9. It was the duty of the clergy to read out the entire Act of Parliament in church the Sabbath preceding May 29.

EDWARD SOLLY.

THE SO-CALLED TERMINATIONS "-EUS" AND "-IUS" (5<sup>th</sup> S. iv. 343).—There is, it seems to me, want of scientific arrangement in DR. BREWER's rules, and some confusion in his examples. It is astonishing to find any one talking of *-eius* and *-ius*, and ignoring the real termination *-ous*. The end of his note seems to imply that what he calls "the terminations *-eius* and *-ius*" existed in Latin side by side, but he can hardly mean this. He uses "termination" in a very loose way, giving as illustrations of "the termination *-eius*" *araneus* (Lat. *aran-eus*), *cretaceous* (Lat. *cretaceus*), *subterraneous* (Lat. *subterraneus*).

DR. BREWER's rules 1 and 2 simply amount to a statement that the English termination *-ous* (Lat. *-eius*), with French nouns ending in *-e* as *pile*, retains the *-e* of the French stem. In these words the *-e* probably represents "breaking"; in *outrageous* and the like marking the *g* as soft; in *pit-eous*, *hid-e-ous* (Fr. *piteux*, *hideux*), showing a disinclination to pronounce *-ous* after *t* and *d*; hence also the *-e* in *court-e-ous* (Fr. *courtois*) and *right-e-ous* (Engl. right-wise), and in the vulgar pronunciation *covet-e-ous* for *covet-ous*. These last are sufficient to show that *-e* is no part of the real termination, though the remembrance of the French *-e* may have had some influence. The examples under rule 3 (of *-eius*) are all words which are representatives of Latin words formed by means of the Latin terminations *-eus*, *araneus*, *arbores*, *caceus*, *igneus*, *lignus*, &c.; *-aceus*, *cretaceus*, &c.; *-aneus*, *subterraneus*, &c.; with some newer words formed analogously. Not one is a real example of the Latin *-eius*; *lapideous* and *sulphureous* are Latin *lapideus* and *sulphureus* rather

than *lapidosus* and *sulphurosus*, which latter gives us *sulphurous*. The examples of *-eius* are in part representatives of Latin adjectives in *-ius*, as *anxious*, *dubious* (Lat. *anxius*, *dubius*), of which class many more may be given, but mostly of Latin words having a stem in *-i* with *-ous* = *-eius* added, in all of which *-i* is no part of the termination. If we test these words by the rule that "if the fundamental word is an adjective or abstract noun, the termination *-eius* is to be used, but if a substantive noun the termination *-eius*" (omitting to criticize the curious division), we find ourselves met by the fact that in Latin these adjectives in *-ius* are mostly from nouns, as *abstemius*, *egregius*, *injurius*, *noxius*, *tixorius*, all of which exist in English. For Latin the list might contain many more; for English we may add ingenious, nutritious, simious. At any rate, *grex*, a flock, *uxor*, a wife, *nutrix*, a nurse, *simius*, an ape, must fall under substantive nouns. The fact is, Lat. *-eius*, Engl. *-ous*, may be added to almost any stem ending, but in Lat. *-e* (like *-a* and *-o*) is elided before the suffix. Thus, in Latin words adopted into English, the termination *-ous* following a consonant stem or *-u* stem is Latin *-eius*; *-ous* following an *-i* stem is either *-eius* or *-ius*. But the so-called *-eius* is Lat. *-eus* or *-aceus* or *-aneus* in Latin words adopted; while in other words the *-e* is a letter inserted by "breaking" after certain consonants, and the adjective or substantive character of the fundamental word does not affect the matter.

O. W. TANCOCK.

Irregularities of spelling are certainly very numerous in the French language; yet I am not satisfied that French spelling is, as DR. E. CORHAM BREWER asserts, "more hopelessly bad than even English;" and I would feel obliged by proofs of the assertion. At any rate the French terminations *-eux* and *-ieux*, corresponding to the English *-ous*, *-eius*, and *-ious*, do not need DR. BREWER's rules to be accounted for: *-eux* (Engl. *-ous*) is the Latin termination *-eius*, and when this termination is preceded by an *i* in Latin, the *i* remains in the derived word; e.g., "envieux" (Lat. *invidiosus*, invidious); "gracieux" (Lat. *gratiosus*, gracious); "précieux" (Lat. *pretiosus*, precious); "spécieux" (Lat. *speciosus*, specious). As to the *e* coming in some English words before *-ous*, it is easy to remark that this letter is no real part of the termination; for such words are traceable either to a Latin word ending in *-eus*, giving *é* in French (e.g. *arenaceus*, *arenaceus*; *caseus*, *caseus*; *etherous*, *atherous*; *foliaceus*, *foliaceus*; *subterraneus*, *subterraneus*; *extemporaneous*, *extemporaneous*; *succedaneous*, *succedaneous*, &c.), or to a French word ending in *e* (e.g., *beauté*, *courage*, *outrage*, *terraqué*, this last word being an adjective). Of course a few words may have been derived from supposed or corrupted fundamental

forms, but on the same pattern. The Old French *hide* (modern *hideur*) accounts for *hideous*, as *advantage* for *advantageous*, *courage* for *courageous*, &c. HENRI GAUSSERON.

Ayr Academy.

More than thirty years have gone by since Mr. Alexander Reid prescribed in his *Dictionary* the suppression of these antecedent vowels in the terminal *-ous* of our adjectives, instancing the conversion of "herbaceous" and "gracious" into *herbashus* and *grashus*. What effect his dictum had in the Circus Place School of Edinburgh I know not; but DR. BREWER has recently advocated their restoration, especially referring to their vocalic distinctions of material and of person in the aforesaid terminal *-ous*, which suggests to me the (not unobvious) Hellenic root-word *ovra*, the in-being, *substantiâ et natura*.

But the middle of a word is sometimes also vowelled. An argumentation between a noble lord and an unquihile dignitary of our Church is dragging its slow length along, wherein his lordship reminds his reverence that he is "begging the question," and his reverence replies by asserting "the universal supremacy" of his adopted Church: thus the evasion is vowelled into mendacity, and the arrogance into mendacity. Our plain English will more plainly settle the matter. The evasion is a shabby quibble, and the arrogance is a shameless lie. EDMUND LENTHALL SWIFTE.

MISUSE OF WORDS: "APOCRYPHAL" (5th S. iv. 166, 354, 372.)—I confess to a *lappus pennæ* when I said that the author of the Book of Wisdom is known. With regard to the meaning of "Apocrypha," let me quote 2 Esdras xiv. There the old notion that all the books of the Old Testament were lost at the Captivity, and that Ezra was inspired to replace them, is stated. Besides these books, others containing the Hidden Wisdom were written by Ezra, but not published: "And when thou hast done, some things shalt thou publish, and some things shalt thou show secretly to the wise" (v. 26). At the end of the chapter, Esdras receives a command to write 204 books—of these "the first that thou hast written publish openly, that the worthy and unworthy may read it; but keep the seventy last, that thou mayest deliver them only to such as be wise among the people; for in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge." These last are *apocryphal*.

E. LEATON BLENKINSOPP.

[To the above we have received the following reply:]

The passage in 2 Esdras xiv. 44-46, has obviously reference to "the Hidden Books of Wisdom," such as those of the Gnostics—of the second century A.D.—or the so-called "Oral Tra-

dition" of the Rabbis, and cannot be intended to indicate the Deutero-canonical writings of the Old Testament, which are much less in number than the supernumerary books (according to whatever reading is adopted) specified in the second Book of Esdras. That book was written in the second century, and exists only in Latin. X. Y. Z.

PRONUNCIATION OF *C* IN ITALIAN (5th S. iii. 184, 326; iv. 53, 98.)—I never announced "the Tuscan aspiration of *c* as a new discovery"; but will H. K. tell me whether the point has ever been so fully discussed before in English? In this sense the matter is new. Nor did I ever say or suppose "that *c* is ever pronounced as an aspirated *ch* in Spanish." When Mr. GIBBS shows me by quoting my own words that I said so, I will answer him. It is a pity that critics do not take the trouble carefully to read the articles which they criticize. They skim them over, get a wrong impression, and write to "N. & Q." without ever looking at the article again. Whenever I criticize, I always have the article I am criticizing before me when I write. As to my "Spanish theory," I said expressly that I did not lay much weight upon it myself, but merely threw it out as a suggestion. I must say, however, that I consider it as infinitely preferable to the wild speculation reproduced\* by H. K. and Mr. HYDE CLARKE, that the Tuscan aspiration of *c* is "referable to the survival of Etruscan pronunciation." What, pray, do we know about "Etruscan pronunciation"? Nothing whatsoever! And what can be the use of a speculation which has not a foot to stand upon? I have Corssen's very big book on the Etruscan language, and I had no idea till I looked into it how extremely little was known about the language, and how extremely obscure that little was. It is not even made out to what family of languages Etruscan belongs! As for the pronunciation, he does not, that I can make out, say a single word on the subject. I notice that there was a *ch* as well as a *c* in the language, but nobody knows how the *ch* was pronounced. But while, or rather in consequence of, ferreting about in Corssen's big book,† I made a curious and interesting discovery, which has some bearing upon the Tuscan aspiration of *c*, and is certainly of infinitely more importance than the reference to Etruscan. I discovered, namely, that in Latin itself, in the Augustan age and previously, *c*, both before *a* and *o* as well as

\* Reproduced (though probably unconsciously), for Diez (*Gram.*, 3rd ed., i. 349) mentions the view as having been advanced by Fernow in his *Röm. Studien*, iii. 267, but Diez does no more than mention it,—he evidently does not subscribe to it.

† In consequence of a reference in this book to Corssen's work on the pronunciation of Latin, I turned to that work, and whilst reading it thought I might as well see what he had to say about the pronunciation of *c* in Latin.



before *c* and *i*, was sometimes faultily ("fehlerhaft," says Corssen) pronounced as an aspirated *ch*, and also so written. See Corssen's book on the pronunciation of Latin, 2nd ed., i. 46. Examples are, *Chartago*, *chommoda*, *chenturiones*, and *lachrima*;† for *Carthago*, *commoda*, *centuriones*, *lacrima*. Corssen says that this faulty pronunciation was derived from the influence of the Greek *χ*; but it must be noticed that in all the words he quotes (where the corresponding word exists in Greek) it is a *κ* and not a *χ* in Greek, so that the Romans borrowed the *ch* pronunciation from the Greeks, but used it in different cases. Now this is precisely what I maintained in my second note upon the Italian *c* (iii. 326). I allowed that the aspiration was not used in Italian where it was used in Spanish,§ but I suggested that it might nevertheless have been due to a transference, or misplaced use, of the Spanish aspiration; and now I have distinct proof that precisely such a misplaced use of an aspirated *c* did actually occur in Latin.||

Possibly H. K. and Mr. HYDE CLARKE will now prefer to think that the Tuscan aspiration of *c* is really due to this faulty pronunciation of Latin, just as some of the Americans of the United States retain the nasal twang of their Puritan forefathers. If so, they are welcome to my suggestion, which will be infinitely more reasonable than their own.¶ As for H. K.'s objection, that my Spanish theory cannot be true because the Spaniards could not possibly have introduced their *ch* sound into "every remote mountain village in Tuscany," I should like to ask him whether he thinks the Normans penetrated into every remote village in England in sufficient numbers to modify the pronunciation in it. And yet there is no doubt that the pronunciation in every village of England has been modified by the invasion and by

the residence of the Normans in England. I could cite many instances, but I will content myself with one which I find ready to my hand in "N. & Q." itself, and which is supported by the authority of Mr. SKEAT. See 5<sup>th</sup> S. iv. 77, where Mr. SKEAT, writing about the provincial word *keeler*, tells us that the "old word *cile*\*\* has been, by Norman influence, turned into *chill*," a word which is, I expect, to be heard in every village in England. And this example is the more suitable for my purpose, because it was almost invariably when followed by a *tt* that a Latin *c* became *ch* in French, and extremely rarely when followed by *e* or *i*, so that the English too, in the case of the word *chill*, deviated somewhat from the Norman practice, which they, no doubt unconsciously, copied. F. CHANCE.

Sydenham Hill.

FARWELL FAMILY (5<sup>th</sup> S. iv. 63, 173).—G. W. W., at the last reference, gives the *Proceedings of the Somerset Archaeological Society* for 1870 (which I have not seen), but I venture to think he has committed a slight inaccuracy in copying them, as he makes *George*, the second son of Simon and Dorothy Farwell, marry Anne, daughter of John Frie of Varty; but in enumerating the arms of the family he gives those of *Richard*, the third son of Simon and Dorothy, as impaling Frie. This latter impalement verifies a MS. pedigree I received from one of the family, and which gives the aforesaid *George* as having married *Phillipa*, daughter of John Parker of South Molton, co. Devon; and the Harl. MSS. 1559, fol. 224 b, gives the names of the respective wives in like manner. I shall be exceedingly obliged to G. W. W. or any of your other contributors, if they can elucidate the following points connected with this family, viz., who was the immediate ancestor of "Symon Farwell, of Lylbishop, in com. Somerset," the first of the name in the pedigrees above referred to? The family tradition runs that they came from Yorkshire in the time of Henry VII.; and it is stated, in a work called *Magna Charta*, by Rev. George Newton, in 1661, that the descent of Sir George Farwell was then clearly shown on his pedigree. This pedigree I have never been able to discover, but the fact of Sir George Farwell quartering the arms of De Rilleston is, I think, pretty conclusive that he descended from the marriage of Richard Farwell,

† I, of course, had before seen *lacrima* written *lachrima* or *lachryma*, but I had no idea that the *ch* was pronounced other than the *c*.

‡ See, however, note ||, for, though *jambortier* has no corresponding word in Italian, *jefe* is really the same word as the Ital. *capo*, in which, under certain conditions, the *c* would be pronounced in Tuscany as an aspirated *ch*.

|| And so it did also apparently in Old High German, for *Diez* (op. cit. i. 218) gives four O.H.G. words which he says are derived from the Latin, and in which, no doubt in consequence of the aspirated *c* existing in German, the Lat. *c* was sometimes pronounced and written *ch*. The four words are *chamara* (Lat. *camera*), *chappo* (Lat. *capo*, our *copon*), *chafsa* (Lat. *capssa*), and *charchari* (Lat. *cancer*; here are two *ch*'s). The forms *camara*, *cappo*, *cafsa*, and *carcarci*, and also with *k* instead of the *c*, are likewise found in O.H.G. See *Graff*. In Spanish, too, we find (*Diez*, loc. cit.) *xambortier* or *jambortier*=chamberlain, from the Lat. *camera*, and *xefe* or *jefe* or *gefe*, from the Lat. *caput*, in which it might be maintained that the initial *ch* (for the *x*, *j*, and *g* in these words are all pronounced like an aspirated *ch*) was derived from this faulty pronunciation of Latin.

¶ The Spanish words in note || would be in favour of this view.

\*\* *Cile* is Anglo-Saxon, as has previously been stated by Mr. SKEAT.

†† Brachet, in his *Dict.*, s.v. "achamer," gives a list of nearly 140 words in which a Lat. *c* has become *ch* in French, and, in all but six, a is the vowel following the *c* in Latin. *U* is the vowel once, viz. in *mancus* (Fr. *manchet*); *e* twice, in *cicer* (Fr. *chiche*) and *serceum* (Fr. *farouche*); and i four times, viz. in *cichoreum* (Fr. *chicorée*), *cicare* (Fr. *chercher*), *cicum* (Fr. *chiche*=stingy, scanty), and *cicer* (Fr. *chiche* in *poi chiche*=chick-pea).

who, *temp.* Edw. I., married Emma, daughter and heiress of Elias de Rilleston (*vide Col. Gen.* ii. 676). In examining the pedigree of Favell in the Yorkshire Pedigrees published by Mr. Foster in 1874, and also Dugdale's *Visitation of Yorkshire* in 1666, I notice the descent of the family of that name appears only to commence with certainty from Christopher Favell, circa 1560, the earlier generations being inserted, but not joined to this Christopher; and although I have no doubt they were his ancestors, yet, not being lineally traced in the pedigree, it clearly indicates there was some uncertainty as to the descent; and may not this be accounted for by the eldest son, or representative, migrating into Somersetshire about this same date? That both the Farewells of Somersetshire and Devon, and the Favells of Yorkshire, spring from one common ancestor, I think there can be little doubt. Not only the tradition exists as to the fact, but the arms have always been borne the same for the last three hundred years, and the peculiar name "Christopher" is common to both families. This is one of the links I am desirous of proving. The other is at a period not so remote, and may be readily made out by local antiquarians or those who value family history; and any person who can send me the information required I shall feel exceedingly grateful to, as I am unable to go to search for myself. Who was the father of Christopher Farwell of Totness (who died 1639), whose descendants for eight generations have continued there, bearing the same name and arms? Was he a son of John, who settled at Totness about the end of the sixteenth century, the brother of Sir George Farwell, who married Mary, daughter of Sir Edward Seymour, of Berry Castle, close to Totness? Or does he descend from Christopher Farwell, the uncle of Sir George, and who settled at Poole? Possibly the Poole registers may throw some light on the matter, or the registers of some of the churches in or around Totness; and if any of your readers can help me to discover the birth of this same Christopher Farwell I shall be greatly obliged to them. I calculate that his birth would be between 1570 and 1580. His marriage in 1605, at Totness, is, I believe, the earliest entry of the name in that register. Who was Sir John Farwell, who was knighted in Scotland in 1617? Did he marry Elizabeth, daughter of George Baker, or Joan, daughter of Wm. Upton of Lupton? Was not he the brother of Sir George Farewell, and father of John and Charles?

I have not been able to obtain J. Savage's *Genealogical Dictionary of New England*. As I am interested in tracing the Boston (U.S.) branch of this family, I shall be greatly indebted to any one who will let me have a sight or copy of the same. *Vide* 4th S. viii. 437 and 537.

C. T. J. MOORE.

HUSBAND=HUSBANDMAN (1<sup>st</sup> and 3<sup>rd</sup> S. *passim*; 4th S. vii. 255; 5th S. ii. 103; iii. 195, 391; iv. 270.)—W. P.'s extracts are the more interesting, since they show the word husband just on the point of transition from its signification of earth-tiller to that of economizer. Lord Lisle, writing to his wife, in 1538, says, "As for money, I will none till your coming, at which time I will make you a true account what a good husband I have been" (*Lisle Papers*, i. 8). He certainly does not intend her to understand either the literal sense, that he had been intent upon cultivating his garden during her absence, nor the only modern one, that he had behaved extremely well to her while she was away from him. Fuller, I think, uses the word in this sense in W. P.'s extract.

HERMENTRUE.

A LIST OF WORKS ON SWORD PLAY (5th S. iv. 201, 242, 262, 303, 341.)—It may interest Mr. FRED. W. FOSTER to know that I have in my possession an Italian manuscript, apparently written in the middle of the fifteenth century, in the Venetian dialect, on the subject of sword play. The name of the author is Fiore Furlan. The MS. was formerly in the library of the Abbate Canonici of Venice, of whose MS. collections a portion passed into my possession, by purchase, about forty years ago. It is a small, thin folio, on vellum, illustrated with many well-executed pen and ink drawings, heightened with gold, representing the combatants with sword and lance in various attitudes, both on horseback and on foot. The manuscript commences thus:—

"Fiore Furlan de Civida dostrica che fo de Mia. Benedetto della nobil casada delli liberi da p'megida dello dieci si dello patriarchado de Aquilegia in sua zovenita volea imprendere ad armizare e arte de combater in sbarra zoe a oltranza. ¶ De lanza azza spada e daga e de abrazare ape e callo cavallo in arme e senza arme."

The work seems to be unknown, and I can find no record of the author; but I think I recollect that the late Sir Thomas Phillipps, Bart., of Middle Hill, had also a MS. copy of the same work.

WALTER SNEYD.

Keele Hall.

VULGATE, PROV. XXVI. 8 (5th S. iv. 294.)—Coverdale translates this proverb thus: "He that setteth a foole in hye dignitie, that is even as yf a man dyd caste a precious stone upon the galons." On this Adam Clarke observes:—

"This translator refers to the custom of throwing a stone to the heap under which a criminal lay buried. The Vulgate gives some countenance to this translation: 'He who gives honour to a fool is like one who throws a stone to Mercury's heap.' Mercury was considered the deity who presided over the highways; and stones were erected in different places to guide the traveller. Hence those lines of Dr. Young:—

'Death stands, like Mercuries, in every way;  
And kindly points us to our journey's end.'"

Coverdale's version reminds one of the ancient

British malediction, "May you have a cairn for your burial-place!" But Dr. Clarke's clever explanation of the Vulgate seems to be only conjecture unsupported by evidence. As for the original Hebrew proverb, I have long despaired of being sure of its meaning.  
J. H. I. OAKLEY.

**WATERLOO BRIDGE** (5th S. iv. 247.)—There is a woodcut of the new Strand Bridge, afterwards called Waterloo Bridge, in the *Monthly Magazine* for February, 1814, in which it is described as "now building from the design and under the direction of Mr. Rennie." In the same journal, June, 1814, p. 404, there is a letter from Mr. J. I. Maxwell in which he calls the truth of this in question. He says:—

"Mr. Rennie indeed, as I am informed, upon Mr. Dodd's resignation, succeeded him in superintending the execution of this magnificent structure; but the whole of the plan, from the stupendous bridge itself down to the very seal and motto of the Strand Bridge Company, from documents I have collected, appears to have been the original design of Mr. Dodd."

Mr. Dodd's own account of the matter may be found in the *Gentleman's Magazine* for May, 1817. Mr. J. Saunders, in *Knight's London*, 1842, vol. iii. pp. 164-8, remarks, on this subject, that Mr. Dodd, the first projector of the Thames Tunnel, "seems to have had the misfortune of constantly witnessing other men reaping the honours he had sown." Mr. Saunders adds that it does not appear that the truth of Mr. Dodd's claim has ever been disproved. Allen, in his *History of Lambeth*, Lond., 1826, distinctly states that the bridge was originally projected by Mr. George Dodd, and that Mr. Dodd having been dismissed the company's service, they employed Mr. John Rennie, who, with much skill and unremitting attention, brought the work to a conclusion.

The foundation-stone was laid on October 11, 1811, and the plate on it bears the name of John Rennie, *Engineer*. This is certainly very much like an admission that he was not the designer. If he had prepared the plans, he would have been designated *architect*, as Mylne was on the foundation-stone of Blackfriars Bridge in 1760.

EDWARD SOLLY.

Sutton, Surrey.

**ISAAC PRESTON CORY** (5th S. iv. 288.)—This gentleman, who was a fellow of Caius College, Cambridge, died at Blundeston, Suffolk, April 1, 1842, aged forty. He wrote—

*Ancient Fragments of the Phœnician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and other Writers, Greek and Latin.* 2nd edit., 1832.

*Metaphysical Inquiry into the Method, Objects, and Result of Ancient and Modern Philosophy.* 1833.

*Chronological Inquiry into the Ancient History of Egypt.* 1837.

*Mythological Inquiry into the Recondite Theology of the Heathens.* 1837.

*A Practical Treatise on Accounts, exhibiting a View*

of the Discrepancies between the Practice of the Law and of Merchants; with a Plan for the Amendment of the Law of Partnership. 1839.

*Proposal for the Introduction of a Decimal System of Money.*

For the above particulars I am indebted to Mr. Thompson Cooper's *Biographical Dictionary* (London, 1873), a work particularly rich in compendious notices of Cambridge men. It appears, from the *Graduati Cantabrigienses*, that Mr. Cory graduated B.A. in 1824 and M.A. in 1827.

SAMPSON WALKER.

**THE BETHUNE FAMILY** (5th S. iv. 308.)—There is a gentleman of this name at present holding the living of Chulmleigh, a village in North Devon. The Right Rev. A. N. Bethune, D.D., who was consecrated Bishop of Toronto in 1867, is, I believe, connected with this family.

H. AYTON HILL.

Middleton, Manchester.

**RELATIONSHIP** (5th S. iv. 329.)—A., C., and E. are brethren; B. and D. are brethren; A. and B. are first cousins; A. and D. will be first cousins; A. and E. brethren.  
E. J. C.

**THE BATTLE OF TRAFALGAR** (5th S. iv. 301.)—In addition to the three Spanish poems mentioned, there is an ode by Juan Bautista Arriaza, another by Leandro Fernandez Moratin, and a third by Manuel José Quintana.  
W. M. M.

**"ABARCA"** (5th S. iv. 169, 354.)—I am much obliged to MR. PLATT and MR. PEACOCK for the information and suggestions they offer respecting the etymology of *abarca*, at the same time I thank MR. PLATT for the interesting and valuable answers he has kindly supplied to several other queries of mine; but I must say that the origin ascribed to *hose*, *hosier*, by MR. PEACOCK is quite new to me, and seems rather difficult to accept. *Hose* is a modern German word, the old form of which is *hosa*. It gave in Old French *hose*, boot, and *housseau*, a kind of legging or gaiter, still in use; and I believe the English to be the very same.

HENRI GAUSSERON.

Ayr Academy.

*Abarca* is a Basque word, very probably derived from *abar*, branch. It was a kind of shoe made of soft wood, later of unprepared leather. The termination *ca* is not altogether clear. I have proposed in my dictionary to consider *ca* as a contraction of *gai*, *kai*, which word means "matter or substance" out of which a thing is made. Shoes made of branches are not uncommon in Spain, as the "espartaña" is made of the "esparto" of Murcia ("le genêt d'Espagne").

W. J. VAN EYS.

**TRANSLATIONS OF "AUTOS"** (5th S. iv. 389.)—The Archbishop of Dublin has not, as far as I am

aware, published a translation of an "Auto": if he has, I should be grateful to W. M. M. for particulars. I assume, however, that his reference is to the scenes from *The Great Theatre of the World*, introduced into his Grace's admirable book *Life's a Dream*, &c. Meantime I offer W. M. M. what information I can on the subject. Mr. D. F. MacCarthy has translated three complete "Autos": one (which I suppose is the one W. M. M. knows) is "The Sorceries of Sin," in the volume entitled *Love the Greatest Enchantment*, &c. (small 4to., London, Longmans, 1861); the other two are in *Mysteries of Corpus Christi*, &c. (Dublin, James Duffy, 15, Wellington Quay, and 22, Paternoster Row, London, 1867, price 3s. 6d.), and are "Belshazzar's Feast" and "The Divine Philothea." The volume contains also (1) a scene from another "Auto," *The Poison and the Antidote*, (2) a translation of Lorinser's introductory discourse on the Autos Sacramentales, and (3) a translation of Pedroso's essay on the same subject. It is a most valuable little volume. As far as I know, the above-named are all the "Autos" that exist in English. Does any correspondent know of any more? H. BUXTON FORMAN.

**DRYING GRASSES** (5<sup>th</sup> S. iv. 349).—Steeping dried grasses, or anatomized plants, seed capsules, and the like, in a weak solution of chloride of lime, will bleach them. If used too strong it will render them brittle.

W. J. BERNHARD SMITH.

Temple.

**OLD VERSES ON THE INADEQUATE POWERS OF PORTRAITURE** (5<sup>th</sup> S. iv. 363).—I am surprised Mr. HENDRIKS has omitted to quote the inscription in the background of Dürer's well-known engraving of Erasmus:—

THN · KPEITTO · TA · SYTTPAMMATA ·  
ΔΕΙΞΕΙ.

The portrait is dated 1526, so that it is considerably earlier than Shakspeare's. Mr. HENDRIKS has started an interesting topic, and one which should lead to some valuable as well as amusing results.

W. J. LOFTIE.

**REGISTER OFFICE, EDINBURGH** (5<sup>th</sup> S. iv. 269).—Full particulars as to the erection of this building, with illustrative plans and elevations, will be found in the *Reports from the Select Committee on the State of the Public Records of the Kingdom*, &c., folio, London, 1800. On application to the Lyon Office all particulars as to the rules and regulations for arms, and the fees payable for registration thereof, will be easily obtained.

T. G. S.

Edinburgh.

"ITE MISSA EST" (5<sup>th</sup> S. iv. 209, 249, 291).—"Allez-vous en, la messe est dite." This is the

translation given in a small French *Petit Paroissien* in my possession. It seems to me to give the idea of the original at least as well as some of the renderings suggested.

HERMENTRUDE.

**GRAY'S INN** (5<sup>th</sup> S. iv. 356).—I have an original "List of Gentlemen occupying Chambers in Gray's Inn, 1760," with their addresses. The Inn has, however, undergone great changes since that date, Raymond Buildings and Verulam Buildings having been built since, and the present squares were then known by other names. Field Court alone retains its ancient designation. A few rather peculiar names on the list in 1760, Gosling, Greenaway, Strangway, and Yarborough, are still represented within the precincts.

J. H. COOKE.

**JOHN PENRY** (5<sup>th</sup> S. iv. 328).—Biographical and historical accounts of John Penry will be found in: *Rees's History of Protestant Nonconformity in Wales*. 1861.

*Historical Papers, Congregational Martyrs*. 1861.  
John Penry, the Pilgrim Martyr, 1559-1593. By Dr. Waddington. 1854.

Strype's *Annals of the Reformation*, vol. iii. part ii. 1824.

Strype's *Life and Acts of Whitgift*, vol. ii. 1822.  
Hargrave's *State Trials*, vol. vii.  
*Congregational History, 1507-1700*. By Dr. Waddington.

JOHN TAYLOR.

Northampton.

"AND WHEN WITH ENVY," &c.: JOHN GILBERT COOPER AND "WINIFREDA" (5<sup>th</sup> S. iv. 180, 200, 240, 298).—I have looked further into this matter, and I find I was mistaken in stating positively that John Gilbert Cooper was the author of this little poem. My authority was Mr. Walter Thornbury's *Two Centuries of Song*, but I see, on looking again, that Mr. Thornbury does not say more than that Cooper is the *supposed* author of the poem. Cooper was a Nottinghamshire magistrate, and was a promoter of the "Society for the Encouragement of Arts and Manufactures." He died in 1769. The following list of his works I take from the *Nouvelle Biographie Générale*, 1855:—

"The Power of Harmony, poëme en deux chants, une imitation, assez facile, du 'Pleasures of the Imagination' d'Akenside—The Life of Socrates—Letters on Taste—The Tomb of Shakspeare, a Vision—Epistles to the Great from Aristippus in Retirement—The Call of Aristippus, an epistle to Dr. Akenside—A Translation of the Vert-Vert of Gresset."

The writer of the article says:—

"Cooper fut un écrivain spirituel et facile; mais il manquait de profondeur, et imitait trop les brillants défauts du comte de Shaftesbury. De tous ses ouvrages un seul est souvent cité; c'est sa charmante chanson de *Winifreda*."

The writer of this article was accordingly under the impression that *Winifreda* was written by Cooper; but I think there is little doubt that he

was not the author. It is not included in his poems in Chalmers's collection, nor does Gorton, in his *Biographical Dictionary*, mention it as by Cooper. Besides, if Dr. Percy, who prints it in his *Reliques*, is correct, as I believe he is, in the date which he assigns to the first appearance of the poem, it is impossible that Cooper could have been the author, unless indeed he was a "marvellous boy" before whom Chatterton would fade into insignificance. Percy says :—

"This beautiful address to conjugal love, a subject too much neglected by the libertine Muses, was, I believe, first printed in a volume of *Miscellaneous Poems by Several Hands*, published by D. (David) Lewis, 1726, 8vo."

In 1726 Cooper was three years old. Cooper himself, writing in 1755, calls it "an old song wrote above a hundred years ago by the happy bridegroom himself." See several articles on the authorship of *Winifreda* in "N. & Q.," 1<sup>st</sup> S. ii. iii. iv. v. JONATHAN BOUCHIER.

An account of John Gilbert Cooper and his works is given in Campbell's *British Poets*, where the piece H. A. B. inquired about is given as a selection from his works. A. S.

THE PUBLIC WORSHIP ACT (5<sup>th</sup> S. iv. 249, 374, 390.)—One word in explanation. I did not mean that addresses, or written sermons or charges, were not made use of at the close of the service before Bishop Wilberforce's time. They commonly were, I well knew. What I did mean was, that addresses were not introduced into the Office, before and after the laying on of hands, until he adopted the practice.

Can it be shown by actual dates that there was a previous custom to do so? I am not used to the practice of the late Bishop of Exeter.

The addresses of the Bishop of Oxford were extempore.

That I did not express myself clearly I am aware. It was brought to my notice by the observation made to me by a correspondent of "N. & Q." in the course of conversation.

It is scarcely accurate to make the date of the episcopate of Bishop Wilberforce, as one correspondent does, 1846. It began in 1845, though he did not confirm before 1846.

That much is due to his mode of performing this Office is evidenced by the following extract from the celebrated article in the *Quarterly Review* of April, 1874 :—

"Of his confirmations—the other distinctive episcopal function—there is no need to speak. They were conducted in the face of the world, and were celebrated among all who cared to take the smallest interest in such matters. His addresses were delivered extempore, and the many-sidedness, the fertility of his mind, its fulness of resource and power of adaptation on the spur of the moment, was, perhaps, most favourably exhibited in the endless variety, and yet continual appropriateness, of these discourses."—P. 351.

I do not mean any disparagement to others, if I say that nothing like this, I believe, can be said of any other than Bishop Wilberforce as touching this Office. ED. MARSHALL.

It is certain that Bishop Wilberforce was *not* the first introducer of the practice of delivering addresses to the candidates for Confirmation. It had been adopted by Bishop Blomfield in his first administration of the rite in the diocese of Chester in 1824, and was continued by him as Bishop of London. He delivered two addresses, before and after the laying on of hands, when Bishop of Chester. Whether he ever omitted one of them in his later life I do not know. If I am not mistaken, his predecessor in the diocese of London, Bishop Howley, usually addressed the candidates; but of this I do not feel quite certain. I do not think it quite so clear as Mr. MARSHALL appears to do that the practice was or is a violation of ecclesiastical law. G. B. B.

Chester.

If I were to preach a sermon in the evening service I should be doing what I have no right to do. A bishop does the same who delivers an address in the Confirmation Office; but the service or office ended, a sermon may be preached, a hymn sung, or an address delivered without any offence against ecclesiastical rule. All the addresses which I have heard at Confirmations have been given in the Office, and were therefore, I maintain, irregular and an innovation. Of such addresses, to say that the bishop was "*not bound*" to give them would be to say too little, because it would leave him the power of *choice*; but to say that he had *no right* to give them would be to cut him off from such power altogether.

I am no more a stickler for "Chinese exactness" than your correspondent may be, but I think there should be a "fair field and no favour," and that a priest ought not to incur penalty under the new Act for doing what a bishop may do with impunity. EDMUND TEW, M.A.

Pray do not let it be immortalized in "N. & Q." that Bishop Wilberforce introduced the custom of addressing Confirmation candidates. Surely Bishop Law, who went from Chester to Bath and Wells, did so. Blomfield, who succeeded him, and died Bishop of London, confirmed me as Bishop of Chester, and did so. Sumner, who went up from Chester to Canterbury, certainly did so, and so did Prince Lee, the first Bishop of Manchester. Our present bishop (Fraser) gives two addresses, and perhaps may follow Bishop Wilberforce in that. But the bishop's address is a thing of course in the North of England. P. P.

CEMETERY INSCRIPTION AT ROME (5<sup>th</sup> S. iv. 388.)—If GLIS will refer to Chief Justice White-

side's very interesting book, *Italy in the Nineteenth Century*, vol. iii. p. 350, he will find a full account of the prohibited inscription. E. O. T.

BRAOSE=BAVENT (5th S. ii. 237, 436; iii. 57, 158, 192, 418, 457, 516; iv. 310.)—Few words of mine are necessary in answer to the paper on p. 310, since I have explained to D. C. E. in correspondence how I came to make the blunder about Richard de Braose and Alice Lampet. Indeed, I should scarcely have stirred the ashes of the question but for a strong wish to apologize to TEWARS for having unintentionally misled him on this point. May I beg that you will kindly allow me to do so by this means, since I am not acquainted with his present address, having only heard that he has changed it? I venture to hope for his pardon, since he knows under what difficulties my transcript was made.

HERMENTRUE.

"CHAMPION" (5th S. iii. 369; iv. 293, 356).—My authority for the French derivation of *champion* is the fact of the existence of the French words *champ*, *champion*. Cp. Littré:—

"*Champion*.—Celui qui combattait en champ clos; par extension, tout homme qui combat sur un *champ* de bataille. Etym. Provenc. *campion*, Bas Lat. *campio*, de *campus*, *champ* du combat."

So, too, Brachet explains the word.

Oxford.

A. L. MAYHEW.

AUMUSSES (5th S. iv. 89, 175, 256, 318).—For a very complete account of the "furred amys," see Rock's *Church of our Fathers*, ii. 52. It belonged properly to canons and doctors, but was conceded to vicars choral and rectors in some cases. I remember that the vicars choral of Lincoln considered themselves entitled to the black silk scarf when it was not usually worn out of cathedrals, and this, like the use of the scarf by bishops and other doctors, may have represented the mediæval custom, the fur thing worn by the Reformers being, perhaps, the intermediate stage, unless it was the edging of a gown. The traditional use of the scarf in the Reformed Church of England has no doubt led to the present almost universal use of the stole. Thackeray tells us how, when the Rev. Charles Honeyman wished to fall in with revived notions of ecclesiastical propriety, he discarded his scarf and wore a narrow stole fringed at the ends. We many of us well remember how that now obsolescent vestment has developed; how the "correct" thing soon was to have it made still narrower, and spread out at the ends, and adorned with crosses, at first black, but soon of gold and colours; how white silk stoles were ventured on at high festivals and weddings; and how stoles of the proper colours at proper times are now super-

seding "those ribbons"\* which were the first advance on the dignitary's scarf of black silk, in some cases as wide as a stair-carpet, and generally furnished by the undertaker. While on the subject, it may perhaps be as well to make a note of an objectionable custom, which cannot last much longer, of wearing a scarf of black crape over the surplice *when in mourning!* J. T. F.

Hatfield Hall, Durham.

REV. DR. LAMBE (5th S. iv. 308, 392).—D. A. R. will find an allusion to him in a note to the Preface to *The Reliques of Ancient English Poetry*, as having supplied, with many others, "improvements and corrections" to the editor, Thomas Percy. The allusion is as follows:—

"To the Rev. Mr. Lambe of Noreham, in Northumberland (author of a learned *History of Ches*, 1764, 8vo., and editor of a curious *Poem on the Battle of Flodden Field*, with learned notes, 1774, 8vo.)."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Camden Miscellany*. Vol. VII. (Printed for the Camden Society.)

THIS volume contains—1st. Two Sermons preached by Boy Bishops in the Reigns of Henry VIII. and Mary respectively; edited, with an admirable introduction, by Dr. Rimbault. 2nd. Sir Robert Heath's Speech in the Case of Alexander Leighton; edited by Mr. S. R. Gardiner, with a preface by the late Mr. John Bruce. 3rd. Notes on the Judgment delivered by Sir George Croke in the Case of Ship-Money; edited by Mr. Gardiner. 4th. Letters relating to the Mission of Sir Thomas Roe to Gustavus Adolphus, 1629–30; same editor. And 5th. Receipts and Expenses in the Building of Bodmin Church, 1469–1472; edited by the Rev. J. J. Wilkinson, M.A., Rector of Lanteglor and Advent. All the above are full of interest. Perhaps the most important are the Boy Bishops' sermons (as much for the new light thrown upon those distinguished young gentlemen as for the very curious discourses delivered by them), and the letters of Sir Thomas Roe and others. We reserve further notice of Dr. Rimbault's interesting introduction to the sermons till we have a little more space in which to treat of it. We learn from Roe that Gustavus Adolphus had a weak side to his character. Roe says: "He refused me audience upon vain quarrels for titles or epithets; and so I fell upon a dispute with him for six days, which being accommodated, the 29th I came to

\* "Take away those ribbons."—Injunction of Archbishop Tait, when Bishop of London.

his camp with honourable reception . . . and delivered him his Majesty my master's letters, which he returned back within two hours, unbroken up, for want of titles, also especially that of *Potentissimo*, though there were enough for any Christian king." This is what Roe calls "a general taste of these fumes." In the war between Poland and Sweden, people, as usual, suffered when kings went mad. They dwelt in "Golgotha." "The plague so hot in both (camps) I never saw such a mortality in Turkey, India, nor I think can be in Cairo, the seat of the plague, for the number. All the country is dispeopled; in eighty English miles not a house to sleep safe in; no inhabitants, except a few poor women and children *vertendo sterco-rarium* to find a corn of wheat." The plague crept into Roe's own household. One of the most amusing letters in the series is from Elizabeth, titular Queen of Bohemia, to Sir Thomas. How her Majesty stood with him is thus pleasantly illustrated: "Assure yourself I will ever be fat Tom's true friend, in spite of the divell. . . . Our hunting at Rene was very good, where Rura (Rupert!) lost much leather and her hat, and sat bare a whole day to the hindrance of her ease." The whole correspondence will repay perusal by the student of history. Referring to the building of Bodmin Church, all of the town gave money or labour, sometimes both, towards the good work. Moreover, "we have," says Mr. Wilkinson, "gifts of lambs, of a cow, and of a goose; and one woman, in addition to her subscription, sold her crokke for 20d., and all found its way into the common treasury. . . . We find 'a hold woman' contributing 3s. 2½d., while the maidens in Fore Street and Bore Street gave subscriptions, in addition to the sums received from the Gilds of Virgins in the same streets. The Vicar gave his year's salary." All this was creditable to the unanimity of the people of Bodmin.

*A Dictionary of Christian Antiquities*: being a continuation of the "Dictionary of the Bible." Edited by Wm. Smith, D.C.L., LL.D., and Samuel Cheetham, M.A., Prof. of Pastoral Theology in King's College, London. Vol. I. Illustrated by Engravings on Wood. (Murray.)

This handsome volume, to which three quarters of a hundred of eminent men, chiefly Churchmen, have contributed articles, begins where the *Dictionary of the Bible* ended, and will itself be followed by a *Dictionary of Christian Biography, Literature, and Doctrine*. Thus, from the period at which the *Dictionary of the Bible* ends, the student will have "a complete account of the leading personages, the institutions, art, social life, writings, and controversies, of the Christian Church, from the time of the Apostles to the age of Charlemaigne." The first volume includes subjects from A to J.

*Chips from a German Workshop*. By F. Max Müller, M.A. Vol. IV. Essays chiefly on the Science of Language. With Index to Vols. III. and IV. (Longmans & Co.)

BESIDES half-a-dozen essays on or connected with the science of language, this fourth and, we believe, last volume of *Chips* contains Dr. Stanley's introductory sermon on "The End and the Means of Christian Missions" (preached in Westminster Abbey, Dec. 3, 1873, the day of intercession for missions), with Mr. Max Müller's Westminster lecture on missions delivered by him in the nave of the Abbey on the evening of the same day. These alone, with the interesting appendix of notes, would recommend this volume to the whole of the reading and thinking world. It will, probably, set them more actively thinking than ever.

*Pilgrimages to St. Mary of Walsingham and St. Thomas of Canterbury*. With the Colloquy of Rash Vows and the Characters of Abp. Warham and Dean Colet. By Desiderius Erasmus. Newly Translated, with an Introduction and Illustrative Notes, by John Gough Nichols, F.S.A. Second Edition, Revised and Corrected. (Murray.)

IN 1849 the first edition of this book stirred the *Tablet* to unnecessary wrath; more reasonable people looked upon it as a very acceptable curiosity, to be examined again and again. The present edition is put forth by the late Mr. Nichols's brother, with this justification—"At the time of its first publication, a pilgrimage, at least in England, was a thing of the past, and was regarded by the translator as a matter of purely antiquarian interest. We have since witnessed a revival of the practice, and though the modern pilgrim no longer goes afoot, but travels in special trains, with Cook's tourist-tickets, the fact is a somewhat remarkable one, and restores a point and interest to the words of Erasmus, which seemed to have faded from them by the lapse of centuries." Every page of the Colloquy teems with humour and significance, and the whole book will be read with unflagging interest.

*Sussex Archaeological Collections, relating to the History and Antiquities of the County of Sussex*. Published by the Sussex Archaeological Society. Vol. XXVI. (Lewes, Bacon.)

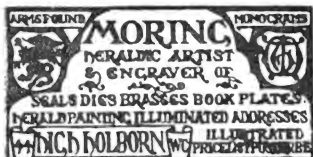
As usual, ably written and excellently illustrated. Special attention is directed to a first article on Findon, by Mr. Trower, to which is appended a pedigree of owners of Findon Place Manor.

*Merry Drollery Compleat; being Jovial Poems, Merry Songs, &c., Collected by W. N., C. R., R. S., and J. G., Lovers of Wit*. Both Parts, 1661, 1670, 1691. Now First Reprinted from the Final Edition, 1691. Edited, with a Special Introduction, an Appendix of Notes, Illustrations, and Emendations of Text, and Frontispiece, by J. Woodfall Ebsworth, M.A. Cantab. (Boston, Lincolnshire, Roberts.)

THIS elaborate title-page very well describes the work







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## Notes.

# WAS THERE A PRE-SHAKSPEARIAN "HAMLET"?

At this time, when the current Shakspeare criticism shows such a marked tendency to substitute imaginative hypothesis for plain fact and sober argument, it may be useful to sum up what is really known about the origin of *Hamlet*.

The first undoubted mention of Shakspeare's play—if indeed it is permissible to apply this word to any given statement relating to matters Shakspearian—is the entry in the Stationers' Registers, July 26, 1602:—

"A booke, The Revenge of Hamlett prince of Denmarke as yt was latelie acted by the Lord Chamberlayn his servantes."

In Gabriel Harvey's copy of Speght's *Chaucer* there is said to be a note in his handwriting which alludes to Shakspeare's *Hamlet* as in existence in 1598. Beyond the bare assertion of Stevens I do not know what evidence there is for the genuineness of this note. It was certainly very considerate of Harvey to append the date to his remark for the benefit of a curious posterity, but Malone tells us that he did no such thing, and that 1598 is simply the date of the purchase of the book.

The title-page of the earliest *Hamlet* we now possess, that of 1603, states that the play

"hath been diverse times acted by his Highnesse servantes in the Cittie of London: as also in the two Universties of Cambridge and Oxford, and else-where,"

which seems to imply an existence of some duration. The evidence for the existence of a *Hamlet* before 1602 is—

1. The allusion of Nash to "whole *Hamlets*, I should say Handfuls of tragical speeches," in the prefatory epistle to Greene's *Arcadia*, 1589.

2. An entry in Henslowe's accounts preserved at Dulwich:—

"9 of June 1594. Rd. at hamlet viiis."

The eight shillings constituted Henslowe's share of the profits of the representation, and Malone sees, in the smallness of the sum, a proof that *Hamlet* was not then a new play.

3. An allusion in Lodge's *Wits Miseric*, 1596, where a devil is said to be "as pale as the visard of ye ghost which cried so miserably at ye theator like an oisterwife, *Hamlet, revenge*."

That this early *Hamlet* differed from the drama as we find it in the first quarto has been inferred from—

1. Lodge's work, quoted above.

2. Rowland's *Night Raven*, 1620:—

"I will not cry Hamlet Revenge my greeves;  
But I will call, Hangman revenge on theeves."

3. Dekker's *Belman's Night Walkes*, 1612:—

"But if any mad Hamlet, hearing this, smell villanie and rush in by violence to see what the tawny devells are doing, then they excuse," &c.

4. Sir Thomas Smith's *Voiage and Entertainment in Russia*, Lond., 1605:—

"That his father's Empire and Government was but as the poeticall furie in a Stage-action, compleat, yet with horrid and wofull tragedies; a first, but no second, to any *Hamlet*; and that now *Revenge*, just revenge, was comming with his sword drawne against him, his royall Mother, and dearest sister, to fill up those murdering scenes; the embryon whereof was long since modelled, yea digested (but unlawfully and too-too rively) by his dead selfe-murdering Father."

This passage relates to a well-known episode of Russian history. The Czar Boris took poison, or was poisoned, in 1605, and was succeeded by the impostor Demetrius, to the exclusion of his son Feodor, who, together with his mother and sister, were thrown into prison and strangled.

5. The existence of a German play upon *Hamlet*, which is held by Dr. Latham to have been translated from the pre-Shakspearian drama. Mr. Cohn, who first rendered this into English, believed, on the contrary, that it was founded upon the first quarto version of Shakspeare's work; and there is nothing in it inconsistent with this supposition. The German drama was never printed (until recently), and the earliest manuscript known dates from the early part of the last century. In no case can this be evidence.

If we refuse to beg the question of the existence of a pre-Shakspearian or early *Hamlet*, and accept

the allusions in their literal sense, I cannot see that any of them are inconsistent with the opinion that they refer to the drama as we now possess it, or that, in point of fact, there is a particle of direct evidence to show that the play of 1589-94 differed substantially from the present one. The opinion that it *did* differ, and was not the work of Shakespeare, depends entirely upon considerations arising out of the age and circumstances of the poet and the fact of its omission in Meres's list of 1598.

It is a curious instance of the prevalence of the habit of *à priori* reasoning, which, banished out of science, still flourishes in the paths of literature, that none of the extracts quoted are allowed by the editor of the *Centurie of Prayse* to refer to Shakespeare's *Hamlet*, although he has admitted, upon the merest hearsay evidence, the note of Gabriel Harvey, and although the rejection of Rowland's allusion leads to the difficult supposition that this popular dramatist and *littérateur* about town would regale his readers with an allusion to a stale ghost—after Shakespeare's ghost, the very Emperor of Shades, had stalked before the play-going world for twenty years! These omissions, I suppose, obliged also the rejection of the well-known allusions in the *Satiromastix* and *Eastward Hoe*; but I think it will scarcely be contended that these are incompatible with their reference to Shakespeare's drama.

Not satisfied with inferring the existence of the drama from very doubtful premises, the critics have invented an author for it. Malone's conjecture that it was the work of Thomas Kyd has been repeated so often that it has got to be believed as historical fact, and accepted as such, by the bibliographers. In Bohn's *Louindee*, under the description of Greene's *Arcadia*, we are gravely told:—

"In the *Epistle to the Gentlemen Students of both Universities*, by Th. Naab, is a rub at some 'vaine glorious tragedians,' among which is Kydd's old play of *Hamlet*, published in 1589, &c."

Students of our early literature will meet with many amazing statements in *Louindee*, but this, I think, transcends them all.

Mr. Collier supposes that the *Spanish Tragedy* was first performed in 1586 or 1587, and if this was so, it is surely in the last degree improbable that Kyd would have written another drama at this period which so nearly resembles it, and deals so much with the same principles of action. *Hamlet* relates the revenge of a son for the murder of his father, and the *Spanish Tragedy* turns entirely upon the revenge of a father for the murder of his son. At the commencement of the second act, Horatio, the son of Hieronymo, is hanged upon one of the trees in his father's orchard, and during the rest of the play (a very long one) Hieronymo is seeking and soliloquizing revenge. He not only feigns madness, but appears to have really become distracted, and, like *Hamlet*,

is constantly resolving upon action and as constantly deferring it. As in the case of *Hamlet*, he is spurred to revenge by supernatural agency, and, like him, is tempted to escape his troubles by suicide. There is a ghost who cries "Revenge!" and a lady—Horatio's mother—who, like *Ophelia*, becomes melancholy mad and destroys herself. Finally, the catastrophe, as in *Hamlet*, is brought about by a play.

It is impossible to read the *Spanish Tragedy* without seeing that it affords to some extent a key to *Hamlet*.  
C. ELLIOT BROWNE.

#### ABBEY OF PAISLEY: ITS FOUNDER.

In the *Times* of 12th inst. there is a paragraph to the effect that Prince Leopold, on a late visit to the Abbey, having observed that there was no monument to Robert II. and the other members of the Stuart family who are buried there, Her Majesty the Queen has graciously signified her intention to erect a suitable memorial to her royal ancestors. The paragraph, taken from the *Glasgow Herald*, adds, that a hope is very generally expressed that the window in the form of the crown of Scotland, which testifies to the royal origin of the abbey, may be filled in to the memory of the royal founder and his descendants. This just shows how often the real history of a building is forgotten in its own neighbourhood. Walter Fitz Alan, the first Steward of Scotland, who brought a colony of Cluniac monks from his native Shropshire to Paisley, before 1163, though, like Shakespeare's Banquo, the ancestor of kings, was not royal, nor did his descendants become so till two hundred years had elapsed, when Robert II. ascended, in 1370, the throne of his uncle, David II. of Scotland. Much learned research has been bestowed on the Fitz Alans of Oswestry, the undoubted ancestors of the Stewards of Scotland and the Earls of Arundel. But no one seems able to trace them further back than the father of Walter, the first Steward—Alan Fitz Flaald—who received, in 1102, the "honour of the Sheriff of Shropshire," by a grant of Henry I. (Eyton's *Shropshire*, vol. vii. p. 220). Who Flaald was no one knows. He is called, in a vague way, a Norman who came over with the Conqueror. The Rev. Mr. Eyton, however, has devoted much trouble to identify him with Fleance, the son of the fabled Banquo; but as his main authorities, besides tradition, are only Hector Boece, George Buchanan, and the Prior of Ely, this identification rests on a slender basis. He cites, it is true (p. 227), the finding of a Norfolk jury, in 1275, who erroneously called Flaald "Flancus," as supporting this view. But, considering that absolutely nothing is known of Banquo or Fleance by reference to them in any authentic contemporary or even early document, it is almost needless to discuss their existence.

The Christian name of Alan was not, I think, known in Britain—among the Saxon part of its inhabitants at least—before the time of William the Conqueror. He had various distinguished followers of the name—the two brothers Alan the “red” and the “black,” besides the head of their house, Alan Fergeant, afterwards Duke of Brittany. Now these and other Breton names—Brian, Roldus, Ribaldus, Donoaldus, and many others—are purely Celtic, and doubtless only to be matched among the ancient insular Britons, from whom the colonists of Armorica derived their descent. Therefore it is not the simplest solution of the point who Flaald was, to conclude that he was in all probability a Breton also? His name has a decidedly Celtic sound. If its actual occurrence could be verified in any Breton record—and such a document may turn up in these days of unexpected discoveries—we may yet find for the Stewards of Scotland an ancestry stretching far beyond the shadowy Thane of Lochaber, into the very mists of Celtic antiquity. For the histories of the Dukes and Earls of Brittany all agree in saying that the usurper Maximin, in 384, transported to Armorica the third part of the youth of Britain, at whose head was Conis, or Conan, Prince of Albania, as a part of Scotland was then named. It would be needless to trace such an ancestry further than this point, which lands one at the threshold of the Roman Empire, while preserving the British descent of the Stuarts, which, till George Chalmers showed their true origin, was so deeply implanted in popular belief. (See p. 438 for note.)

Possibly Mr. Eyton may have derived his information from independent sources, but he never alludes, so far as I can see, to Chalmers having been the real discoverer of the connexion between the Stewards of Scotland and the Fitz Alans of Shropshire. Chalmers's discovery was completed and elaborated by the late Mr. Riddell, the great Peerage lawyer, in his work *Steuartiana* (Edinburgh, 1843). And it is curious that there is, among the “Riddell Papers” in the Advocates' Library, Edinburgh, a document “No. 87, Printed Account, by the Rev. Robert Eyton, of the Houses of Fitz Allan and Stewart, with notes and corrections in pencil by Mr. Riddell.” This, I should think, is extremely likely to contain a correction of the theory advanced by Mr. Eyton, that Banquo and Fleance were the root of the Stuarts. Perhaps some correspondent in Edinburgh will look at the MS. and say. ANGLO-SCOTUS.

“CATALOGO DE LOS ESCRITORES DE LAS  
COSAS DE CHILE.”

As some of the readers of “N. & Q.” may take an interest in Chili, either in its history, country, or language, I thought a list of Spanish works and manuscripts on the subject might not be altogether

without interest to them. The catalogue I send I have copied verbatim from the end of a Spanish book in my possession. The title of the book is as follows:—

“Compendio de la Historia Civil de Rayno de Chile. Escrito en Italiano por el Abate Don Juan Ignacio Molina. Parte Segunda. Traducida Al Español, y aumentada con varias notas, por Don Nicolas de la Cruz y Bahamonde. En Madrid. En la Imprenta de Sancha, Año De M.D.C.C.XCV.”

Under the name Aguirre there seems to me a misprint in the dates; I have, however, left them as I found them in my book.

Aguila (Don Melchor Jofre), Historia de Chile, impr. en 4.

Aguirre (Fray Miguel), Poblacion de Valdivia: sucesos de Chile hasta el año 1747, impr. fol. 1647.

Alava (Ab. Agustín), Breve noticia del alzamiento de los Indios de Chile sucedido el año 1766. MS.

Anónimo. Descripción, y cosas notables del reyno de Chile, y rompimiento de paces de sus Indios, y motivos que tuvieron. MS. Lib. Real.

Anónimo. Relacion de los sucesos de Chile. MS.

Anónimo. Relaciones y cartas diferentes del reyno de Chile, que contienen sus sucesos, y otras cosas muy importantes para la Historia de él, escritas desde el año 1545 hasta el de 1549. MS. Arch. de Simancas.

Anónimo. Relacion del reconocimiento del estrecho, hecha de orden del General Pedro de Valdivia. MS. Lib. de Barcia.

Anónimo. Relacion de la victoria que tuvieron las armas Reales contra los rebeldes de Chile. MS. Ib.

Anónimo. Informacion y relacion de los sucesos de la guerra de Chile hasta el año 1598. MS. Lib. R.

Anónimo. Compendio de algunas razones sobre la prudente resolucion de cortar la guerra de Chile señalando raya, etc., impr. Lima, 1611.

Anónimo. Relacion de los progresos de Don Francisco Lazo de la Vega en la guerra de Chile, des de 10 de Abril de 1633, hasta 20 de Marzo de 1634. MS. Lib. de Barcia.

Anónimo. Tres relaciones de los sucesos de Chile des de 15 de Abril de 1635, hasta el mismo día del año siguiente. Otra desde el año 1637 hasta el 34. MS. Ib.

Anónimo. Relacion de lo sucedido en la jornada del Marques de Baydex. MS. Lib. R.

Anónimo. Relacion de la Campaña de Chile de 1659. MS. Ib.

Anónimo. Poema sobre las guerras de Chile. MS. Lib. Barcia.

Anónimo. Resumen de la Historia general de Chile, por un Religioso Dominico. MS.

Anónimo. Compendio de la Historia Geografica, Natural y Civil del Reyno de Chile, impr. Bolonia, 1776.

Bascuñan (Don Francisco), El Cautiverio feliz. MS. Bel (Padre Bernardo), Varones ilustres de Chile. MS.

Bertonio (Padre Luis), De los sucesos del Perú y Chile, 1613. MS.

Brown (Arrigo), Viage á Chile, impr. 4, 1646.

Calderon (Melchor), Tratado sobre dar por esclavos los Indios de Chile. MS.

Campino (Don Josef), Relacion del Obispado de Santiago. MS.

Cano (Juan Ramirez), Descripción de lo militar de Chile, 1647. MS. Lib. Barcia.

Chaparro (Padre Juan), Carta sobre el terremoto que hubo en Santiago de Chile en 1647, impr. fol.

Cortés (Pedro), Relacion de la guerra de Chile desde 1557, hasta 1613. MS.

Ercilla (Don Alonso), Araucana, impr.

Estrella (Juan Calvete), *Historia Peruviana y Chilena*. MS.

Febres (Ab. Andres), *Gramatica y Diccionario de la lengua de Chile*, impr. Lima, 1765.

Figueroa (Don Christoval Suarez), *Hechos de Don Garcia Hurtado de Mendoza*, impr. 4, 1613.

Figueroa (Don Pedro), *Historia de la conquista de Chile*. MS.

Garcia (Ab. Josef), *Viages de la Cordillera, y á las tierras Magallánicas*. MS.

Garrote (Don Pedro), *Gramatica de la lengua Chilena*. MS.

Halberstadt (Padre Bernardo), *Gramatica Chilena*. MS.

Herrera (Lic. Juan), *Memorial acerca del gobierno, y guerra de Chile*. MS. Lib. R.

Yañes (Isac), *Historia del reyno de Chile*, impr. en Flandes, 1619.

Junco (Josef), *Desengaño de la guerra de Chile*. MS. Lib. de Flores, Madrid.

Leon (Fr. Gregorio), *Mapa de Chile*, impr.

Leon (Fr. Francisco Ponce), *Descripcion del reyno de Chile*. MS. 1644.

Marmolejo (Alonso Gongora), *Historia de Chile desde el año 1536, hasta 1575*. MS.

Matienzo (Juan), *Relacion del principio, y progreso del nuevo alzamiento de los Indios de Valdivia, Osorno, y Villarica*. MS. Lib. R.

Mendez (Andres), *Discurso sobre la centinela del reyno de Chile*, impr. Lima, 1641, en 4.

Morales (Ab. Manuel), *Observaciones sobre la Cordillera y llanuras de Cuyo*. MS.

Naxera (Don Juan), *Relacion de la guerra de Chile*. MS.

Niel, *Mision de los Puelches y de los Poyas*, *Cartas edif.*

Olivares (Ab. Miguel), *Historia militar, civil, y sagrada del reyno de Chile*. MS. 2 tom. fol.

Oña (Lic. Pedro), *Arauco domado*, *Poema*, impr. 1599, en 4.

Osorio (Don Diego Santistevan), *Araucana*, *Poem*, impr. en 8.

Ovalle (P. Alonso), *Breve relacion del reyno de Chile*, impr. 1646.

Pinelo (Antonio Leon), *Hazañas de Chile*. MS.

Prado (Damiano), *Memoria de la batalla de las Canchrejas*. MS.

Quiroga (Don Antonio), *Memoria de los sucesos de Don Rodrigo Quiroga*. MS. Lib. R.

Raxas (Don Basilio), *Historia de su tiempo*. MS.

Ronquillo (Diego), *De las cosas que los Indios de Chile hicieron*, etc., *Empieza desde Don Garcia Hurtado*. Fol. MS. 16.

Rosales (P. Diego), *Historia general de Chile*. MS. En Paris.

Salazar (Don Gaspar), *Relacion de Chile desde el tiempo de Francisco Villagran*. MS. fol. Lib. R.

Sosa (Fr. Pedro), *Memorial del peligroso estado de Chile*, impr. fol.

Tesillo (S. ntingo), *Guerra de Chile*, impr. 1647, en 4.

Toledo (Don Fernando Alvarez), *Puren indomito*, *Poema Araucana*. *Poem MS.*

Toro (Luc. Andres), *Sobre la guerra defensiva de Chile*. MS. Lib. R.

Torres (Francisco Caro), *Servicios de Don Alonso Sotomayon en Chile*, etc., impr. 1620, en 4.

Ugarte (Pedro), *Compendio de la Historia de Chile*. MS.

Valdivia (P. Luis), *Gramática Chilena*, impr. Lima, 1606. *Relacion de los sucesos de Chile*, impr. 16. 1611. *Relacion de la entrada del Presidente Ribera*, impr. fol. 1617. 16.

Vega (P. Gabriel), *Gramática y notas de la lengua de Chile*, impr.

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Vivar (Gerónimo), *Secretario de Pedro Valdivia. Crónica del Reyno de Chile*. MS.

C. S. TAYLER.

Goring.

WILLIAM GIBSON, BISHOP OF LIBARIA, 1540-1545.—Since writing the article on this prelate (5th S. iii. 322) several additional notices have been met with by me, in a work edited for the Bannatyne Club by David Laing (*Registum Domus de Soltre, necnon Ecclesie Collegiate S. Trinitatis prope Edinburg, &c.*, 1871, 4to.), and as the book is not generally accessible to every one, the following supplementary sketch may be acceptable to Scottish inquirers, as chiefly referring to Bishop Gibson's early ecclesiastical career. He received his education at the University of Glasgow, where he was incorporated in 1503, probably at the age of sixteen, and took his degree of Master of Arts in December, 1507 (*Regist. Univ. Glasguensis*, vol. ii. pp. 118, 124, 285). His earliest ecclesiastical preferment appears to have been the rectory of Orlig, in the county of Caithness (and a parish in that diocese, which was a diaconal prebend of the cathedral church of St. Gilbert, at Dornoch), as we find that, on September 25, 1517, Mr. James Forester obtained a presentation to that prebendal rectory, when it should become vacant "by the resignation of Mr. William Gibson," in exchange for the vicarage of Logymurdoch, in the deanery of Angus, and diocese of St. Andrews (*Privy Seal Register*, vol. v. fol. 117). He first appears as Dean of the Collegiate Church of Restalrig, as a witness to a deed of April 12, 1526 (*Regist. Ecclesie Collegiate Sancte Trinitatis de Edinburg*, fol. 26). He afterwards obtained the Vicarage of Garvock, and is found also as Rector of Inverarity, in 1518 (*Ibid.*, pp. 133, 136, 138). As previously stated, Master Gibson was nominated one of the Senators on the Spiritual side, when the Court of Session was originally instituted in Scotland, May 27, 1532; and, from the Acts of the Lords of Council and Session, he seems to have taken a regular and active share in legal matters. In the letter addressed by King James V. to Pope Paul III., requesting the sanction of his Holiness to his becoming suffragan to Cardinal Beaton, "ex Palatio nostro Sanctae crucis, 4 Maii M.D.XL," Dean Gibson is described as "hominem non modò ob singularem Theologiae jurisque peritiam, sed etiam ob morum vitaeque integritatem, nobis cognitum et dilectum" (*Epistola Regum Scotorum*, vol. ii. pp. 64, 65, Edinburgi, 1724). There can be no doubt that Bishop Gibson pre-deceased the Cardinal-Primate of Scotland, and that his death, at the age of circa 58, occurred either in the end of 1545, or be-



ginning of the following year, when Dr. Jolin Sinclair (afterwards Bishop of Brechin) succeeded to the Deanery of Restalrig, where he is found in August, 1546 (*Reg. Sec. Sig.*, vol. xx. fol. 446). There is unfortunately a blank in the Register of the Court of Session from May, 1542, which will be noticed more particularly hereafter, in an article on Bishop Sinclair, which I hope to send shortly for insertion in the pages of "N. & Q.," with a fuller account of the Deanery of Restalrig, from materials not previously available, but which I now possess.

A. S. A.  
Richmond.

STEEBLEY CHURCH, DERBYSHIRE.—I observe, in a local paper, that divine service was held in this long desecrated building on Sunday, October 17th, "for the first time after a lapse of upwards of three hundred years." The service was conducted by the Rector of Whitwell, in whose parish this roofless piece of Norman architecture is situated. In the course of his address, he stated that it had been decided to cover in the building, and that it would shortly be "restored." I have not the slightest reason to doubt that the restoration will be carried out in a proper manner, though under that name such an irreparable amount of damage has of late years been done to our ecclesiastical buildings, and I merely call the attention of readers of "N. & Q." to the subject, as I am sure that many of them will be greatly interested in all that befalls this ancient church or chapel. It is, I suppose, the most perfect and beautiful little gem of twelfth century work that England possesses, and deserves the most careful treatment of competent hands.

J. CHARLES COX.

Chevin House, Belper.

A ROYAL REMEDY FOR SEA-SICKNESS.—I enclose a paragraph, bearing the above heading; cut from a local newspaper. As I did not see the *Saturday Record*, from which it purports to be copied, and as it may be interesting to others of your readers, I send the paragraph in question, hoping that some one will say upon what contemporary authority the statement contained in it rests:—

"We fear that we cannot inspire such sailors with much confidence, even by giving them the remedies prescribed by Sir Theodore Mayern, the great doctor of the day, when the Princess Royal was going to cross to Belgium in 1642. Cinnamon, coriander, anise, ambergris, musk, and sugar were to be made into long tubes, which she was to munch from time to time. She was to drink a warm posset should there be an access of vomiting. A plaster made of balsam of Peru, of gum mastich, and of laudanum was to be applied to the pit of the stomach. She was also to smell the comforting vapours which arose from the following compound: well-toasted bread, orange and citron peel, rose leaves, flowers of lavender, and cloves, to be hashed up together. On this Canary wine, elder-flower vinegar, and cinnamon water were to be poured; portions to be successively applied to the

nostrils. When she arrived at the other side she was to have an aromatic plaster applied to the stomach, and, what was more to the purpose, she was to have her stomach strengthened with burnt claret, having in it a sprig of rosemary, some cinnamon, and sugar, or with a caudle of ale or small beer made with Canary wine, eggs, sugar, and cinnamon? Such were the ways of comforting that distressed organ.—*Saturday Record*."

E. S. H.

Swansea.

RELICS.—The two hundred and ninety-five bodies of forty-nine saints reposing, as M. Lalanne's *Curiosités des Traditions* sets forth, in divers French churches, were not equally apportioned; SS. Pancras and George possessed thirty bodies each, Saintess Julienne twenty, and St. Pauleigh-teen, "en parties detachées," which St. Nicholas alone could set to rights. I was, however, more mystified by the three bodies of St. Ignatius, whose living limbs had been thrown to the lions and publicly gobbled up; his fourth body is also sumptuously coffined and exhibited in Aix-la-Chapelle.

The French parochialism of heads is hardly less marvellous, a hundred and ninety-six being added to the bodies of twenty-nine of the aforesaid saints, Saintess Julienne getting twenty-six—inferior to the centicephalic Lernean hydra and the Hesperian dragon, but far beyond the triple skull of the Cerberus at hell-gate. The apportionment of hands and arms is comparatively smaller; but the super-addition of a hundred and fifteen fingers to the bodies of two saints, Jerome and Peter the Dominican, reminds me of a digital display within my own remembrance. In 1798, the last but one of Irish rebellions, "Jemmy O'Brien," a renegade who had rendered himself obnoxious to the United-men, was convicted on a charge of murder, and hanged. The cart wherein his body was on its way to Madam Stevens's hospital for dissection was stopped, his body dragged out, the fingers torn from its hands, and thrust, bleeding raw, into the patriotic tobacco-pipes, and smoked through the streets with shouts and yells.

Whether Mr. Murray's Irish guide-books afford our tourists any indications for these parochial "curiosities," I know not.

EDMUND LENTHALL SWIFTE.

SELLING A WIFE.—Perhaps you may think this cutting worth a place in "N. & Q." I have seen the several notices of wife-selling in "N. & Q.," but do not find a case like this, in which "the clerk of the market received 4d. for toll":—

"SALE EXTRAORDINARY.—On Saturday evening last, John Lees, Steel-burner, sold his wife for the small sum of 6d. to Samuel Hall, Fellmonger, both of Sheffield. Lees gave Hall one guinea immediately to have her taken off to Manchester the day following by the coach: she was delivered up with an halter round her neck, and the clerk of the market received 4d. for toll. It would be well if some law was enforced to put a stop to such degrading traffic."—*Morning Herald*, March, 1796?

This cutting I found with others in a book of the dates of March, April, June, and August, 1796, and the advertisements behind this are for April 4  
CRAWFORD J. POCCOCK.

"INDIVIDUAL."—A curious meaning is attached to this word by numbers of the people in the Peak of Derbyshire. It is supposed to mean a person of the superior class. When an omnibus was first started to run from Sheffield to Castleton, there was a difference between outside and inside of only 6d. The fares were something like 2s. and 1s. 6d. The Vicar of Hope suggested to the proprietor (and driver) that he should charge a higher rate for the inside—say 3s. and 1s. 6d.; his answer was, "Why, it would ruin the 'bus; I should never have owt but individuals i' th' inside." A gentleman visiting a clergyman in the neighbourhood was taken to the village school, and requested to hear some of the older scholars read. The word "individuals" occurred in the reading, and the scholar was asked its meaning; the answer, promptly given, was, "Better end o' folk." I have heard it used in this sense not long ago.

CRIVEN.

ELLCEE.

THE WHITE ROSE A TORY EMBLEM.—Mr. Pope Hennessy, in a note to his article on "The Tory Party and the Catholics" (*Contemporary Review*, July, 1873, p. 295), records the following anecdote, which seems worthy of preservation in "N. & Q.":

"The present Lord Halifax, when in the House of Commons, about twelve years ago, asked a Tory Catholic, on the 10th of June, why he wore, on that particular day only, a white rose in his button-hole; adding, 'My gardener, in the North of England, always speaks of bringing out the white roses for the 10th of June. What is there peculiar about the date?' The Tory M.P. explained that it was the birthday of King James III.; and he reminded the Cabinet Minister of Lord Chesterfield's oft-quoted impromptu to the Catholic lady who attended the Drawing-room at the Castle in 1745 with an orange lily hypocritically displayed on her bosom:—

'Say, lovely Tory, where's the jest  
Of wearing orange on thy breast,  
When that breast heaving shows  
The whiteness of the rebel rose!'

W. E. BUCKLEY.

PRAYER FOR QUEEN ADELAIDE.—The subjoined has been sent to me from Scotland, as part of a prayer offered up by a staunch Presbyterian divine for the late Queen Adelaide, on the occasion of William IV. coming to the throne. I think this worthy minister must have had some Irish blood in his veins; at all events, his petition smacks a good deal of Sir Boyle Roche:—

"O Lord, save Thy servant, our Sovereign Lady the Queen. Grant that as she grows an old woman she may become a new man. Strengthen her with Thy blessing, that she may live a pure virgin before Thee, bringing forth sons and daughters to the glory of God: and

vouchsafe her Thy blessing, that she may go forth before her people like a he-goat on the mountains!"

H. A. KENNEDY.

Waterloo Lodge, Reading.

ARITHMETIC AND KISSES.—The *Athenaeum* of Nov. 13, in reviewing Lady Wood's novel *Below the Salt*, prints the following extract. Edgar is speaking to Pleasance:—

"Now, I kiss you three times on one cheek, and four times on your mouth. How many did that make altogether?"—"Seven," whispered the girl, disengaging herself to breathe more freely.—"That is arithmetic," said the youth, triumphantly.—"Dear me," said Pleasance, "I should not have thought it."

Captain Marryat, in his novel *Snarleghog*, makes one of his characters sing a song, from which the following extracts might be compared with the above:—

"Then Harry said, 'As time is short,  
Addition you must first be taught,  
Sum up these kisses sweet;  
Now prove your sum by kissing me;  
Yes, that was right, 'twas three times three,—  
Arithmetic's a treat.

And now there is another term,  
Subtraction, you have yet to learn;  
Take four away from these.  
Yes, that is right, you've made it out.'  
Says Mary, with a pretty pout,  
'Subtraction don't me please.'

Division and multiplication are taught in the same pleasant way, and the song ends with—

"And now we must leave off, my dear,  
The other rules are not so clear;  
We'll try at them to-night.  
'I'll come at eve, my Henry sweet,  
Behind the hawthorn hedge we'll meet,  
For learning's my delight."

Might I ask,—Did Marryat write the various songs that are introduced into his novels?

W. H. PATTERSON.

VICISSITUDES OF FAMILIES.—During a recent tour through the South of Scotland I came upon a curious case. The station-master at the small junction of St. Boswell's, on the line between Edinburgh and Carlisle, is, by undisputed and recognized right, a baronet, and one of the oldest in Scotland. His name is Elwes, and the reverse of fortune which keeps him in his present humble position is the more remarkable as he is a lineal descendant of the famous miser Elwes. Mr. Elwes is a man of aristocratic appearance, and performs the duties of his office with great urbanity; but, though fully aware of his rank, has never thought of assuming his title. F. F.

[Mr. Elwes himself (whose original name was Meggott) did not succeed to the baronetcy of his uncle Sir Harvey Elwes. The station-master's lineal descent from the famous miser would not help him to the title, as the two sons, and only children, of "old Elwes," were illegitimate.]

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"DR." BROWN.—An eccentric individual, designating himself "Dr." Brown, put forth, in 1803:—

"Albanus; or, the Poetical Tour of Scotland." By the Author of the 'Reformation of Manners.' 12mo. pp. 72. Printed for the Author."

At the end, "Dumfries. P. by J<sup>no</sup> Laidley." It is addressed to "John M'Murdo, Esq., of Roberthill," and is simply detached rhymings upon places, people, and things in general, with *The Sentimental Excursion: a Comedy*, addressed to the Right Hon. Henry Addington. The "Dr.," being unmindful of his own *Reformation of Manners*, appears, by the following MS. note upon the fly-leaf, to have given high offence by his drivelling personalities:—

"For," says he, "this production the author got ten weeks' imprisonment, and fifty copies burnt at Inverness in 1803. (Signed) Dr. Brown."

I take the "Dr." to have been a quack, and shall be glad to hear something more about him. "Dr." Brown's *Exhibition of the Principles of Politeness* is advertised as just published. J. O.

ST. GORV'S WELL, KENSINGTON GARDENS.—The following extract is from a country newspaper of November 1, 1875:—

"The inhabitants of the old Court suburb have been rather shocked this week at the bad character which official inquiry has given of the water of St. Gorum's Well, which hitherto has had a high local repute as a chalybeate spring of great medicinal virtue. The well, I believe, is to be closed. A few years ago, the water being much in demand, the Commissioners of Woods and Forests gave the well in charge to an old woman, who had the privilege, for a very small gratuity, of supplying glassfuls of the refreshing draught to wayfarers and *habitues* in Kensington Gardens."

I have wondered for many years who St. Gorum was, and how the well came to be named after him. Can any reader of "N. & Q." kindly inform me? JOHN W. BONE.

"MOHAREBAT. Guerre, combat & bataille.—Il y a un livre Arabe intitulé Moharebat alsolthan Selim me alsolthan Cansouah Gauri, c'est-à-dire Histoire de la Guerre que Soliman I., Sultan des Turcs, fit à Cansouah Gauri, que nos historiens appellent ordinairement Campson Gauri, Sultan des Mamelucs Circassiens d'Egypte. L'auteur de l'ouvrage est Ahmed Ben Zeubel, surnommé Al Rammal al Mahadi, c'est-à-dire le Géomantien. Ce livre se trouve dans la Bibliothèque Royale, No. 833.—D'Herbelot's *Bibliothèque Orientale*, vol. i. p. 493; vol. ii. p. 684. 4to. La Haye, 1777.

Has any European translation of the above-mentioned work ever been published? and, if so, where is it to be found? E.

Starcross, near Exeter.

"MIDFEATHER."—A wall inside a chimney separating two flues is called a "midfeather" in Yorkshire. Is it so called in other counties, and what is its etymology? S. RAYNER.

"CHILD ROWLAND TO THE DARK TOWER CAME," "KING LEAR," ACT III. SC. 4.—Does Edgar refer to Charles the Great's Paladin? If not, to whom? Where can the legend on which this line and Browning's poem are based be found? D. G. B. G.

"HUMAN ORDURE, botanically considered. The First Essay, of the kind, ever Published in the World. By Dr. S\*\*\*\*. Printed at Dublin: and Reprinted at London, &c., 1733." 8vo. pp. 29.

Can I obtain through "N. & Q." any information concerning this curious and scarce little tract? S\*\*\*\* stands undoubtedly for Swift; is it really by him? The pungency and humour which pervade the book render it not unworthy of the great Dean. The impress gives "Printed at Dublin: and reprinted at London," which implies an earlier issue at Dublin. Can any of your correspondents furnish me with a note of the *original* edition? I find no mention of the book in the *Bibliotheca Scatologica*, generally as complete as it is exact.

While upon this topic, I should be pleased to learn an English equivalent for "Scatologica." ARIS.

"THE HOUSE AND THE BRAIN."—By the late Lord Lytton. Where can it be found? Search has been made in several books, amongst others about twenty-five vols. of *Blackwood's Magazine*.

H. A. S. J. M.

FRENCH PROTESTANT REFUGEES.—Did the French Government, prior to the revocation of the Edict of Nantes in 1685, record the names and residences of its subjects who professed the Protestant faith? Have any lists been made in France of the names of the refugees who quitted that country in and after 1685, by either her frontiers or sea-coasts?

Are there any records at the sea-ports in England of the names of the refugees who landed there in and after 1685? If so, where can the records be seen? No information exists in Smiles, Weiss, or Burns. CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

ANNE BOLEYN.—In Selby's *Events to be Remembered in the History of England*, his account of the Queen's execution is concluded as follows:—

"The axe with which the 'little neck' of the cruelly sacrificed queen was severed is still preserved in the Tower, and shares with her grave in the Chapel the melancholy interest which for more than 300 years has been associated with her name."

Can any of your correspondents tell me whether this, or the account given by Lord Herbert of

Cherbury in his *History of England under Henry VIII.*, and other authorities, that Anne was beheaded with a *sword* by the headsman of Calais, who came over for the purpose, is the more correct? WALTER S. RALEIGH.

PARIS, ÉGLISE ST. EUSTACHE.—Is there any record in print or MS., and if so, where, of the inscriptions on the mural tablets, vault stones, &c., which existed in this church prior to the Great Revolution, when all, as well as the registers, were completely destroyed? Bishop Fenouillet (of Montpellier) died in Paris on November 23, 1652, and was buried in this church, in which a tablet or vault stone with an inscription thereon is said to have been erected to his memory. Where can I find an account of the death and burial of the bishop? CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

"FIRMING."—A trade circular, referring to an advance in the price of petroleum oil, states, "After firming up to 10½d. . . ." Is this word an importation from America? W. S. J.

Carlton Hill.

SCHIBA.—In Cox's *Aryan Mythology*, ii. 114, the Jewish talisman called *Scutum Davidis* is said to be composed of the *schiba* (Δ), the symbol of fire, and of (∇), the emblem of water, and Vishnu's sacred mark. Can any of your correspondents explain etymologically the word *schiba*?

A. L. MAYHEW.

Oxford.

THE TRADE OF TANNING.—Can any reader oblige me with anything noteworthy respecting the trade of tanning? Except Simon of Joppa, and the story of Lord Burleigh's visit to a shoemaker (as related by Fuller), which is pretty well known, I have been unable to meet with anything very interesting, nor can I find the names or deeds of any memorable men connected with this ancient trade. P. FABYAN.

STOKE: SOPITE (Ablat. case).—What do these mean? They occur in wills very frequently at and before the Reformation period, as, for instance, "I bequeathe to the forsaide church iiijs. to half a stoke"; and again, "vijs. in the name of a stoke"; and also, "iiiijs. for half a stoke." Legacies for 8s. are common without mentioning the purpose to which they are to be applied, as, "Also I bequeathe to oure lndye s'vice at — when they putte in a preiste viijs.; also to the chapell of — viijs." (2.) "Item lego usu capelle do — viijs. p. uno sopite exuide faciend." "Item. do et lego viginti solidos ad usum ecclie. do — viz. decem solidos pro vestimento, octo solidos nore scopite et duos solidos fabricæ ecclie." W. J. W.

Halifax, Comm. Holy Cross.

SCOTCH ATTORNEY.—How comes this synonym to be given for *Clusia*? It is in the *Treasury of Botany*, by Lindley and Moore, which is in general a very satisfactory book of reference. It might, however, be easily improved in a new edition by being printed in one moderate-sized volume, instead of two small thick ones. The typography also would admit of improvement; like too many modern books, the ink is pale for weak eyes.

S. T. P.

GAINSBOROUGH.—I have heard it stated very positively lately that Gainsborough painted a "Blue Boy," a "Yellow Boy," and a "Pink Boy." Of course I know of his "Blue Boy," and of Reynolds's "Yellow Boy," but can either of the correspondents of "N. & Q." who have taken an interest in the "Blue Boy" discussion, inform me whether Gainsborough painted two "Boys" of the other colours? LATYCAUSA.

THE BRADLEONIANS.—Who were these sectaries, whom Sir Pertinax Maccyphont classes together with the Anabaptists, Independents, and Muggletonians? JAMES T. PRESLEY.

Cheltenham Library.

"CARPET KNIGHT."—In a volume lately favourably noticed by you, entitled *Echoes of Old Cumberland*, occurs a translation from the Danish of a poem on their naval hero, Suren Nordby:—

"And brave and reckless, frank of port,  
He came to Charles the Fifth's gay Court;  
Rich carpets lay on every floor,  
And hose of steel the warriors wore;  
Hege, free as eagle's claw is set,  
His iron shoe the velvet met.

No mail-clad warrior of the sea  
A Brussels carpet knight could be."

Did the expression "carpet knight" arise out of his visit to the Court, and the contrast presented by the gallant, but rude sailor, to the mincing courtiers, "who, but for these vile guns, themselves would have been soldiers," or what was its origin? W. J.

URCHARD.—In the *Athenæum* of June 12 last, the writer of a paper on the *Dramatic Works of Molière*, translated by Henri Van Laun, mentions Urchard as the collaborator of Ozell and Motteux in a translation of Rabelais. What does this mean? The translator is always called Urquhart. Was he not of the Scotch clan Urquhart? Spelled as above, it looks as if the translator was of French extraction. C. A. WARD.

Mayfair.

AN OLD SEAL.—I have an old family seal, on which are the arms of Harris (sa. 3 crescents, arg.) impaled with those of Bown (az. a cross, or), and the crest appears to be a stork's head, crested, with a snake in its bill. Can any one tell me to what

branch of the family this crest appertained, since this is not the crest ordinarily used by the Harrises of Devon and Cornwall? The proper colours also are unknown to me. The seal was that of the Rev. Sampson Harris, Vicar of St. Teath, in the county of Cornwall, who married a daughter of Peter Bown of Rosemerryn (afterwards High Sheriff of the same county) about the middle of the last century. GEORGE BOWN MILLETT.  
Penzance.

CRAWLEY AND BURNELL FAMILIES.—I ask for any information regarding the family of Crawley of Crawley, Hertfordshire. The estate, I believe, is in Chancery, and the title extinct. Also of the Burnells, one of whom was Lord Mayor of London. The Crawleys are buried at Bishop Stortford. One of the families had some connexion with Hemel Hempstead, Herts. X. C.

AN OLD "MEN OF THE TIME."—In the *Works of the Learned* for August, 1702, amongst the works "publish'd this month" is mentioned—

"The History of Living Men; or, Characters of the Royal Family, the Ministers of State, and the Principal Natives of the Three Kingdoms: Being an Essay on a Thousand Persons that are now Living, with a Poem upon each Life. Printed for Eliz. Mallet."

Was this continued?

SPIEREND.

"THE CAMP OF REFUGE."—Where could be procured a copy of this book, now out of print? It was published in "Knight's Weekly Volume."

R. E.

A SHILLING OF WILLIAM IV. (1834).—I have in my possession one, upon the bust of which is stamped a lion passant, and the following inscription, "Habilitada por el gobierno." What is the "gobierno" referred to? HATTON GARDEN.

"TEETOTAL."—The origin of this word, and its derivative "teetotalism," has more than once been the subject of question and reply in the pages of this journal. How it came into use in connexion with the Temperance movement is well known. What I have to inquire is whether any clear example can be given of its written or colloquial use in the general sense of "absolutely," "entirely," prior to its Temperance application in 1832.

ABSTAINER.

FAMILY OF BRADGATE.—In Nichols's *History of Leicestershire*, vol. iv. pt. i., is a pedigree of the above family, the earliest ancestor of which, William Bradgate, of Little Peatling, is stated to be "descended from the Bradgates of Bradgate House, co. Surrey." Can any of your correspondents inform me where Bradgate House is or was, and where I can find a pedigree of the earlier descents of the family?

TEUTON.

## Replies.

THE REV. TIMOTHY BRIGHT, M.D., *TEMP.*  
QUEEN ELIZABETH.

(1st S. vii. 407; xi. 352.)

Further particulars about this ingenious and useful author are desired. The fullest notice of him that I am acquainted with is in Mr. Thompson Cooper's *New Biog. Dictionary*, 1873, where prominence is given to his connexion with Cambridge. Dr. Bright is chiefly remembered as the author of a shorthand of arbitrary marks, a kind of writing which he speaks of as "this new sprong yimpe, and . . . me the parent therof." I hope shortly to edit this most rare work, appending to it an account of Bright, the first English shorthand author, as well as a Bibliography of Stenography. The following are the works attributed to Bright in the bibliographical dictionaries:—

1583. *Medicinæ Therapeutice pars de Dyscrasia Corporis Humani*. Lond., 8vo. Byrom Collection, Chetham Library.

1583. *Hygieina, seu de Sanitate tuenda*. Lond., 8vo.; Francf., 1588. Byrom Coll., Chet. Lib.

1584. *Animadversiones in G. A. Scribonii Physicam*. Cantab., 8vo.

1586. *A Treatise of Melancholie*. Contayning the causes thereof, and reasons of the strange effects it worketh in our minds and bodies; with the Physicke cure, and spirituall consolation for such as haue thereto adioyned afflicted conscience. The difference betwixt it, and melancholy, with diuerse philosophicall discourses, &c. Imprinted at London by Iohn Windet 1586. 16mo. [Said to be the work which suggested the better known *Anatomy*.] Byrom Coll., Chet. Lib.

1588. *Characterie. An Arte | of shorte, swift and secrete writ | ting by charac | ter.* | *Inuented by Timothe | Bright, Doctor of | Physicke.* . . . | *Imprinted at London by | I. Windet, the Assigne | of Tim. Bright.* | 1588. | *Cum priuilegio Regiæ maiestatis.* | *Forbidding all other to print | the same.* 24mo. [From a transcript in my possession.]

This work is dedicated to "the most high and mighty Prince," the Queen, who is told that the "invention" wanteth little to equal the *Notæ Tironianæ* "but your maiesties allowance & Cicerones name."

1589 and 1598. *Therapeutice Pars altera.*

1589. *An | Abridgement | of the Booke of Acts | and Monvmentes of | the Chvrch:* | *Written by that Reuerend Father, Maist- | er Iohn Fox: and now abridged by Timothe Bright,* | *Doctor of Physicke, for such as either thorough | want of tyme, or abilitie, haue not the | use of so necessary an history |* . . . Imprinted at London by I. Windet, at the assignement | of Master Tim. Bright, and are to be sold at Pauls wharf, | at the signe of the Crosse- | keyes. 1589. | *Cum gratia, & Priuilegio Regiæ Maiestatis.*

It has never hitherto been stated in the notices of Dr. Timothy Bright that he was in Paris during the bloody massacre of St. Bartholomew, from which he was saved by taking refuge at the house of the English Ambassador, Sir Francis Walsingham, Knt. This interesting fact is derived from the dedication of the last-mentioned work, where

Walsingham is described as "Principall Secretaire to her Maiestie, Chauncellour of the Duchie of Lancaster, and one of her Maiesties most Honorable Priue Councill." During the year of the massacre, 1572, Walsingham was lying abroad at Paris, and his house formed an asylum for other Protestants than those of his own country. "He and the englishmen who took refuge in his house escaped unharmd, but the sanguinary scene made an impression upon him which was never effaced" (*Athen. Cantab.* vol. ii. 87). One would have thought that the scene at the Embassy would have presented attractions for the inquiry of the historian or the pencil of the painter; but a few lines only are devoted to it in the most recent and valuable contribution to the subject:—"Some were saved at the house of the English Ambassador, although a guard had been set over it, as much to keep out refugees as to protect the English who had been hastily collected within its walls" (*White's Massacre of St. Bartholomew*, 1863, p. 444).

In the dedication to Walsingham already referred to, Bright speaks at length of the many benefits that he had received from his patron:—

"Among all your honourable fauours, that especial protection from the bloody massacre of Paris, nowe sixteen years passed; yet (as euer it will bee) fresh with mee in memory: hath alwaies since bound me, with all the bondes of dutie, and seruice vnto your honour. The benefite as it was common to many, (for your H. house at that time was a very sanctuarie, not onely for all of our nation, but euen to many strangers, then in perill, and vertuously disposed) so was it therefore, the more memorable, & far more honorable: and bindeth me with streighter obligation of dutie, and thankfulness: who thereby had cause to reioyce, not only for mine owne safetie, but for so many of my coutrie-men, partly of acquaintance, and partly of noble houses of this Realme: who had all tasted of the rage of that furious Tragedy, had not your honour shrowded them: and nowe are witnesses with me of that right noble acte, and companions of like obligation. As then you were the very hande of God to preserve my life, so haue you (ioyning constancie with kindness) bene a principall meane, whereby the same hath bene since the better sustained."

He concludes by presenting his Abridgement to his patron "for a new yeeres gift" reminding him once more that "had not your Honour bene, my selfe, with a number mo, shoulde at that bucherie of Paris, nowe long agoe bene martyred."

There may possibly be some reference to Bright in Dudley Digges's *Compleat Ambassador*, fo., 1655.

One of your correspondents in 1855 stated that a pedigree of Dr. Bright would be found in Hunter's *History of South Yorkshire*. In that work there are two pedigrees of the Bright family: one, Bright of Wharlow, beginning with John Bright of Wharlow Hall, 29 Eliz. (p. 189); and another, Bright of Badsworth, beginning with Sir John Bright, 13th Sept., 1688 (p. 437); but Dr. Bright is mentioned at neither place. His connexion

with Yorkshire was not probably due to his being a native of the county, but to his appointment to the rectory of Methley, near Wakefield, in 1591, when he may have forsaken his former profession. The gift of this benefice, then valued at 25*l.* 8*s.* 11*d.*, was due to his old patron, Sir Francis Walsingham, who had become Chancellor of the Duchy of Lancaster, to which the presentation appertains. According to Baines, Walsingham was Chancellor from 1577 to 1590; but Cooper places the date of his appointment in 1587. Bright died in 1615.

JOHN E. BAILEY.

Stretford, Manchester.

THE PUBLIC WORSHIP ACT: CONFIRMATION ADDRESSES (5th S. iv. 249, 374, 390, 417).—Your correspondent's claim for originality in Bishop Wilberforce's mode of administering the rite of Confirmation has been so completely disproved by other correspondents in "N. & Q.," and has been so nearly withdrawn by himself, that it is perhaps not worth pursuing the matter. But I must add to the earlier instances of extempore addresses in Confirmation—sometimes before, sometimes after, the laying on of hands—that of Bishop Stanley of Norwich, whose episcopate extended from 1837 to 1849. Your correspondent contradicts my statement that Bishop Wilberforce's episcopate began in 1846, and says that it began in 1845. It is a matter of no consequence; but my statement was perfectly correct, as he will see by referring to Hardy's edition of *Le Neve's Fasti*, vol. ii. 510, where it appears that "Samuel Wilberforce was nominated to Oxford Nov. 12, elected Nov. 17, confirmed on Nov. 22, and consecrated on Dec. 30, 1846." That the appropriateness or the versatility of his addresses was very remarkable is not contested; but I have heard extempore addresses, in parts at least, quite equally, if not more impressive, from other prelates. And it may be remarked that the whole of this exclusive claim, thus made without ground for a bishop whose singular career, with all his gifts, was not of unmixed benefit to the Church, is an instance of a growing practice which certainly needs to be kept in check.

X. Y. Z.

One word touching "actual dates," with reference to episcopal addresses before and after Confirmation. The late Bishop of Exeter (Dr. Phillpotts) was consecrated in Jan. 1831. He held his first Confirmation in Exeter Cathedral in April, 1832. On that occasion, the Bishop delivered an extempore address, from the throne, to the candidates about to be confirmed, and, after the rite, a second extempore address, also from the throne, to those who had then been confirmed. This was, as I have stated, in 1832. Bishop Wilberforce was consecrated in 1846.

E. C. HARTINGTON.

MRS. PRITCHARD'S DESCENDANTS (5th S. iii. 509; iv. 296).—MR. H. HALL writes of three John Palmers as though they were one and the same person, "like Cerberus," as Mrs. Malaprop has it, "three gentlemen at once." The John Palmer who married a daughter of Mrs. Pritchard was not "the celebrated light comedian, the original Joseph Surface in the *School for Scandal*," a play not produced till nine years after his decease.

The son-in-law of Mrs. Pritchard was called "gentleman" Palmer. He was the original Duke's servant in *High Life below Stairs*, and Brush in *The Claudine Marriage*. Not much is known concerning him, save that he died, from some mistake in the medicine given him, in 1768. His widow subsequently married a Mr. Lloyd, "a man," says Davies, "who, after having gone through many vicissitudes of fortune, became a great jobber on the stocks; one who was not unuseful to Lord North, whose lady admires and visits Mrs. Lloyd" (*Life of Garrick*, ii. 182).

This was the John Palmer mentioned by Churchill in the *Rosciad* (first published in 1761), and it was on his death that his namesake—there was no relationship between them—succeeded to parts of importance.

The career of this second John Palmer, "plausible Jack," his unfortunate connexion with the Royalty Theatre, and his sudden death at Liverpool whilst playing in *The Stranger*, is too well known to need repetition. He married a Miss Berroughs, who was subsequently engaged by Garrick at a small salary, although she "had never attempted the stage" (*Sketch of Life of John Palmer*, 1798).

MR. HALL has evidently mixed up the histories of these two persons, and completed the trio when he says he believes the actor introduced the mail-coach system, but as he qualifies this by appending a query (!), I pass this part of the subject.

Notwithstanding Dr. Johnson's remarks, contemporary accounts tend to show that your correspondent does Mrs. Pritchard injustice in describing her as a "fine, showy-looking, though vulgar woman." She became stout as she advanced in years; but, writing of her early appearance, Davies says:—

"Her genteel person, for she was then young and slender, her attractive countenance, which, in the phrase of Shakespeare, was an alarm to love, her expressive yet simple manner, her unembarrassed deportment and proper action, charmed all spectators."

He speaks also of the peculiar attraction of her voice:—"She had an unaccountable method of charming the ear." A person so described may have wanted education, but could hardly have deserved being called "a vulgar idiot."

"Mrs. Pritchard (maiden name Vaughan) came upon the stage a married woman, and had a large family, whom she brought up with the greatest care and attention" (*Theatrical Dictionary*, 1805).

Except one daughter, the Mrs. Palmer and Mrs. Lloyd referred to, I am not aware that any of the family were on the stage. Perhaps the mention of Mr. Lloyd, who seems to have been a person of some consequence, may assist the inquiry as to Mrs. Pritchard's descendants.

CHARLES WYLIE.

A friend of mine has in his collection a painting representing the scene in *Hamlet* in which the Ghost appears again in order to whet the "almost blunted purpose" of the Prince of Denmark. Mrs. Pritchard is depicted as Gertrude, Queen of Denmark, a fine handsome woman, habited in the fashionable dress of the days of George III., wearing a large hoop, and (as is supposed) Spranger Barry as Hamlet, habited in a full-dress suit of the period, deep black, and having his hair powdered. The Ghost is in "complete steel."

It is difficult to imagine so great an actress as Mrs. Pritchard, when off the stage, as vulgar and ignorant, yet Thackeray, in *Pendennis*, mentions the surprise of the shrewd Major Pendennis on finding Miss Costigan, whom he had seen acting so well on the previous evening, only a common and uninteresting woman.

John Palmer, who, MR. HALL says, married one of Mrs. Pritchard's daughters, and introduced mail-coaches into England in 1784, was manager of the Bath and Bristol Theatre, and originally a brewer. Was she his first or second wife? For De Quincey thus amusingly alludes to John Palmer's achievements and marriage:—

"Some twenty or more years ago, before I matriculated at Oxford, Mr. Palmer, at that time M.P. for Bath, had accomplished two things very hard to do on our little planet, the earth, however cheap they may be held by eccentric people in comets: he had invented mail-coaches, and he had married the daughter of a duke. He was, therefore, just twice as great a man as Galileo, who certainly did invent (or, which is the same thing, discover) the satellites of Jupiter, those very next things extant to mail-coaches in the two capital pretensions of speed and keeping time; but, on the other hand, who did not marry the daughter of a duke."

In 1813 his son, General Palmer, obtained 50,000*l.* from Parliament on account of his father's services—a grant most thoroughly well deserved and earned. JOHN PICKFORD, M.A.

Gainford, near Darlington.

LORD BYRON'S ADDRESS TO THE OCEAN (4th S. xi. 110).—MR. J. A. PICTON is rather severe on M. C.'s letter to the *Times*. As I happen to be identical with the said M. C., I wish to say a few words on the subject. *In limine*, let me take the opportunity to correct a misprint: I wrote that "grammarians, striving to fetter language by fixed rules, do their worst to kill it." *Fetter* was turned into *better* by the compositor.

Next, I wish to suggest to MR. PICTON that it is not well to write of "foolish apologies" in

"N. & Q." I have always regarded this hebdomadal as a kind of literary garden, where we might play the pleasant game of "Ask and Answer." If I want information, I write to "N. & Q." If I see a question there to which I think I have an answer, or half an answer, I send it to the erudite editor. But I use no satiric epithets: I feel all the time as if I were enjoying pleasant converse beneath summer trees with wiser men than I.

I think Mr. PICTON will find that *lay* has been used intransitively (from Johnson's *Dictionary*) long before Byron. But if not, what matter? My thesis is that a great poet creates language, and may use it as he pleases. Byron has used a transitive verb intransitively. Henceforth that verb is intransitive as well as transitive, for Byron, maker and master of language, has made it so. The poet is king. A king of France changed the gender of a noun by a *lapsus linguae*: England's second poet has changed the character of a verb to suit his rhyme.

Mr. PICTON quoted Horace in his reply to LORD LYTTLTON, a reply wherein I am wholly on Mr. PICTON's side, since he instead of *him* would make Burke's sentence hideous. Now Byron was a very much greater poet than Horace, but he never took so many liberties with the language he used. He is criticized severely for taking a transitive verb and making it intransitive. I do not know that Horace ever did this, but he often used an intransitive verb transitively. What would the ordinary Roman citizen on the Palatine or Esquiline have thought of "*fulgens contremuit domus*," "*ter crepuit sonum*," "*dignum latraverit*," if Horace had not made them Latin? Byron has made *lay* an intransitive verb, and future dictionary compilers will have to give his supreme authority for the same.

Mr. PICTON is quite wrong in supposing that I base the great fame of Byron on his caring naught for grammar. What I say is that the poet makes language, therefore, of course, makes grammar, which is merely the rule of language. The moment a mighty poet chose to say, "There let him *lay*," the word *lay* became eternally intransitive.

MAKROCHEIR.

ZAPHNATH-PAANEAH (5th S. iv. 8, 158).—I would remark, in thanking immensely the contributors of replies, as it were, to my query, that I take blame to myself for not having expressed my meaning more clearly. The kind of information I sought was not of the character one generally finds in commentaries or theological annotations, but of a recent scientific kind; say, the outcome or results of the latest research of Egyptologists. In default of this sort of information, but next to it in value, I should certainly place the articles in the high-class Bible dictionaries by

specialists, such as Dr. Wm. Smith's *Dict. of the Bible* (3 vols., Murray, 1863). Some of these I have read; indeed, in the latter is a learned and careful disquisition on the word in question by R. S. P., the initials of Reginald Stuart Poole, Keeper of Coins and Medals, British Museum. The article by this Oriental scholar ends with this paragraph:—

"We have little doubt that the monuments will unexpectedly supply us with the information we need, giving us the original Egyptian name, though probably not applied to Joseph, of whose period there are but few Egyptian records."

These words of Mr. Poole, we must remember, were written more than a dozen years ago. The latest notice on the subject, of the distinct character required, was in the appendix to the first volume of *The Speaker's Commentary*, being the substance of a communication made by a French *savant* to the Institute, Paris. I am sorry I did not take a note of it, but the omission was probably due to my impression, at the time, that the treatment was halting and inconclusive; but even French *savants* cannot make bricks without straw. Until something turns up fresh, all attempts to solve the problem can be only tentative.

F. S.

Churchdown.

ENGLISH SURNAMES (5th S. i. ii. *passim*; iv. 189, 251, 315).—MR. BARDSEY (p. 251) is evidently very angry at my doubting that it is safe to rely on the correctness of all the derivations of surnames given in his large volume. When anger arises in a discussion of this kind, for other reasons than that it clouds the understanding of it, I think it best the discussion should cease, therefore this note (chiefly in self-defence) shall be brief and my last one on the subject. Any impartial reader who has gone through my first note, which, if perhaps rather long in one sense, as MR. BARDSEY thinks, was not at least scant in courtesy, will see that it was not I who made the assertion that all the Fullers and Bowlers in England owed their names to the trade or occupation of fulling and bowl making. Neither did I assert that, from the time of the settlement of the English in Kerry, there had been two families in it, the one named Bowler, the other Fuller. What I did say was this. In Plantagenet times an English family named Le Foughler resided in Kerry. There is some evidence to show that this name in process of time became corrupted into Fuller and Bowler, *ergo* the statement made by MR. BARDSEY, that the names of Bowler and Fuller are derived from the trades of fulling and bowl making, cannot be relied upon in all cases. There is not the slightest evidence to show that the Fullers *alias* Bowlers of this county, in the sixteenth century, were not originally (as the *alias* implies to all who read it otherwise than in a non-natural sense) one and the



same stock and family. MR. BARDSLEY is quite right in saying that one of a hundred accidents may have caused the *alias*; the accident of the pronunciation of the word by an "Englishman by descent," and a "mere Irishman," in the sixteenth century or earlier, was unquestionably the cause of it, and as unquestionably proves it would be vain to say that the Fullers and Bowlers of Kerry at the present day derived their names respectively from ancestors who were fullers and bowl makers. MR. BARDSLEY seems surprised at my adducing a Kerry family name of the sixteenth century as evidence against a derivation in his book on "English Surnames." (The italics are his, not mine.) I am much surprised, on the other hand, at his apparent forgetfulness of the fact that in the sixteenth century the Fullers *alias* Bowlers of Kerry, although their ancestors may have been settled here for nearly four centuries, were looked upon as Englishmen, not Irishmen; that by Act of Parliament and social custom alike they were considered an utterly distinct race from the "mere Irish." Therefore in adducing their names as specimens of English surnames I am not, as MR. BARDSLEY strangely supposes, committing an error. An Englishman of the sixteenth century would have been much surprised if told that a Bowler or Fuller of Kerry was an "Irishman," nearly as much so as MR. BARDSLEY would be if told that John Smith of Manchester to-day was a Connemara peasant. HIBERNICUS.

"NON MURMURA VESTRA COLUMBÆ," &c. (5th S. iv. 339, 340).—These lines are from the *Allocutio ad Sponsos*, by the Emperor Gallienus (A.D. 260-268):—

"Ite acite, o juvenes; et desudate medullis  
Omnibus inter vos: non murmura vestra columbæ,  
Brachia non hederæ, non vincant oscula conchæ.  
Ludite, sed vigilis nolite extinguere lyncos:  
Omnia nocte vident, nil cras meminere lucernæ."

The first three lines are given by Trebellius Pollio, in his Life of the two Gallieni, *Historia Augustæ Scriptores*, ii. 215, ed. varior. Lugd. Bat., 1671. The whole are printed in Wernsdorff's *Poete Latini Minores*, iv. 499-501; in the *Anthologia Latina*, Burmanni, lib. iii. ep. 258; *Anthologia Lat.*, Meyer, Lips., 1835, ep. 232; and in the *Collectio Pisaurensis*, vol. iv. p. 428. There are several readings of the first line. The above is from Wernsdorff's text. The passage quoted may have become well known from its being prefixed as a motto by Montesquieu to *Le Temple de Gnide*. May I ask who translated this work of Montesquieu into Italian prose, and the first two cantos of it into Latin hexameters, printed together in a small octavo volume, with ten engravings, one full-page and nine vignettes, in Eisen's style, "in Londra," no date or name of printer or publisher, and apparently of foreign execution throughout? W. E. BUCKLEY.

WILLIAM CUNNINGHAM, BISHOP OF ARGYLL (5th S. iv. 282, 357).—With all deference to MR. BAIN, I still adhere to my previous statement that "Anno Domini Mº quingentesimo viº, die Lune primo mensis Februarii, indictione decima, pontificatus Julii 2º anno 4º, et regni Jacobi quarto anno xix:." (*Liber Protocolorum M. Culberti Simonis, Notarii Publici et Scribæ Capituli Glasguensis*, A.D. 1419-1513, vol. ii. p. 154), refers to the year 1507 and not to 1506, as stated in *Abstract of Protocols*, vol. i. p. 358. According to the Scottish computation of that period, the civil and legal year did commence on March 25, and so continued till altered by royal proclamation of December 17, 1599, when the year was ordered to commence on January 1, 1600 (*Ex Regist. Secr. Conc. in Archivis Publicis Scotiæ*), although the old style continued to be used until altered in 1752, pursuant to the statute 24 George II. "This little point" is known to every historical student; but the *historical* year, which must always be used in computing events, certainly must be reckoned to date from Jan. 1; consequently Feb. 1, 1506, in the nineteenth regnal year of King James IV. of Scotland (which commenced on June 11, 1506), as also in the fourth year of the reign of Pope Julius II. (commencing on November 1-19, 1506), must surely, for all critical correctness of purpose, be placed in A.D. 1507. Further, the Indiction for 1506 was 9, but for 1507, 10, as stated in the above *Protocol*, thus further fixing the date; and, if additional evidence seems necessary, the day of the week given, "die Lune," was not Sunday in 1506, but it was *Monday* in 1507, on Feb. 1. This must be conclusive as regards my *not* "having fallen into a mistake" in what I asserted; for otherwise no historical dates could be accurately or systematically recorded. A. S. A.

Richmond.

ARMS OF THE DUCAL HOUSE OF BRITTANY (5th S. ii. 187; iv. 353).—The ermine shield of the old Armorican Duchy is a very interesting one, but not so old as MR. DIXON's correspondent thinks—at least, if one may rely on the authority of the *Art de Vérifier les Dates* (tom. xiii., art. "Comtes et Ducs de Bretagne"). It is there said that Pierre Mauclerc (who died in 1250), who was duke in right of his first wife Alix, the daughter of the Duchess Constance by Gui de Thouars, was the first Duke of Brittany who bore arms on his shield. These were, an "échiqueté" for the House of Dreux, from which he came, and on a "quartier" the "hermines" as a brisure. Then it is added that his son, Jean I. "le Roux," quitted the arms of Dreux towards the close of his reign (1286), and took the ermine shield as borne by his successors. For 300 years the Dukes of Brittany sided with England or France, as their interest or caprice dictated, although they were allied to the kings of England,

and held under the English Crown the castle and honour of Richmond. Jean V. was with the French at Azincourt, and his brother Arthur, the Constable of Richmond, afterwards duke, was an implacable enemy of England, though his mother married our Henry IV. The inquiry suggested by Mr. DIXON's correspondent—how the ermine was introduced into the arms of other families—has recalled to my mind an incident in Scottish history, perhaps to the point. In 1318, the good Lord James of Douglas defeated an English force which had invaded the borders of Scotland under the Earl of Arundel, and is said with his own hand to have slain "Thomas of Richemont," and taken from him the furred hat which he wore as a trophy of victory. Lord Hailes, evidently taking Thomas to be one of the Breton family, remarks, in his *Annals* (which I quote from memory), that in Lobineau's *History of the House of Brittany*, Arthur, Duke of Brittany, is depicted as wearing a similar furred hat. This hat, in the engraving, is trimmed with ermine fur. The good Lord James of Douglas did not, so far as I know, commemorate his exploit in his armorial bearings; but it is a fact that his son, Archibald Douglas, Lord of Galloway, who, though a bastard, eventually became third Earl of Douglas, displayed the bloody heart on an ermine field, as may yet be seen in stone on the east window of the choir of Bothwell Church, in Lanarkshire, which he founded. It is perhaps a new suggestion that he may have adopted the ermine field—rare in Scottish heraldry—from his father's exploit. I do not know that any other reason has been given by our writers on heraldry.

ANGLO-SCOTUS.

"NUNCHEON" (5<sup>th</sup> S. iv. 366, 398).—I am glad to know that Mr. WALFORD had already solved this word, and cheerfully accord to him whatever merit attaches to the first enunciation of the truth concerning it. I had noted it some years ago, independently, but omitted to publish the result.

Mr. KILGOUR has made a curious mistake; for his parallel does not hold. He thinks that *chenche* is put for *quench*, because we find *church* put for *kirk*. With a slight amendment I accept his reasoning, and admit that I do not see how *chenche* can come out of *quench*, because I am quite sure that *church* is not a corruption of *quirk*. *Chenche* is an instance of that common substitution of *ch* for *sh* or *sch* with which all readers of early English manuscripts must be familiar.

There was not only the term *nonechenche* for *noon-drink*, but *nonemete* for *noon-meat*, or noon-eating. See Halliwell's *Dictionary*. The Spanish words cited by Mr. PEACOCK are hardly to the point. Mere resemblances prove little, and it is far more likely that *luncheon* was an extension of the provincial-English *lunch*, meaning a lump, than that our labourers took to talking Spanish.

The Spanish word *loncha*, meaning a slice of meat, not a lump of it, was suggested by Minshew, and rejected by Richardson; and rightly, in my opinion. The other suggestion is much too ingenious to be at all credible, and must be supported by quotations from Spanish and English of the time of Charles II. before it can have any claim to consideration.

WALTER W. SKEAT.

Cambridge.

DEAN SWIFT (5<sup>th</sup> S. iv. 328, 397).—The subjoined editorial foot-note of Sir Walter Scott (whose good faith no one would venture to gainsay), in vol. i. p. 454 of his edition of the *Works of Swift*, 19 vols., 8vo., Edinburgh, 1824, testifies to the truth of the illustrious Dean of St. Patrick being "exhibited for money by his servant" when "sunk into the situation of a helpless changeling":—

"The curiosity of strangers sometimes led them to see this extraordinary man in this state of living death. The father of the late Lord Kinneder, one of the editor's most intimate friends, was of the number. He was told that the servant privately took money for gratifying the curiosity of strangers, but declined to have recourse to that mode of gratifying his curiosity. He saw the Dean by means of a clergyman (Dr. Lyons probably), who was at the time totally unconscious of all that passed around him, a living wreck of humanity."

WILLIAM PLATT.

115, Piccadilly.

My great-grandmother, Mrs. Whiteway—traded among us for her quick and lofty spirit—her husband having died in 1728, devoted the residue of her days to the care and comfort of her illustrious cousin. Had such a degradation been attempted by any servant in his household, family pride and natural affection would have prohibited the outrage.

EDMUND LENTHALL SWIFTE.

RABANUS MAURUS (5<sup>th</sup> S. iv. 268, 315, 389).—In Mr. PLATT's valuable contribution respecting Rabanus Maurus, he suggests that some further light might be thrown on the version of the Vulgate MS. by the first lines of each prologue being quoted. They are as under:—

1st Prologue to Maccabees commences—

"Domino excellentissimo & in cultu xpiane religionis strenuissimo Ludovico regi. Rabanus vilissimus servorum di." &c.

End—

"Et post b. vite cursum ad veram & eternam beatitudinem pervenire concedat."

2nd Prologue—

"Reverentissimo & oi. caritatis officio dignissimo

Geroldo sacri palatii archidiacono Rabanus

Vili dei servus servorum in xo salutem:

Memini me in palacio vangionorum civitatis," &c.

End—

"Et eterne beatitudinis gaudia peremerentem oi. tpr. nri. memorem conservare dignetur."

In the course of the 2nd Prologue he refers to the "venerabili Abbati Hildivino." The MS. agrees with Alcuin's version in Deut. iv. 33 and xv. 9, but with St. Jerome in the three other texts quoted. In Bales's *British Writers*, printed at Ipswich, 1548, he includes Rabanus, stating that he was a Scotchman; but probably he had not sufficient authority. I am told also that in Florian's *Chronicle* a similar mention of his British origin is to be found. Is this correct? K. K.

DUNLOP'S "HISTORY OF FICTION" (5th S. iv. 308, 376).—I may supply some additional notes. John Dunlop, author of the *History of Fiction* and other works, was not only an advocate at the Scottish Bar, but was Sheriff of Renfrewshire. His father, who bore the same Christian name, was younger son of Colin Dunlop of Carnyle, and was born on that estate, which is situated in the parish of Old Monkland, Lanarkshire, in November, 1755. Engaging in merchandise at Glasgow, he was, in 1796, elected Lord Provost of that city. He subsequently became Collector of Customs, first at Borrowstownness, and latterly at Port Glasgow. He died in October, 1820. A noted humourist, and possessed of eminent social qualities, he composed excellent verses. Four volumes of his poetry in MS. were submitted to my inspection, some years ago, by one of his descendants. He is author of two popular songs commencing "Here's to the year that's awa'," and "Oh, dinna ask me gin I lo'e thee." He was descended from the old Ayrshire family of Dunlop of that ilk, near Stewarton. The history of the Sheriff of Renfrewshire must be well known to many persons in Edinburgh.

CHARLES ROGERS.

Grampian Lodge, Forest Hill.

DONKEY (5th S. iv. 336).—This word was certainly in use in the last century. Jenkin Jones, in the *Hobbyhorses*, 1798, p. 41, has these lines:—

"If you by chance with *Mauvais Honte* should meet  
Ambling along some unfrequented street,  
Play with his *donkey's* ears, their length admire,  
Demand his *surnames* from our modest squire,  
He'll blush deep scarlet, start three paces back,  
And tell you he was only christen'd Jack."

This poem was published fourteen years before the *Rejected Addresses*. EDWARD SOLLY.

[For P.S. see p. 433.]

"But, Peter, thou art mounted on a Neddy,  
Or, in the London phrase, thou Dev'nshire Monkey,  
Thy Pegasus is nothing but a Donkey."

A Poetical Answer to Mr. Peter Pindar's  
Benevolent Epistle to John Nichols, 1790.

This takes the use of the word a little farther back than the date of *Rejected Addresses*.

W. J. BERNHARD SMITH.

"THOU" AND "YOU" (5th S. iv. 148, 195, 232, 333).—If MR. RALEIGH will look into any book

which quotes conversations, before the reign of Charles II. (e.g., Foxe's *Acts and Monuments*, Elizabethan plays, &c.), I think he will be satisfied that the substitution of *you* for *thou* was made earlier than that time, unless he means to say that *you* was then universally substituted for *thou*. Mr. Tennyson may be safely followed in this particular. *Thou* continued to be the language of familiarity for some time longer than the reign of Mary; and it is so still in the vernacular of many districts. But *you* had become the fashionable term, as used to equals or superiors, in English use, at least as early as Henry VIII., and, when speaking French, very much earlier. HERMENTRUDE.

TO SUSSEX ANTIQUARIES (5th S. iv. 268).—The visitations made of the county of Sussex are as follows:—

1. (Without date) MSS. Coll. Arm.
2. 1530, Henry VIII., Benoilt, Clarenceaux, D. 13.
3. 1574, Elizabeth, Cook, Clarenceaux, G. 18.
4. 1634, Charles I., St. George, Clarenceaux, C. 27.
5. 1634, —, Vincent, Windsor, MSS., No. 121.
6. 1662, Charles II., Bysh, Clarenceaux, D. 16.

In addition to these regular documents, several collections of genealogy relating to the county of Sussex have been made by heralds individually, or copied from those belonging to the College, among which are the following:—In the British Museum—MSS. Cotton, 892; Visit. Sussex, 894; Alphabet of Sussex Arms, MSS. Harleian, 1076; Visit. Sussex, by Withie, painter stainer, 1084; another copy with extracts, church notes, &c., 1135; another copy, 6014; another very richly emblazoned copy on vellum. Numbers 1234, 1457, 1562, 4109, 5829, 6164, contain pedigrees of Sussex families, the greater part of which are repeated, and occasionally with additional descents.—A *History of the Western Division of the County of Sussex*, &c., by James Dallaway, B.M., F.A.S., vol. i., London, 1815. CHARLES VIVIAN.

Upper Norwood.

There are several records such as are asked for among the MSS. in the British Museum. These are too numerous to mention, but may be seen in R. Sims's *Manual for the Genealogist*, &c., p. 524, Index, "Sussex," Lond., 1856. A list of books relating to Hastings and the neighbourhood is given in the *Handbook for Hastings, St. Leonards, and the Neighbourhood*, by M. M. Howard, Hastings (Diplock), 1864. The fullest information is to be derived from the *Sussex Archaeological Collections* for the year 1848. ED. MARSHALL.

GRAVE OF SIR THOMAS MORE (5th S. iv. 288).—Weever, *Ancient Funeral Monuments*, p. 505, says:—

"The sixth day of July following the decollation of Bishop Fisher, Sir Thomas More, Lord Chancellor of England, was likewise beheaded on the Tower hill, for the like denial of the King's Supremacie: he was first

buried in this Chappell" (i.e. St. Peter's Chapel within the Tower), "and the body of his deare friend Fisher was removed out of Barking Churchyard, and buried with him in the same grave: for agreeing so unanimously in their opinions living, it was (belike) thought unfitting to part them being dead; but how long they lay together in this their house of rest, I certainly know not: yet this is certain, that Margaret, the wife of Master Roper, and daughter of the said Sir Thomas More, removed her fathers corpa, not long after to Chelsey; and whether she honoured the Bishop by another remove to the place of her father's buriall, or not, I know not; yet she might, by all probabilitye."

See also the same authority, p. 522. Fuller, *Church History*, lib. v. p. 206, also says that Sir Thomas was buried at Chelsea.

On the other hand, a writer in the *Gentleman's Magazine*, May, 1837, p. 494, asserts that the tomb at Chelsea is a mere cenotaph, and though Stapleton, *Vita Thomæ Mori*, p. 346, states that the body was buried in St. Peter's Chapel, he makes no mention of its removal.

As a descendant of the Chancellor, I should be glad of further information on this question, and at present hesitate to give any very-decided opinion upon it, but I am inclined to think that the body of Sir Thomas was never removed from the Tower.

C. J. E.

"NUNC MEI, MOX HUIUS," &c. (5th S. iv. 288).—Camden notices this, with a more correct reading. Speaking of those who had named their houses after themselves, the names of which had become altered, he says:—

"And the old verse is and always will be verified of them, which a right worshipful friend of mine not long since writ upon his new house:—

'Nunc mea, mox huius, sed postea nescio cuius.'

—Remains concerning Britain, "Surnames," p. 132. Lond., J. R. Smith, 1870.

ED. MARSHALL.

The popular adage quoted by H. T. E. is an adaptation or abbreviation of Horace, Sat. II. ii. 133:—

"Nunc ager Umbreni sub nomine, nuper Ofellæ  
Dictus, erit nulli proprius, sed cedet in usum  
Nunc mihi nunc alii."

Norwich.

A. JESSOFF.

I have seen this inscription, though in a somewhat different form, on a slab in the front of an old house in Wensleydale, in the North Riding of Yorkshire. It there runs as follows:—

"Nunc mea, mox huius,  
Sed postea, nescio cuius."

The old house is near the banks of Semerwater, the lake of Wensleydale, not very far from Ask-rigg, a small town, and was once, perhaps, the residence of a family of some importance; it is now converted into an hostelry of a very humble character. The date annexed is, to the best of my recollection, 1665, though I am unable to give

your correspondent, H. T. E., the name of the author in addition. JOHN PICKFORD, M.A.  
Gainsford, near Darlington.

"THE GOLDEN GROVE" (5th S. iv. 388).—In answer to W. S. P.'s query respecting the veracity of this work, I beg leave to say that it is considered a worthy book by Gallic antiquarians. It is a work I consult and believe in, inasmuch as I have found truths there which I failed to substantiate in many acknowledged heraldic works. There are errors to be found; but then it is impossible to aver they are so, considering the mystery in which all our early Welsh genealogies are enshrouded, and that so much of our early history has been handed down by tradition in verses, which naturally gives much scope to romance. It was compiled by a rare good man, and one to whom we are much indebted for collecting so many of our pedigrees, which but for him might have been waifs and strays to descendants.

OWEN WILLIAMS.

Kingston-upon-Thames.

Having had many years' experience as a Welsh genealogist, I can safely answer W. S. P.'s query relative to the authenticity of this great work. I consider it one of the fullest Welsh records we boast of, and, as far as I have had occasion to make use of it, very accurate. It has elucidated many a tangled web put into my hands. There are inaccuracies, but not more than are to be found in the Heralds' Visitations, and considering the difficulties surrounding all genealogies of this poetic country, so full of tradition.

JOHN GRIFFITH.

Shrewsbury.

IRISH VERSION OF THE NEW TESTAMENT (5th S. iv. 388).—William Daniel, or O'Donnell, Archbishop of Tuam, published his Irish Testament in the year 1602. He was assisted in the translation by Mortogh O'Ciongá, or King, a native of Connaught.

H. C. LEVANDER.

HERALDIC (5th S. iv. 388).—D. C. E. will find the information he seeks in Mr. Boutell's *Heraldry*, second ed., 1863, p. 156. I shall be grateful to any one of your correspondents who can answer this question.—If the arms of husband or wife have a bordure, this, in impaling, is cut off on the side of the coat which joins the coat with which it is impaled; now, suppose the bordure to be charged, say with eight martlets, how many of these martlets are to appear on the border of the impaled coat? Are all the eight to be placed on the three-quarters of the bordure which are left, or half the number, or a proportionate quantity?

WILLIAM WICKHAM.

See Boutell's *Heraldry*, s.v. *Marshalling*. D. C. E. will see that his composition differs but little from

Boutell's former alternative, being marshalled *per pale* instead of *per fesse*.  
J. S. UDAL.  
Inner Temple.

IMPALEMENT OF BISHOPS' ARMS WITH THOSE OF THEIR SEES (5th S. iv. 327, 352, 378, 391).—Instances of this are neither few nor rare, and as an example of its existence in the fifteenth century permit me to mention a case in Yorkshire. In the fine east window of the beautiful perpendicular church of Bolton Percy, ten miles from York, is some of the best fifteenth century stained glass I ever saw. There are in it depicted life-sized figures of five Archbishops of York of pre-Reformation times—Richard Scrope (1398-1405); Henry Bowet (1407-1424); John Kempe (1426-1452); William Booth (1452-1463); and George Neville (1465-1476). Underneath them are their arms impaling those of the See of York, with the exception of Archbishop Kempe, who impales those of Canterbury, to which see he was translated in 1452. At the top of the coat of Archbishop Neville is a label of three points "or."

JOHN PICKFORD, M.A.

Newbourn Rectory, near Woodbridge.

FAMILY OF MALHERBE (5th S. iv. 187, 358).—Some members of this family appear to have emigrated to the Cape *circa* 1710 with other French Huguenot families. Many of the name will be found in Cape Directories of 1875. An inquiry directed to C. Fairbridge, Esq., Cape Town, will probably ascertain the arms of the Cape members of the family.  
H. HALL.

Lavender Hill, S.W.

BOOKS ON SKATING (5th S. ii. 107, 156, 318, 379; iv. 177).—"Le Vrai Patineur, ou l'Art de patiner avec grâce, par J. Garcin. Paris, 1813, in-12, dem.-rel. Figures. 4 fr."

J. BRANDER MATTHEWS.

Lotos Club, New York.

THE SO-CALLED TERMINATIONS "-EUS" AND "-JOUS" (5th S. iv. 343, 411).—An illustration was accidentally omitted from my former note. Chaucer's forms, *hid-ous*, *pit-ous*, *dispit-ously*, support the statement that in the adopted words *hideous*, *pitous*, the *-e* is due to "breaking," rather than to the French *-é* of the simple word. I should be inclined to say the same of the forms *bustous* and *boustous*, which occur for *boistous*, a Welsh word, *bucytus* (Skeat), now changed into *boisterous*.  
O. W. TANCOCK.

"AWN'D," "AUND" (5th S. iv. 384).—MR. SKEAT says that the true derivation of this word "has appeared" in Cleasby and Vigfusson's *Icelandic Dictionary*. I think he will find that this derivation has appeared to others as well as to Cleasby and Vigfusson. Is it not in Rask's *O. N. Grammar*? And certainly it is to be found in Miss Powley's

*Echoes of Old Cumberland*, a book which is in the hands of the English Dialect Society's Hon. Secretary. See a note of Miss Powley's to her poem, "I niver rued but yence." A. J. M.

[We avail ourselves of this opportunity to quote Miss Powley's dialect poem bearing the above title:—

"I NIVER RUED BUT YENCE.

Nae time or service blunts the sense  
O' that auld beamy Cumbrian phrase,  
Oft hard—"I niver rued but yence;"  
An' sometimes—"it was aw my days!"

Nor thousand minstrels o' remorse  
Hae fund yae form o' utterance,  
In aw their sangs, o' deeper fworce  
Than this—I niver rued but yence.

The stracklin\* spends gude neame an' gear,  
His fworc-elders' inheritance,  
Far back, for mony a hundred year;—  
An' niver—niver rues but yence.

An' yon fause man—he's aund to rue,†  
Through aw his warldly arrogance—  
'At left his auld luve for a new:  
An' he—hes niver lo'ed but yence.

Oft graves hae clowesd ower wrangs unreegited,  
An' wearin' thowts o' penitence  
Hae driven the wranger—heart-beneeghted—  
To 'scape frae rue an' life at yence.

For darkest neeght, nor fair day-leeght,—  
Nae time o' year, nor change o' days,  
Nae wind 'at blaws, that sufferer knows,  
That cloud ower life sall rive, or raise.

God help them that sae sairly languish!  
Greet hearts, they say, dree weird intense;  
An' monarchs hev-n't 'scapeed the anguish  
O' dees they niver rued but yence."]

ENIGMA (5th S. iv. 406).—The answer to the French *énigme* is *poudre-à-canon*. "Chien," in line five, is described in Boniface's *Dictionary* as "pièce qui tient la pierre d'une arme à feu." Of course, at the date when the *énigme* is supposed to have been written, firearms had flint locks, not percussion-cap locks. Berthold Schwartz, a German monk, is said to have been the inventor of gunpowder, but as to his death I know nothing.  
ROSA F. HILL.

[Eleven other kind contributors have sent (since the above came to hand) a similar solution.]

BEN JONSON (5th S. iv. 346, 398).—The Anglicisation, as LORD LYTTLETON calls it, of Epaminondas, was Swift's, in *A Discourse to prove the Antiquity of the English Tongue*. There are many more Anglicisations, all silly and unworthy of Swift, and several, as might be expected, very coarse. See *Works*, xv. 471, ed. 1775. The piece is printed also in the *Annual Register*, viii. 253.

CHARLES F. S. WARREN, M.A.

\* *Stracklin*—a spendthrift.

† *Aund to rue*—fated, doomed to remorse, regret. Perhaps connected with *aundna*—fate. Old Norse.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*The Southern States of North America: a Record of Journeys to Louisiana, Texas, the Indian Territory, Missouri, Arkansas, Mississippi, Alabama, Georgia, Florida, South Carolina, North Carolina, Kentucky, Tennessee, Virginia, West Virginia, and Maryland.* By Edward King. Profusely Illustrated from Original Sketches by J. Wells Champney. (Blackie & Son.)

HERE is a volume of above eight hundred pages, with about half as many woodcut illustrations of every sort of American life, with good clear miniature maps, and a well-told narrative of more than five-and-twenty thousand miles of travel through those American States that were formerly under the dominion of slavery. So beautiful a book of travel, and of the incidents of such wayfaring and sojourning in America, has never hitherto been published. It is written in excellent style; it abounds in picturesque descriptions of country, in admirable sketches of character in every grade of life, and in impartial chronicles of all-absorbing historical events. There is probably no book existing on the same subject that affords so much amusement, and adds so much to previous knowledge, as this. Readers of *Scribner's Monthly* have had an ante-past of the pleasure which this volume offers, but there are here many additions both to letter-press and engravings, with much re-writing and rearrangement. The engravings alone convey a perfect idea of, not merely costume, but of the humour of the wearers of it; and they also enable us to look upon mountain, plain, river, and valley so clearly, as to leave a sensation, after reading the description and looking at the illustration, of having roamed among the scenes so graphically depicted. The chapters abound in capital stories as well as in eloquent sketches of political history. Of the whole country in the South may perhaps be said what the author says of one portion of it: "Louisiana to-day is Paradise Lost. In twenty years it may be Paradise Regained."

*The Law Magazine and Review: or, Quarterly Journal of Jurisprudence.* No. CCXVIII., Nov., 1875. (Stevens & Haynes.)

THIS revived quarterly issue of this well-known legal periodical starts under good auspices, with a varied bill of fare in the shape of articles on home and foreign subjects of interest, and a new feature, which will no doubt commend itself to the legal profession, in the shape of a Quarterly Digest of all reported cases. The system followed in this Digest is to number the cases consecutively, whatever the Division under which they come, and to give a reference to the place in which the full details will be found in the *Law Reports*, *Law Times* and *Law Journal Reports*, and *Weekly Reporter*. To facilitate reference, a table of cases and an index of subjects are also given. We are not sure that both are needed, and we think the index of subjects capable of

improvement, though by way of curtailment rather than addition. But the Quarterly Digest seems to fill a gap in legal literature, and deserves the encouragement which we hope it may receive. Of the articles, ten in number, two are devoted to the consideration, from different points of view, of the new Judicature Acts, an all-engrossing subject for the legal practitioner. The opening article, on the "Working of the Judicature Acts," which is not signed, is written with great vigour, and an amusing vein of scholarly irony runs through it. Mr. Stewart Drewry contributes the views of a thoughtful Equity practitioner of long standing on the "Fusion of Law and Equity" under the new system. International Law is represented by Mr. Dudley Field, the American publicist, who has long been an authority on the "Reform and Codification of the Law of Nations," and also by Mr. H. H. Richard, M.P., who discusses the "Limits of Arbitration," and Mr. Sprague, of the New York Bar, who deals with the "Modifications required in International and Municipal Law." These papers will be read with interest, and the subjects which they treat are among the questions of the day. Mr. Stegmann Gibb discusses the important subject of "Over-Insurance and Valued Policies," and Dr. Zimmermann gives us a quaint and somewhat gloomy account of "Law Reform in Germany." Sir Edward Creasy's wonted scholarship is displayed in his interesting address on the "Principles and Characteristics of Jurisprudence." With such good matter and such able contributors the new issue of the *Law Magazine and Review* may be commended to the support of the legal profession both at home and abroad.

*Social Gleanings.* By Mark Boyd. (Longmans & Co.) MR. BOYD, who is not unknown to fame, has heard many stories in his time—good, bad, and indifferent. He has made a selection from those he set down in his commonplace book or kept in his memory, and the Messrs. Longman have published them. They appear very aptly, as the season is at hand when we all expect fresh stories among its other delights.

THE following inscription has just been placed on the stone that marks the grave of Bishop Thirlwall in Westminster Abbey:—

CONNOP THIRLWALL  
SCHOLAR HISTORIAN THEOLOGIAN  
FOR THIRTY FOUR YEARS  
BISHOP OF ST. DAVID'S  
BORN FEBRUARY 11 1797  
DIED JULY 27 1875  
COR SAPIENS ET INTELLIGENS  
AD DISCERNENDUM JUDICIUM  
GWYN 'KI' FYD.

The Latin text is from 1 Kings iii. 11, 12,—"A wise and understanding heart to discern judgment,"—and is enclosed in a fillet of brass. The three words in Welsh, engraved on a ribbon scroll of brass, are literally "White is his world," meaning "Blessed is his state."

ABBOT OF PAISLEY.—*Ante*, p. 423, note:—"In a former note (5th S. ii. 432) it was suggested that the Fitz Alans of Bedale might be of the same stock as those of Shropshire. But this is not so. The first of them was the second son of the third Alan, Earl of Richmond. Brian Fitz Alan, who flourished in Edward I.'s reign, was the last Fitz Alan of Bedale."

DONKEY.—*Ante*, p. 435.—P. S. Grose, in the *Classical Dictionary of the Vulgar Tongue*, 1788, gives "Donkey or Donkey Dick. A he or Jack ass: called Donker, perhaps, from the Spanish or Don-like gravity of that animal, entitled also the king of Spain's trumpeter."

### Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We beg to remind all contributors who are disposed to enrich the Christmas number of "N. & Q." that the season is at hand, and that there will be double kindness in early communications.

Mr. J. L. CLIFFORD SMITH writes:—"Under your Notices to Correspondents, ante, p. 420, it is stated that 'a cock is placed on churches in allusion to St. Peter's denial.' I venture to say that a more correct reply would have been found in ascribing to the cock the emblem of watchfulness. It has borne this symbolical meaning, and has been placed on church steeples, from a very early period."

W. C. H. wishes to procure a copy or the title of a simple love story of a lady giving a scarf of gold and blue to her knight lover, who is afterwards attacked unfairly, loses the scarf, and is supposed to be dead, but turns up again at the critical moment.

J. WASON.—For fairies' rings, see "N. & Q.," 2nd S. iv. 414, 497; viii. 484. Also Brand's *Popular Antiquities of Great Britain*. In our second series the theory and the truth respecting these fungi, rather than fairy, rings is explained at considerable length.

ALT. E.—Enough of "Rheingraf" and "Ringrave"; it has been discussed not only in the present, but also in the 2nd S. vii. 298, and iteration would only be just what it is called in Shakespeare.

T. F.—We must beg to inform you and several other correspondents that if you seal or wafer your letters, although they may be open at the ends, we are charged double postage.

A correspondent asks how many donative livings there are in England, and the origin of the same.

B. GRIMALDI asks for the authors' names of *The Demon of Sicily* and *The Court of Savagne*.

C. F. S. W.—Many thanks. The request shall be followed most certainly.

R. C.—The meaning of the word is plain enough, and needs no comment.

H. G. (Ayr).—Will you kindly let us know to what length the contribution is likely to reach!

J. M. (Witney).—We will bear our esteemed correspondent's wishes in mind, and shall be glad if opportunity to gratify them should present itself.

A. S.—Pope's *Essay on Criticism*, part iii. l. 66.

J. F.—We shall be happy to hear from you when your leisure matches with inclination.

C. G. H.—Glad to hear from you. Next week.

M. E. P.—Consult the Indexes of "N. & Q."

HERBERT RANDOLPH.—Next week.

DUNKLEMSER.—A proof shall be sent.

ERRATUM.—Page 398, col. i, in Mr. PRACOCK's reply on "Nuncheon," for *almuerzo* read "almuerzo."

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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## Notes.

## A DISCLAIMER.

When the etymology of words is discussed in "N. & Q." reference is often made to my *Dictionary*, and it is frequently asserted that I derive the word from a term which I have only cited as the corresponding form in one or other of the cognate languages. Thus I get the blame of blunders I never made. In the case of *glove*, for example (5<sup>th</sup> S. iv. 346, 409), all that I say is, "O.N. *glof*," just as, in the case of *path*, I say, "Du. *pad*, G. *pfad*"; but I no more mean to assert that our ancestors borrowed the word *glove* from the Norsemen than that they did the word *path* from the Dutch or Germans. The formation of a word may be illustrated from Slavonic, Lithuanian, or Finnish forms, without meaning for a moment to imply that it has come to us through those remote channels.

H. WEDGWOOD.

31, Queen Anne Street, W.

## H3H.

The fact that we have never yet seen a satisfactory account of the adverb *ἤδη*, and a sense of the great importance of the word, prompt us to publish the following remarks upon it.

A long and careful induction of instances has brought us to the conclusion that the word in-

variably conveys the idea of *consummation*. In other words, *ἤδη* denotes that a point has at length been gained towards which a previous progress has been made.

When the word is unemphatic, that is, in the largest number of instances, "by now" is the best English equivalent; when emphatic, though it is frequently better to vary the translation, the essential meaning is the same.

"*ἤδη* should never be confounded with *νῦν*; in fact, a comparison of the two will help to bring out the distinct meaning of each. Whereas *ἤδη* denotes a point of time, always implying an indefinite period leading up to that point, *νῦν* denotes the moment of the present, totally irrespective of any time previous or subsequent.

We now hope, by means of a fair selection of examples, to illustrate and enforce our definition.

1. Thuc., i. 103, 3. κατ' ἐχθρος *ἤδη* τὸ Λακεδαιμονίων may be rendered, "availing the enmity they felt against the Lacedæmonians," where *ἤδη* denotes the consummation of the hostility in its outward manifestation, implying also that it had long been smouldering. This is materially different from the translation of a famous Cambridge scholar, "from a feeling akin to hate."

2. Thuc., ii. 35, 5. φθονοῦντες *ἤδη* might fairly be rendered by "jealous at length."

3. Soph., Phil., 312. ἐτος τῶδ' *ἤδη* δέκατον, "This is *by now* the tenth year."

4. St. John xvi. 32. Νῦν is omitted before ἐλγλυθεν in this verse in all the best manuscripts; rightly so, because the word is ill adapted to show the arrival of an hour which had long been drawing near. "*ἤδη* is the only word that could express this.

5. Aristoph., Ach., 312. ἐμφανῶς *ἤδη* may be rendered, "actually to our face."

Other passages, a careful consideration of which will further elucidate the word, may be found—Herod., iii. 5; Eur., Hipp., 1200; Plato, Rep., 419 B.; Thuc., vi. 31; Thuc., ii. 5; Æsch., Ag., 1578; Soph., Aj., 142; Soph., O. C., 610, 440; Plato, Rep., 507 A., 398 C.; Thuc., vii. 71; Thuc., ii. 42, 35.

DUNELMENSES.

## GOTHIC ARCHITECTURE IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

Mr. Lecky, in his valuable and interesting *History of Rationalism in Europe* (ed. 1865, vol. i. p. 280, note), says:—

"Every one, I should think, who was well acquainted with the literature of the eighteenth century must have been struck with the contempt for Gothic architecture pervading it; but the extent to which this was carried was never fully shown till the publication, a few years ago, of an exceedingly curious book by the Abbé Corbiot called *L'Architecture du Moyen Age jugée par les Écrivains des deux Derniers Siècles*, 1859. The learned antiquarian has shown that, during the last half of th

seventeenth century, and during the whole of the eighteenth century, there was scarcely a single writer, no matter what may have been his religious opinions, who did not speak of Gothic architecture, not merely without appreciation, but with the most supreme and unqualified contempt. (Here follows a list of French writers who, according to the Abbé, have expressed their contempt for it). . . . It is to the Catholic revival of the present century that we mainly owe the revival of Gothic architecture."

I will not dispute Mr. Lecky's assertion as to the general want of appreciation of Gothic architecture which was exhibited by our forefathers, both of the seventeenth and eighteenth centuries, but there were, nevertheless, several notable exceptions to this rule, which go to prove that at no time during these centuries had the love of this most beautiful of all styles of architecture entirely died out of the breasts of our countrymen, whatever may have been the case in France. For example, Milton, although a Puritan and a declared enemy both to Roman Catholicism and Episcopalianism, has, in his *Penseroso*, confessed the charm which the studious cloisters, the high-embowed roof, the antique pillars, and the dim religious light of the storied windows of a great Gothic cathedral, exercised over his youthful poet soul. Whether in his later years, as he lived more and more "a poet hidden in the light of thought," he may have come to consider that a magnificent church was a mistake, that God is best worshipped in temples not made with hands, and that, if I may so adapt Shelley's beautiful lines, traceried windows of many-coloured glass stain the white radiance of eternity, I do not know. It is quite possible that, as he was, after he became blind, in Mrs. Brown's phrase, "granted God for solo vision," he may have felt that the beauties of the stateliest of Gothic minsters, had he been able to see them, would have hindered rather than helped his own devotions, however they might assist those of others.

Again, another poet, writing at the close of the seventeenth century, has left behind him a fine passage recording his admiration for a Gothic cathedral. I allude to the well-known lines in Congreve's *Mourning Bride* :—

"How reverend is the face of this tall pile,  
Whose ancient pillars rear their marble heads  
To bear aloft its arched and ponderous roof,  
By its own weight made steadfast and immovable,  
Looking tranquilly ! It strikes an awe  
And terror on my aching sight ; the tombs  
And monumental caves of death look cold,  
And shoot a chillness to my trembling heart."

The man who could write such a description as this had evidently no contempt for, but on the contrary a strong appreciation of, Gothic architecture. I may in passing remind your readers that it is on these lines (which are fine, but not sublime) that Johnson wrote his marvellous criticism, a criticism which has, almost as much as his perverse

depreciation of *Lycidas*, damned him to everlasting fame as a judicious critic of poetry, namely, that "if he had been required to select from the whole mass of English poetry the most poetical paragraph, he knew not what he could prefer to an exclamation in the *Mourning Bride*" (*ut supra*) !

Johnson himself must have had a love for our grand old minsters, because Boswell, in a letter written in 1777, invites him to join him in visiting Carlisle and "complete his tour of the English cathedrals," from which we may gather that Johnson considered "a cathedral tour" quite worth making : the passage indeed seems to infer that Johnson had actually visited every English cathedral except that of Carlisle.

Another eighteenth century poet, perhaps the most sublime of all the poets between Milton and Byron, I mean Gray, not only in his *Elegy* mentions "the long-drawn aisle and fretted vault" in terms of evident admiration, but has left behind him some remarks on what he calls "Architectura Gothica," in which he says : "Upon the whole these huge structures claim not only the veneration due to their great antiquity (he is speaking of the Norman cathedrals of Durham, Ely, and Peterborough), but, though far surpassed in beauty by the buildings of the three succeeding centuries, have really a rude kind of majesty, resulting from the loftiness of their naves, the gloom of their aisles, and the hugeness of their massive members, which seem calculated for a long duration." Gray here shows us that he fully appreciated the beauties of the Early English and Decorated styles, and understood how much more beautiful these are than the massive Norman, grand and majestic as the latter undoubtedly is. (See Gray's *Works*, by Mitford, 1858, vol. v. 332.)

Horace Walpole's appreciation of, and interest in, Gothic architecture are well known. He must, in his own day, have been considered a great authority on the subject, as in 1769 we find Mr. Essex consulting him on his own *History of Gothic Architecture*, and asking his advice as to the plan of the work. In his reply Walpole speaks of "the beautiful Gothic arriving at its perfection," which phrase alone is sufficient to show his strong appreciation of Mediaeval church architecture. (Walpole's *Letters*, by Cunningham, vol. v. p. 180.)

But perhaps the most remarkable of all the eighteenth century writers on the subject of church architecture is the antiquary Dr. William Stukeley,—remarkable not only for the enthusiastic terms in which he praises some of our great cathedrals, but for his excellent taste. The latter is so good that I do not well see how Sir Gilbert Scott could write more judiciously about Lincoln or Gloucester Cathedral than this worthy old antiquary did in the early part of the eighteenth century, a period which is generally, perhaps justly, supposed to be dark enough from a (Gothic) archi-



tectural point of view. In his *Itinerarium Curiosum* Stukeley says of Gloucester: "From the tower, which is very handsome, you have a most glorious prospect eastward through the choir, finely vaulted at top, and the Lady's chapel, to the east window, which is very magnificent." Again, could the most æsthetic lover of church architecture of the present day speak in more glowing terms of the glorious cloisters of Gloucester?—

"The cloisters in this cathedral are beautiful beyond anything I ever saw, in the style of King's College Chapel in Cambridge. Nothing could ever have made me so much in love with Gothic architecture (as called); and I judge, for a gallery, library, or the like, it is the best manner of building; because the idea of it is taken from a walk of trees, whose branching heads are curiously imitated by the roof."—Vol. i. p. 67.

Durham Cathedral Stukeley calls "a very large and majestic pile"; but perhaps his taste is best shown in his remarks on Lincoln Cathedral:—

"The cathedral here (York) is a noble building; but except that the side walks are somewhat broader, and are carried on the west side of the transepts, it is exceeded in everything by Lincoln Minster; as for instance in the manner of approach on the west, in the front for breadth and height, in the stone roof, the towers, the cloisters, and in general the magnificence of the whole: the chapter-house here is only vaulted with wainscot, that at Lincoln with stone."—Vol. ii. p. 75.

Now it is not a little curious to find a writer in 1724 (the year of the publication of the first edition of the *Itinerarium Curiosum*) anticipating the verdict of the æsthetic nineteenth century with regard to Lincoln Minster. I believe the best judges of church architecture of our own day (I speak here with diffidence) would acknowledge that York and Canterbury, with all their stateliness, Salisbury and Lichfield, with all their grace, must yield the palm to "Lincoln on her sovereign hill," and would crown her the queen of English cathedrals.

It is very striking to contrast the enthusiastic terms in which Stukeley describes Gloucester and Lincoln with those in which Smollett, nearly half a century later, speaks of cathedrals generally, and those of York and Durham in particular. *Apocryph* of York he says (in *Humphrey Clinker*), with execrable taste,—*"The external appearance of an old cathedral cannot but be displeasing to the eye of every man who has any idea of propriety or proportion, even though he may be ignorant of architecture as a science; and the long slender spire puts one in mind of a criminal impaled, with a sharp stake rising up through his shoulder."* This latter sentiment is such a piece of architectural treason that I wonder the ghosts of the builders of Salisbury spire did not haunt Smollett to the day of his death! All that the distinguished novelist has to say of Durham Cathedral is that it is "a huge gloomy pile."

I dare say all the writers I have mentioned above (Smollett excepted!) admired Gothic architecture after what Sir Gilbert Scott, Mr. Fergusson, Mr.

Street, and other authorities, would consider a somewhat blind and ignorant fashion; still the passages I have quoted from their writings are sufficient to show us that, however much church architecture during the seventeenth and eighteenth centuries may have been "caviare to the general," there were, nevertheless, spirits of another sort who, even in the darkest days, kept alive in their hearts a genuine though perhaps unenlightened love of Gothic architecture; and who, notwithstanding the deplorable apathy and ignorance even of cathedral dignitaries in those times, were yet quite aware of the inestimable value of those glorious buildings which our mediæval ancestors have bequeathed to us, buildings which we do well to admire and love, but may vainly hope to rival.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

#### JOHN O' GAUNT'S COAT.

Recently Mr. John Batty gave me the following particulars respecting an old relic which is kept carefully under lock and key in the vestry of Rothwell Church, near Leeds, Yorkshire. It is termed a coat or waistcoat, and tradition says it belonged to John o' Gaunt, the famous Duke of Lancaster, the father of Henry IV. My friend states:—

"I have often seen and handled the coat myself. It is made of strong coarse canvas, well and firmly wadded with sheep's wool (at the time cotton was scarcely known, and certainly not in use). It is about three-quarters of an inch thick, and quilted with twine, about nineteen inches across the back, a great width. I believe John o' Gaunt was a man of extraordinary size, tall and broad shouldered. The coat is shaped to fit high and close to the neck, and originally, no doubt, came over the hips, intended to protect the vital parts of the body. It has armholes bound at the edges, but never had sleeves. Its dimensions, however, have got gradually less by the decay of time, and bits from time to time have been taken from it for *souvenirs*. This has probably been intended as a rest for the armour, so as to prevent its concussion with the body, and that it might rest firmly and compactly on the person. It has evidently had hook clasps in a peculiar fashion to fasten it at the front. I am told that some forty to fifty years since there were some pieces of armour also, but these were sent to London—to the Tower—by one of the vicars. Now there is every probability that John o' Gaunt would occasionally come over to Rothwell on his hunting expeditions, Rothwell being one of the manors and hunting lodges connected with the Duchy of Lancaster, his extensive possessions ranging from Pontefract to Lancaster, the road from Leeds to Pontefract then passing Rothwell. Again, the legend runs that John o' Gaunt killed the last wild boar in the neighbourhood, the spot being called 'Stye-bank' to this day. On the other hand, parish churches in former times were very important and useful in many ways, more than at present. They were often used as armouries as well as for religious purposes, and armour was deposited within their walls for safe keeping and to be ready for use when the lord of the manor was required by his superior to arm his dependents for war. This said coat may possibly have been

one remaining in the church—a memento of bygone days, such as had often been worn by the poorer classes outside the person, without any other protection, for wool well pressed down is capable of resisting arrow shots or even bullets. I presume the credibility of the thing, either one way or another, can never be exactly proved. Naturally the first supposition has the greatest number of adherents, for our local vanity likes to be flattered, and we are apt to prize and venerate the traces and belongings of great men. Again, I judge that a tradition handed down from generation to generation, backed by the careful preservation of the relic, cannot wholly be without some foundation, and must have a modicum of truth at least in it; therefore I incline to the belief that this identical body-vesture or coat, whatever it may be termed, has once enveloped the powerful frame of the noted John of Gaunt, vice patron of Chaucer, father of English poetry, and who was also the staunch friend of Wycliffe, pioneer of the English Reformation."

WILLIAM ANDREWS.

1, Caughey Street, Hull.

#### A SUBALTERN'S ROOM IN INDIA.

Some years ago, when in India, I found, among the papers of a friend who died there, a poem called *A Subaltern's Room and its Contents*. It may be very generally known, but I have never seen it elsewhere, so send a copy, in case you may think it worthy of preservation in "N. & Q." The class of subaltern referred to is almost extinct in the Army now.

#### A SUBALTERN'S ROOM AND ITS CONTENTS.

A small iron sofa without any head,  
By day made a couch, by night made a bed;  
A chair with three legs propped up by a stick,  
An allowance of candles, no tallow, all wick;  
A miniature portrait of some pretty face,  
A small chest of drawers that pack into a case,  
A carpet that does not half cover the floor,  
A target chalked out on the back of the door,  
An old tiger-skin placed by way of a rug,  
On which sat a greyhound, a mastiff, and pug;  
Apparatus for wa-hing, a footman and can,  
Part of an Army List, half of a fan,  
A fawn-coloured glove, a lock of false hair—  
Both highly-prized gifts from some lady fair;  
A case of blunt razors, a chaco and plume,  
A fishing-rod, shot-belt, rifle, and broom;  
A broken-down candlestick, smelling of brass,  
The Mutiny Act, and a cracked looking-glass;  
A mould to cast bullets, the top of a boot,  
The bowl of a pipe, the half of a flute,  
A regimental sword-knot, a trestle on drill,  
Some lighters made out of the last arrived bill,  
A musical snuff-box, a bottle of port,  
An unstrung guitar, an unfinished report,  
An invite to dinner, the card of the priest,  
A sketch of the Colonel, described as "a beast,"  
A print of the Queen, and a favourite mare;  
The brush of a fox, the scut of a hare,  
Two swords and one scabbard, a box of cigars,  
Some snuff and brown sugar in two broken jars,  
A letter from home, the troop order book,  
A nightcap and sabretache hung on one hook,  
A map of the county, a mane-comb and spur,  
An opera cloak all bedizened with fur,  
An old pair of boots, the smock-frock of a cad,

A desk without lock, the roll of the squad,  
A pair of steel snufflers, but wanting the tray;  
The last printed contract for oats, corn, and hay,  
Hints to Young Officers, part of a novel,  
One half of the tongue, and a bit of the shovel;  
A pair of new overalls tossed on a chair,  
A heap of tin snuff-boxes won at a fair,  
A huge meerschaum pipe, and the rules of the mess,  
And his toilet laid out on his coat-box to dress;  
Boxes and parcels so heaped one on another,  
'Twould puzzle a saint to tell one from the other;  
A lot of horse-furniture pitched in a heap,  
With *Paradise Lost* and *The Life of a Sinner*;  
A pair of thick shooting-boots covered with grease,  
Two foils and a mask, and a full dress pelisse;  
An easy armchair only wanting the back,  
A sketch in burnt cork of "My wonderful hack,"  
A sheet of pink paper, a withered no. 8 rose,  
A pound's-worth of silver, a box of new clothes,  
A gun case, and money-box wanting a lock,  
A huge pistol loaded with ball at full cock,  
A powder-flask lying close under the candle,  
A ponderous lock on the door without handle,  
A large book of prints and foreign costume,  
Towels and slippers strewn over the room,  
An empty canteen, an old leathern stick,  
A Bible and Prayer Book, the face of a clock,  
A red hunting-coat and a whip in the pocket,  
A tea-caddy, open, containing a locket;  
Some tinder and flint and a steel to strike light,  
Some Eau-de-Cologne, the account of a fight;—  
In the midst of this chaos as gay as you please,  
On the rickety table perched quite at his ease,  
A pipe in his mouth, and a foot in the grate.  
His thoughts ever bent upon changing his state,  
He puffs and he puffs, whilst the columns of smoke  
Are enough e'en the throat of a German to choke,  
Till, dozing and puffing, he falls half asleep,  
While visions of field-days around him will creep,  
Till, wearied with watching, he turns to his lair,—  
How like you my subaltern, sweet lady fair!

H. A. S. J. M.

#### SHAKSPEARIANA.

BLACK OUZEL (5th S. iv. 284).—The word *ouzel* means, as MR. CLARKE says, thrush, but it is more often used to signify blackbird, the meaning given to it in Bailey's *Dictionary*, Ash's *Dictionary*, and Toone's *Glossary and Etymological Dictionary*, in the last of which it is explained as "a species of blackbird, but having a white crescent." All give derivation orle, Anglo-Saxon.

"The ouzel shrills, the ruddock warbles soft."

Spenser, *F. Queene*.

"The ouzel cock so black in hue,  
With orange tawny bill,  
The throistle with his note so true," &c.

Shakspeare, *Midsummer Night's Dream*,  
Act iii. sc. 1, 123-130.

"Black, black as an ouzel."

Chapman, *May Day*, Act i. sc. 1, edition 1611.

There seems little doubt that the blackbird is meant in each of the above passages.

The passage quoted by MR. CLARKE,—

"Alas, a black ouzel, Master Shallow."  
*Henry IV.*, Part II., Act iii. sc. 2.

—is quite explained by supposing the word *ouzel*

to mean blackbird; and as the blackbird is known to be a solitary bird, being seldom seen otherwise than alone, the meaning is confirmed, and the passage becomes intelligible. Silence undoubtedly means that his daughter is still unmarried—a solitary bird.

To the solitary habit of the blackbird is ascribed its name of *merle*, Latin *Turdus merula*, from *mera*, which is almost synonymous with *solus*—alone.

*Appropos* of this word, I would venture to draw attention to the reading of a passage in *Hamlet* which is somewhat obscure, viz., Act iii. sc. 2, 396, *et seq.* :—

*Ham.* Methinks it is like a weasel.

*Pol.* It is backed like a weasel.

The meaning of this is by no means obvious; but suppose we read for "weasel," *ouzel*, and for "backed," *black*, it at once becomes clear; and although the current reading has come to us through all the early editions of the play, still I venture to think it erroneous. With the emendations I have mentioned, the passage reads :—

*Ham.* Methinks it is like an ouzel.

*Pol.* It is black like an ouzel."

This reading I find given in an edition of Shakspeare's *Works* now before me, published by Ruddiman, Edinburgh, 1779, 8 vols. fcap. 8vo., and I think it worthy of being pointed out. It is the more likely to be the correct rendering of the lines, when we find the simile, "Black as an ouzel," used by contemporary writers, as in the quotation I have made from Chapman.

R. GUY.

Shawlands, Glasgow.

"Ouzel is a name common to several species of birds of the thrush family"; and Shakspeare's *ouzel* is no doubt called *black* to distinguish it from other varieties of the same class.

In old Cornish the word *mola* signifies "an ouzel," and refers equally to a blackbird or a fieldfare; but in order to distinguish the blackbird from the fieldfare, the former was called *mola dhu* = black ouzel, and the latter, *mola las* = grey ouzel. In Cornwall the present popular name of the speckled varieties of the thrush is "grey-bird."

WILLIAM NOY.

The solitary thrush is an apocryphal species, not admitted into modern systems of ornithology. The bird so described by Bewick and Montagu is held by naturalists to have been nothing more than a young starling in its first year's plumage. Montagu himself says, "The form of the only one I ever saw greatly resembles that of the stare, to which genus it seems as nearly allied as to that of the thrush." And again, when expressing his surprise that neither Buffon nor Brisson had given a figure of it, he adds that the "*merle solitaire*," figured in the *Planches Enluminées*, 250, appears

to be the female of *Turdus cyaneus*" (*Ornithological Dict.*, 1813, ii., *sub voce*). Now, in the British Museum Catalogue, *Turdus solitarius* is given as a synonym of *Turdus (Petrocincus) cyaneus* (No. 3805), a bird confined to the countries bordering the Mediterranean.

The "black ouzel," then, is nothing more than the common blackbird, and Silence's reply does not appear to call for any recondite elucidation. We may suppose that Ellen was a comely brunette, and that her father, acknowledging Shallow's superlative commendation of her beauty, used the expression in a deprecatory sense, implying that her godfather was too partial in his estimate of her charms.

What is meant by a "black howlet," it is hard to imagine. The term "howlet" is only given to the white owl (*Strix flammea*). Perhaps the Warwickshire man drew on his imagination for a reply. The name is not found in Halliwell or any local vocabulary I have seen.

W. E.

According to Bewick and Yarrell, the black ouzel is the blackbird; but his mate is not a blackbird because she happens to be brown. Could she, therefore, be mistaken for a thrush (they both belong to the same tribe), and so her husband be supposed to be a widower? I know nothing of the black howlet.

P. P.

MR. CLARKE asks, "Why does Silence so name his daughter?" Well, ornithologists tell us that the black ouzel is "naturally shy and suspicious, jealous and distrustful; its habits solitary and unsocial, being seldom seen in company with others of its own species, and often lives alone." May not this illustration sufficiently explain the regretful exclamation of Master Silence?

F. D.

Nottingham.

In *Midsummer Night's Dream*, iii. 1, Shakspeare gives the name "black ouzel" to the blackbird. Jardine speaks of the common blackbird as being "skulking and shy"; Pennant, "very retired and solitary"; Yarrell, "shy and restless."

GEORGE M. TRAHERNE.

#### COLLECTIONS UPON BRIEFS, 1672-1705.

In an autograph book which belonged to the Rev. Thomas Walker, M.A., Vicar, from 1668 to 1719, of Clent, then in Staffordshire, now in Worcestershire, occurs the following list of collections upon briefs, which were made from time to time in Clent Church :—

*Collections upon Briefs or Lett<sup>r</sup> Pat. ab an'o -72 at Clent in Con. Staff.*

1672.

Bulkington.—Ap. 28. Coll. upo' a Br. for a fire at Bulk. in Warwicksh. 3s. 0d.

Rousle'ch.—June 16. Coll. for a fire at R. in Worstsh.  
2s. 6d.

London.—July 1. Coll. for a fire in y<sup>e</sup> Shugar-house,  
scutene in Colcharbour, in y<sup>e</sup> Parish of great Al. hollowes.  
2 5 ob.

Hinastock.—March 16. Coll. for a fire at H. in Shropsh.  
2 0.

Enslaved Christia'n.—Mem. Octob. 23, -70. Coll. upo<sup>a</sup>  
a Br. for y<sup>e</sup> Redemption of Christ' out of Turkish slavery.  
11. 2s. 4d.

1673.

fordingbridg'.—May 12. Coll. for a fire in ff. in y<sup>e</sup>  
Cou'ty of Southha'pton. 11 6.

Wilcats-henth.—June 15. Coll. for a fire at W. in y<sup>e</sup>  
Parish of Wisterton in Cheshire. 2 10 ob.

Russel Streete.—Aug. 24. Coll. for a fire in R. in y<sup>e</sup>  
Parish of S. Martyn in y<sup>e</sup> fields in y<sup>e</sup> cou'ty of Middle-  
sex. 4 9.

S<sup>t</sup> Kathen in London.—Sept. 21. Coll. for a fire in  
K. nigh y<sup>e</sup> Tower. 3 4 ob.

Knarsbrough.—Nov. 2. Coll. for a fire in K. in y<sup>e</sup>  
West-riding of Yorkshire. 1 11.

Blackhalf.—Dec. 21. Coll. for a fire at B. in y<sup>e</sup> Parish  
of Wolterha'pton. 1 8.

S<sup>t</sup> Margretts at Cliffe.—Feb. 1. Coll. for a fire in y<sup>e</sup>  
Par. of S. M. in y<sup>e</sup> cou'ty of Kent. 2 5.

1674.

Nether-Wallop.—July 5. Coll. for a fire in Neth. in  
y<sup>e</sup> Cou'ty of Southa'pton. 3 1.

Ireland.—July 27. Coll. for a f. in Dimigall in I.  
3 6 ob.

Redborn.—Dec. 13. Coll. for a fire at R. w<sup>h</sup>in y<sup>e</sup>  
liberty of S. Albans in y<sup>e</sup> cou'ty of Hertford. 2 8 ob.

1675.

Watton.—May 9. Coll. for a f. at W. in y<sup>e</sup> Cou'ty of  
Norfolk. 3 2 q<sup>r</sup>.

Bene'den.—May 23. Coll. upo<sup>a</sup> a Br. for y<sup>e</sup> Rebuild-  
ing of a Church at B. in y<sup>e</sup> cou'ty of Kent. 2s. 4d.

Newent.—Octob. 17. Coll. upo<sup>a</sup> a Br. for y<sup>e</sup> Rebuild-  
ing of y<sup>e</sup> Parish church at Newent in y<sup>e</sup> cou'ty of  
Gloucester. 2 11.

1676.

Oswestree.—June 4. Coll. for y<sup>e</sup> Rebuilding of y<sup>e</sup> Parish  
Church of Oswestres in y<sup>e</sup> cou'ty of Salop y<sup>e</sup> sum' of  
3 2 q<sup>r</sup>.

Northha'pton.—Coll. An'o 1676 for a fire in North-  
ha'pton w<sup>h</sup> in less than y<sup>e</sup> space of 6 houres burnt to y<sup>e</sup>  
groud y<sup>e</sup> dwelling houses of above seven hu'dred families,  
&c. y<sup>e</sup> loss amou'ting to y<sup>e</sup> sum' of one hu'dred fifty two  
thousand & eight pou'nds and upwards. 1 13 9 ob.

Bucks.—Octob. 15. Coll. for a fire at Eaton near Win-  
sor in y<sup>e</sup> cou'ty of Bucks. 3 7.

Towcester.—Feb. 4. Coll. for a fire Towc. in y<sup>e</sup> cou'ty  
of Northha'pton. 3 3 ob.

Cottenham.—Feb. 25. Coll. for a fire at Cottenha' in  
y<sup>e</sup> cou'ty of Cambridge. 3 3 ob.

1677.

Southwark in y<sup>e</sup> cou'ty of Surry.—Coll. for a fire in  
y<sup>e</sup> Borough of Southwark (vis. y<sup>e</sup> Parishes of St. Saviours  
& St. Thomas). 12 11.

1678.

Pattingha'.—June 30. Coll. for a fire at Pattingha' in  
y<sup>e</sup> cou'ty of Staff'. 4 6 ob.

Wem.—Coll. for a fire at Wem in y<sup>e</sup> cou'ty of Salop.  
3 2.

St. Pauls.—Collect. for y<sup>e</sup> Rebuildinge of S. Pauls  
Church (London). 17. 7s. 5d.

Uffington.—Coll. March 9 for a fire at Uffington in y<sup>e</sup>  
cou'ty of Lyncoln. 2 9 q<sup>r</sup>.

1679.

Lurgishall.—Coll. March 30 for a fire at Lurgishall in  
y<sup>e</sup> cou'ty of Wilts. 3 10 ob.

Weedon Beck.—Coll. Sep. 14 for a fire at Weedon Beck  
in y<sup>e</sup> cou'ty of Northa'pt. 2 10.

1680.

Enslaved christians in Algiers, Sally, &c.—Mem.  
Aug. 9, 1680. Coll. upo<sup>a</sup> a Briefe for y<sup>e</sup> Redemption of  
Christians (taken by y<sup>e</sup> Turkish Pyrates) out of Turkish  
Slavery. 11. 8s. 0d.

Duxford.—Collected for a fire at Duxford in y<sup>e</sup> cou'ty  
of Cambridge. 4 4 q<sup>r</sup>.

East Dearha'.—Coll. for a fire at East Dearham in  
y<sup>e</sup> cou'ty of Norfolk. 3 5.

1681.

S<sup>t</sup> Albans.—Coll. tow' y<sup>e</sup> Repair of y<sup>e</sup> greate Parish  
Church of S. Albans in y<sup>e</sup> cou'ty of Hertford. 4 9.

french Protesta'ts.—Coll. upo<sup>a</sup> a Briefe for y<sup>e</sup> Reliefe  
of p<sup>r</sup>secuted french Protestants y<sup>e</sup> fled into this Kingd.  
1 5 10.

1682.

Caister.—Coll. July 16 upon a Briefe for a fire at  
Caister in y<sup>e</sup> Parts of Lindsey in y<sup>e</sup> cou'ty of Lincoln.  
04 06 ob.

Poland.—Coll. Aug. 6 upo<sup>a</sup> a Briefe tow' y<sup>e</sup> reliefe of  
y<sup>e</sup> poore Protestant Churches in the Lesser Poland.  
04 03 ob.

Hansworth.—Coll. for a fire in y<sup>e</sup> Parish of Hansworth  
in y<sup>e</sup> west riding of Yorke. 02 10.

Colompto'.—Collect. for a fire in y<sup>e</sup> Town of Colomp. in  
y<sup>e</sup> cou'ty of Devou. 03 08.

Ensha'.—Coll. nov. 26 for a fire in y<sup>e</sup> town of Ensham  
in y<sup>e</sup> cou'ty of Oxford. 03 01.

London.—Coll. for a fire in y<sup>e</sup> Dyers Hall in Thames  
Streete in London. 03 08 ob.

Presteigne.—Coll. Feb. 11 for a fire in y<sup>e</sup> Town of  
Prast. in y<sup>e</sup> cou'ty of Radnor. 03 4.

1683.

New Windsor.—Collect. March 25 for a fire in New  
Winds. in y<sup>e</sup> cou'ty of Berks. 05 01 q<sup>r</sup>.

Stoke.—And coll. for a fire in Stoke by Clare in y<sup>e</sup>  
cou'ty of Suffolk. 2 8 ob. q<sup>r</sup>.

Newmarket.—Coll. for a fire at Newmarket in y<sup>e</sup>  
cou'ty of Suffolk. 10 3 ob.

Llanu'bdutery.—Coll. for a fire at Llanu'bdutery in y<sup>e</sup>  
cou'ty of Carnarthen, March 2. 03 08.

1684.

Chan'el Row.—Coll. May 13 for a fire in Chan'el Row  
in y<sup>e</sup> parish of S. Margr'ets Westm. 05 00 ob.

Runawick.—Collect. Aug. 3 upo<sup>a</sup> a Brief for y<sup>e</sup> in-  
habitants of Runawick in y<sup>e</sup> North Riding of y<sup>e</sup> cou'ty of  
Yorke w<sup>h</sup> s<sup>t</sup> Town standing w<sup>h</sup>in a Bay on y<sup>e</sup> side of a  
greate Hill w<sup>h</sup> opening about y<sup>e</sup> middle y<sup>e</sup> town did slip  
down from it. 03 07.

Wapping.—Collect. for a fire at Wapping in y<sup>e</sup> Parish  
of White Chappell and Parish of Stepney in y<sup>e</sup> cou'ty of  
Middlesex. 14 09 ob.

Saresden.—Coll. for a fire at Saresden in y<sup>e</sup> cou'ty of  
Oxon. 04 00 ob. q<sup>r</sup>.

Alrewas.—Coll. Jan. 25 for a fire at Alrewas in  
y<sup>e</sup> cou'ty of Stafford. 05 00.

Edgbaston Church.—Coll. for y<sup>e</sup> rebuilding of Edg-  
baston Church in y<sup>e</sup> cou'ty of Warw. 03 00.

1685.

Cawston.—Coll. March 29 for a fire at Cawst. in y<sup>e</sup>  
cou'ty of Norfolk. 04 00 ob. q<sup>r</sup>.

Ely S<sup>t</sup> Marys.—Coll. May 17 for a fire at Ely S<sup>t</sup> Marys  
w<sup>h</sup> in y<sup>e</sup> city of Ely w<sup>h</sup>in y<sup>e</sup> Isle of Ely. 06 01 ob.

S<sup>t</sup> Bridgets in Ches.—Collect. July 26 tow<sup>r</sup> y<sup>e</sup> repar-  
ra'on of y<sup>e</sup> Church of S<sup>t</sup> Bridgets in Chester. 03 08.

The Church of Portsmouth.—Collect. Aug. 9 tow<sup>r</sup> y<sup>e</sup>  
reparra'on of y<sup>e</sup> Parish Church of Portsmouth in y<sup>e</sup> cou'ty  
of South-hampton. 4 2.

Market-Deeping.—Coll. Sept. 27 for a fire at Market  
Deeping in y<sup>e</sup> cou'ty of Lync. 3 6.

Staverton.—Coll. Nov. 22 for a fire in y<sup>e</sup> town of  
Staverton in y<sup>e</sup> cou'ty of Northhamp'ton. 3s. 2d. ob.

1636.

Henford.—Coll. July 18 for a fire at Henford y<sup>e</sup> sum<sup>r</sup>  
of 01s. 00.

Cumberland.—Coll. Aug. 29 for losses by y<sup>e</sup> overflow  
of a River called Kirkstanton Water in y<sup>e</sup> cou'ty of  
Cumberland. 03 05 ob.

Eynsbury.—Coll. Oct. 3 tow<sup>r</sup> y<sup>e</sup> rebuilding of y<sup>e</sup> Steeple  
and repaying of the church of Eynsbury in y<sup>e</sup> cou'ty of  
Huntington. 03 06 ob.

VIGORN.

Client.

(To be continued.)

### Queries.

[We must request correspondents desiring information  
on family matters of only private interest, to affix their  
names and addresses to their queries, in order that the  
answers may be addressed to them direct.]

MONUMENTAL INSCRIPTIONS IN NORMAN  
FRENCH.—I am desirous of inquiring whether  
there be many existing sepulchral monuments  
bearing inscriptions in Norman French, and as  
those I have seen give no dates, I should like to  
ascertain what is the probable period during which  
such monuments were erected. They are generally  
spoken of as being of the thirteenth century, but  
are they not just as likely to be of an earlier date?  
I append copies of three inscriptions. I shall be  
glad if some of your correspondents can furnish  
others of a similar nature. From Buryan Church,  
Cornwall:—

"Clarice, la femme Cheffrei  
de Bolleit git ici  
Dieu del alme eit merci  
Ke pur l'alme punt  
Di ior de pardun aveunt."

From St. Mary Stoke d'Abernon Churchyard,  
Surrey:—

"Sire Ricard le Petit, jadis  
Persone de ceste y'glesse ci gist  
Receyre la Alme Christ."

From the Guildhall Chapel of the City of London:—  
this monument is now in the Museum under the  
Free Library:—

"Godefrey le trompovr gist ci  
Dev del alme eit merci."

In the first example the words *punt* and *aveunt*  
are contractions for *prieunt* and *aveunt*. The  
above are all specimens of rhyming inscriptions.

GEORGE C. BOASE.

15, Queen Anne's Gate, Westminster, S.W.

GRIMM'S LAW.—Some of your correspondents  
perhaps would, like myself, be glad of a little light

as to what Grimm's law is, and what are its limits.  
Did Grimm intend it to apply to the Celtic lan-  
guages, and, if it does apply, does it apply in the  
same way as to the Teutonic? T. C. U.

THE DIE-SINKERS AND ARTISTS IN MEDALS OF  
THE SEVENTEENTH AND EIGHTEENTH CENTURIES  
IN GREAT BRITAIN.—I would be obliged by any  
contributor telling me where to find the best  
account of these. R. W. C. P.

NUMISMATIC.—There is a copper coin of  
George III., which weighs two ounces, in the  
form of the old penny with a rim—obverse,  
"Georgius III. D. G. Rex"; reverse, Britannia,  
1797—and apparently of the value of twopence.  
Is anything known of the history of this piece,  
and was it in common circulation? I have seen  
more than one. ED. MARSHALL.

"THE TALISMAN."—Is there any confessed  
reason why Sir Walter Scott entitles the leading  
hero of *The Talisman* "Conrade of Montserrat"  
rather than "Conrad of Montferrat," the historical  
designation? CRUSADER.

MR. GEORGE BURGESS'S LECTURES ON MYTHO-  
LOGY.—Did any of the readers of "N. & Q." *happen*  
to be present at these lectures, given in  
London many years ago? Were they ever pub-  
lished? J. MACRAE.

THE LATE JAMES CLARKE OF HULL.—I shall  
be glad of any particulars respecting his life. His  
extraordinary collection of old play-bills was sold  
by auction by Messrs. Sotheby, Wilkinson &  
Hodge, Feb. 16, 1874, together with his portrait,  
stated in the catalogue to be the only one known  
of this indefatigable character. He was the sole  
compiler of the extensive catalogue of the Hull  
Subscription Library. J. R. D.

OLD LONDON CHURCHES.—Will some one of  
your contributors learned in antiquities inform me  
where are to be found the fullest notices of the *old*  
churches of London, and their records and monu-  
ments, especially of the churches destroyed by the  
Great Fire?

Also, what are the best histories and memorials  
of London and *its* *worthies*, besides Stow and  
Holinshed? The information is wanted for *family*  
purposes. HERBERT RANDOLPH.

Worthing.

W. BLAKE'S "BOOK OF THEL."—In the edition  
contained in the Bodleian Library two lines near  
the end are omitted:—

"Why a tender curb upon the youthful burning boy?  
Why a little curtain of flesh on the bed of our desire?"  
In their place are traces of designs, evidently by  
Blake, and apparently printed in his own peculiar  
fashion. There is also some trace of the lines

having been written in; but they are rendered quite illegible by smudging and erasure. These designs, which take the place of the lines in question, are in brown, and consist of small naked figures and vegetation after Blake's usual style. The text of the poem is printed in green, and the traces of writing are in blue. Can any one explain these phenomena? Possibly Blake himself substituted the designs for the lines in his later copies, though one would hardly have expected such fastidiousness in him. Then, perhaps, the lines were written in by some owner of the book, and afterwards erased. I should be glad to hear from any one who has access to other copies what their condition is as regards these two lines, which I have taken from the text adopted by Rossetti in his Aldine edition of Blake's *Poems*. I should also be glad to know the date and present whereabouts of the picture of Blake painted by T. Phillips, and etched by Schiavonetti as a frontispiece to the edition of Blair's *Grave*, illustrated by Blake, which was published in 1808; also reproduced as a frontispiece to the Aldine edition of Blake, and as one of the Bruckmann series of portraits. In the latter copy there is some name on Blake's right hand, which I have been unable to read, but which certainly is not "Phillips." Can any one tell me what it is, and what it means?

W. SMITH.

GERARDUS MORUS, DINGLIENSIS HIBERNUS.—There is a small 4to. poetical tract of thirteen leaves, not numbered—an elegant Latin elegiac poem, in hexameter verse—on the death of Queen Maria Aloysa Gabriela, Princess of Savoy, Consort of Philip V. of Spain. It was printed at Mexico in 1725, and the copy shown to me is supposed to be unique. The author, as set forth on the title-page, was "Gerardus Morus, Dingliensis Hibernus"—Jerrard More, of Dingle, co. Kerry. From the title-page, too, he appears to have been a Licentiate of Law of the University of Paris, and to have held high legal appointments in Mexico under the Duke de Linares, the Spanish Viceroy.

I have searched in vain for other mention of him, and yet he must have been a man of considerable attainments and position.

As an unknown British author and an elegant Latin poet, a native of co. Kerry, I am anxious to obtain any notice of him, if any such exist, and know no other channel so likely to aid me as the pages of "N. & Q."

JAS. BOHN.

PORTRAIT OF DANIEL TURNER.—I have a very fine original portrait, oval, on the back of which is written, "Daniel Turner, Member of the College of Physicians—by P. Lely." Now Sir Peter Lely died in 1680, whilst Daniel Turner was only born in 1667; consequently at the time of Lely's death Turner would only have been thirteen years

old, whereas my picture is that of a man about forty or fifty, I should say, though it is difficult to tell the age of a man in a flowing wig. I am inclined to think that it is the portrait of Turner by Jonathan Richardson, who died in 1745. I should be grateful for any information on the subject.

E. K.

WATCH SEALS.—Among the appendages to my father's watch-ribbon were two small seals: one, a dove volant, with an olive branch in its mouth; the other, a cornucopia. Would they be the official seals of a Masonic society, or were they family crests? If the latter, Baillie of Wulston bore arms, Az., the moon in her complement, between nine stars ar., three, two, three, and one; crest, a dove volant, holding in the beak a branch of olive; motto, "Patior et spero." I should like to know the history of this family, and where is recorded the fullest account.

J. BEALE.

"DISEASES OF CATS AND THEIR TREATMENT."

—Can you give any information as to this work? It is by Bishop Biglow. Who was Bishop Biglow, when did he live, &c.? Are any other authors known on the same subject?

W. M. F.

ST. JOSEPH.—Would some one kindly inform me if the epithet "Panther" is ever applied to St. Joseph, the husband of the B. Virgin Mary, and if so, where? I am aware Origen, in his *Contra Celsum*, mentions, in connexion with the B. V. M., a Roman soldier, Panthera; but I am under the impression that the name is also applied to St. Joseph.

ECCLESIASTICUS.

"ESSAY ON WOMAN."—A short time ago (5th S. iii. 369) I asked to be favoured with the inspection of, or a note on, the original *Essay on Woman* by Wilkes, or any reprints of the work, or indeed of any book bearing that name. Surely, considering the interesting notices which have appeared in "N. & Q." upon that work, some of its correspondents must possess copies of it, and their complaisance to fellow students is proverbial.

H. S. A.

MRS. OLIVER.—Can any one versed in the history of painters and actors inform me who Mrs. Oliver was? I have a half-length oil picture of a lady, in the Peter Lely style, on which is painted, in the left upper corner, "Kat. Southwell, Mrs. Oliver." Was there ever an actress so called?

P. P. C.

EDMUND S. PERRY, M.P. FOR WICKLOW ABOUT 1760.—Of what family was he?

W. M. M.

SKIKELTHORPE.—What is the origin, derivation, and meaning of the first part of the family name Skikelthorpe, and in what parts of England is it found?

W. N.

**ROBERT PURSGLOVE.**—The late Mr. Camden Hotten, among his *Portraits of Yorkshire Worthies*, had this one, Robert Pursglove, Bishop of Hull. When was he Bishop of Hull, and what were his arms? W. L.

**ASTLEY, THE EQUESTRIAN.**—I have a large map of France and one of Europe by this celebrated rider. The latter has the following advertisement on the margin:—"Theatre Royal Pavillion is open every night during the winter season. Please to see the public prints, hand-bills, &c. October, 1812." Is anything known of other maps by the same person? GEORGE ELLIS.

St. John's Wood.

**MARTIN FAMILY AT BELFAST.**—Will any reader of "N. & Q." residing at Belfast kindly inform me if, in the old church, there are any monuments of the family of Martin of Whitehouse, and their dates? I am also desirous of learning if John Martin (of the same family), who settled in Virginia, and died there about 1762, has any living descendants. I believe other branches of the family were living in New York about 1770.

W. M. M.

**BARONETCY OF WASTENEYS.**—George Wasteneys was a gallant Cavalier officer in the service of Charles I., and lost his life in the service (Burke), probably at Devizes. He was the third son of the first baronet, Sir Hardolph Wasteneys. Was George Wasteneys ever married, and had he any issue? W. A. L.

**RICHARD BAXTER.**—I have a copy of Richard Baxter's *Saints' Everlasting Rest*, printed and published in London during his lifetime, with a preface dated from his "Preaching House" in Kidderminster, two years before his death. Is this copy in any way to be reckoned valuable? Would it be deemed acceptable in any public library? HENRY F. RILEY.

University Union, Cambridge.

### Replies.

"ANASTASIVS," BY THOMAS HOPE.

(5th S. iv. 369.)

*Anastasis*; or, the *Memoirs of a Greek written at the Close of the Eighteenth Century*, at the time of its anonymous publication in 1819, was considered, by some, a wicked production; by others, either as the Anacharsis of the day, or the adventures of an Oriental Gil Blas. In December of the same year it was reviewed in the *Literary Gazette*, pp. 785, 807, 825, and in 1820, pp. 7, 25, 56, 90, 103; in March, 1820, by the *Edinburgh Review*, vol. xxxv. pp. 92-102; and in less than twelve months passed through a second edition. To narrate the rise of the Wahhábée is to give

the history of a religious war which prevailed for nearly a century over the provinces of Arabia and Syria.

To your correspondent a brief historical sketch of this Mohammedan "Puritanism" may be welcome, as serving to fill up "the chasm between fact and fiction" (vol. ii. p. 306) so highly perplexing to the reader. 'Abdu-l-Wahháb, the founder of the sect, called by some authors Mohammed Ibn 'Abdi-l-Wahháb (i.e., "the servant of him who gives (us) everything"), of the tribe of Temim, and the clan of Beni Wahháb, was born in 1631 (A.H. 1103-1104) at Al-'aynah, a village of the Nedjd (highland), of which his father was the sheikh or governor. Destined to succeed his father in that dignity, he was sent to Basrah to complete his education, and he spent several years in the schools of that city, and, after pursuing his studies at Damascus and the principal cities of the East, made the usual pilgrimages to Mekka and Medinah, and then settled at Horeymalah, where he married. Convinced of the abuses which had crept into the primitive purity of Islam, he commenced to preach a reform, inveighing against the vices of the Turks—condemning their indulgence in the use of wine, opium, and tobacco—their silken and sumptuous apparel—the honour paid to the Prophet even to adoration—and their veneration of saints by erecting cupolas and vaulted roofs over their tombs. All men, he maintained, were equal in the sight of God; no mortal, not even the most virtuous, could intercede with the Almighty. While acknowledging the Koran and the traditions of Mohammed, he held that the commentators on the Koran were to be respected, but not implicitly followed; the fitting dress he also declared to be an abba, a shirt, and a keffie or head-kerchief. The inhabitants, unprepared for such novelties and innovations, expelled him from the village; nor did the sole of his foot have rest until he reached Dera'yeh, the capital of the Nedjd, and residence of Mohammed Ibn Sa'ud, the sheikh of the powerful tribe of the Messálikh, who received him with great kindness, married his daughter, and became a convert to his doctrines. Mohammed Ibn Sa'ud forthwith unsheathed his sword to propagate the new doctrines among the tribes of Arabia, and succeeded in subduing the greater part of the Nedjd, of which he was proclaimed the soldier prince and general of the reformed religion, and 'Abdu-l-Wahháb the supreme spiritual chief. Izzi, the Turkish historian, records, that of all Ibn Sa'ud's antagonists no one displayed greater activity in 1748-9 (A.H. 1162-3) than Ahmed El-Hadji, the Pasha of Baghdad, and the ex-Grand Vizir of Sultan Mahmood I. Ibn Sa'ud died in 1765 (A.H. 1179-1180), and under the rule of his son, Abdel-aziz, the sectarian conquests were extended to the most remote corners of Arabia. In 1796 (A.H. 1211) he defeated the Pasha of Basrah, and the

invasion of Derayah in 1797 (A.H. 1212), planned by Soleyman Pasha, the governor of Baghdad, was repelled, and, by the foresight and energy of his son Sa'ud, the siege of the fortified citadel El-Hassa raised; and the Turks with their allies, the tribes of Dhofyr, Beni Shanmar, and Montefik, were discomfited and driven across the frontiers in utter confusion. In 1803 (A.H. 1218-1219) the holy cities of Meshed and Mekka were reduced, and, in the spirit of iconoclasts, all the domes and the cupola marking Mohammed's birthplace overthrown. Having survived the taking of Mekka, Abd-el-aziz was assassinated in the latter end of 1803 by a Persian fanatic, whose relations the Wahhábée had murdered. Superior to his father in the necessary qualities of a religious leader of Bedouin warriors, Sa'ud Ibn Abd-el-aziz, surnamed Abou Showáreh, "the father of mustachios," captured in 1804 (A.H. 1219-1220) the holy city of Medinah, and, after four years' warfare with the soldiers of Mohammed Ali Pasha, menaced the Shah of Persia by seizing Kerbeleh in April, 1810 (A.H. 1225-1226), demolishing the ornaments of the mosque and the gilded cupola over the tomb of Hossein. Attacking the neighbourhood of Dainascus, he struck terror into the heart of Syria, and Yousef Pasha's army was unable to check his victorious progress. To the death by a fever at Derayah (at the age of sixty-eight) of Sa'ud Ibn Abd-el-aziz in 1814 (A.H. 1229-1230) may be attributed the misfortunes and decline of the Wahhábée power. His son and successor, Abd-allah Ibn Sa'ud, the last emir of this empire founded on theocratical principles, was eventually besieged in Derayah by a numerous army under Ibrahim Pasha, made prisoner, and sent by the Viceroy of Egypt to Constantinople, where he was beheaded on November 10th, 1818 (A.H. 1234). Meanwhile 'Abdu-l-Wahháb, the founder of the sect, died on the 29th day of Shawwal, A.H. 1202-1203 (June 14, 1787), at the great age of ninety-five.

The temporal power of the Wahhábée may have long since disappeared, and their authority diminished, yet they are not exterminated. To this day in Arabia a great many tribes continue to profess their religious doctrines, and in India they are still influential, and suspected of a tendency to insurrection.

In 1827 (A.H. 1243) they occasioned considerable trouble to Mohammed Ali, and in 1838 (A.H. 1254-1255) broke out into open rebellion, to suppress which a large army, in 1839 (A.H. 1255-1256), under the Viceroy of Egypt, marched into the Nedjd.

To supplement this imperfect outline of dates, names, and events, the reader may advantageously consult the subjoined works:—Mengin, *Histoire de l'Égypte sous Mohammed Ali*, tomes i. ii., Paris, 1823 (i. 378-408). Burckhardt, *Materials for a History of the Wahabys*, London, 1830,

*passim*; for the Catechism (or Creed) of the Wahabys, see vol. ii. p. 104, and appendix, pp. 363-369. *Voyages d'Ali Bey*, Paris, 1816, who was present at the conquest of Mekka; especially chap. xx., pp. 440-460. Niebuhr, *Description de l'Arabie*, par. ii. pp. 293-302. Sir Harford Jones Brydges, *An Account of the Transactions of His Majesty's Mission to the Court of Persia*; to which is appended a brief history of the Wahaby, vol. ii. Corancez, *Histoire des Wahabys*, Paris, 1810. Ed. Scott Waring, *A Tour of Sheeraz*, p. 119. Rousseau, *Description du Pashalik de Baghdad, suivie d'une notice historique sur les Wahabys*. WILLIAM PLATT.

FOREIGN TITLES (5th S. iv. 387).—In reply to the query of N. on these distinctions, when held by British subjects, it is impossible to place in the same position his friend who is an "English German baron and an Italian cavaliere" and "Cardinal" Manning. Neither has by law a right to use his titles in the British Empire for two reasons. First, there is the regulation, or Order in Council, that no British subject shall accept or wear any foreign title of honour, order of knighthood, or other distinction, unless he be at the date of his receiving the same entirely employed in the service of the foreign sovereign who confers it, by formal leave of the Queen's Government. Secondly, no foreign nobleman, not being of royal blood, has any legal status unless he becomes naturalized with permission to bear his honours; and this applies to his descendants. As N.'s friend does not use his titles in England, it is no doubt because either the regulation or law prevents him from so doing in any way that might be to his advantage. If he went to Court as a baron or knight, he would find the results very disagreeable, but elsewhere he may call himself what he chooses, although legally he would be considered only an esquire. Cardinal Manning's case is different because, being a Catholic, he does not allow the right of any temporal government to control or interfere with the equally supreme authority and jurisdiction of the head of the Church, as the Pope is held to be by Roman Catholics. As a British subject the Cardinal has no legal claim to his title, but, with the seven millions of his faith living in the United Kingdom, he considers null and void the regulations and laws which touch the rights of the Holy See. He has never attended a levée either as a Cardinal or as Archbishop "of Westminster," a position he claims also—I copy from one of his addresses—as "by divine providence and the favour of the Apostolic See." It cannot be said that since his change of faith he has not "been entirely in the service of" his religion; accordingly, if our Government officially recognized the Pope, instead of only indirectly, he



would have a right to recognition, because this could only mean that the Pope has the authority he claims to possess, at all events over Roman Catholics. I suppose the Cardinal's title is more or less acknowledged or accorded because he is, in the eyes of his co-religionists and of foreigners, a prince of the Roman Court. The cases, then, of an Englishman who is "a baron and knight" by creation of a foreign temporal sovereign, I will suppose, say, of the Duke of Baden or of Coburg, and of another who is a "Cardinal" by creation of him who is rightly or wrongly the spiritual king of some two hundred millions of human beings, cannot be well compared. In this country we have, especially since the Reformation (before this the Orders of Malta and the Temple, &c., were recognized), disregarded foreign honours, however noble the bearer or distinguished the services rendered, because we associate titles with rights and immunities. The Hapsburgs became Fieldings (esquires), and only obtained the earldom of Denbigh through their connexion with the Villiers; and Thomas Arundell of Wardour, Count of the Holy Roman Empire, in spite of his services against the Turks, when, by command of Queen Elizabeth, he engaged in the imperial service, was made a peer to extinguish the foreign honour. The policy of Elizabeth, who is supposed to have said, in reference to this affair of Arundell—her cousin—"I would have my dogs wear my own collars," has been that of this country. An important correspondence on this subject will be remembered as taking place in the *Times* between Lords Granville and Arundell. If N. had compared the cases of his friend and, say, "Monsignor" Capel, he would have been more happy, because this latter distinction is purely honorary; and, even in the opinion of Catholics, is quite unconnected with the government of their Church by a hierarchy. Many "Monsignores" are simply clerical chamberlains "of the cap and sword of his holiness," and cease to be such, unless reappointed, at the Pope's demise. I think Monsignor Capel, however, is called a "Prelato Romano." In Germany there are four descriptions of baronies, and one of them is generally valued rather for the wealth with which it is identified. To conclude, by law no Englishman can hold a foreign distinction without the royal sanction. But this of course is not, and never was, allowed by Roman Catholics, who maintain that the Holy See has supreme spiritual jurisdiction with its attendant rights, that the Pope can confer marks of his favour, and that it is even proper that they should enter into such orders as the religious and knightly ones of, say, Malta and the Holy Sepulchre. It will be remembered, too, that at the Peace of Amiens our Government declined to consider the "English Langue" of Malta as otherwise than in abeyance.

C. G. H.

Undoubtedly Cardinal Manning is in no better position than your correspondent's "English German baron"; in former times he might have been in a worse. Now, however, the laws of this country would regard the title of Cardinal in the same light as the titles of all foreign states, giving no precedence or privilege to a British subject.

WILLIAM WICKHAM.

No Englishman has any right to use a foreign title in England but by permission of the sovereign. Even in that case the title carries with it no precedence such as is by courtesy habitually conceded to foreigners of distinction visiting England.

DE T.

ORIGIN OF GERMAN RACES (5th S. iv. 386).—To the first of MR. RUST's queries (viz. the evidence that the Teutonic races ever came from Asia at all, and were not aborigines of Germany) I wish to lay before your readers the following considerations:—

Does MR. RUST use the term "aborigines" in its ordinary acceptance, viz. as a people who, as far as our knowledge extends, first dwelt in a country, before which we know of no other inhabitants of that country (K. O. Müller's *Dorians*, i. p. 2, note d), or would he rather mean to style them with Tacitus "indigenæ," or the spontaneous production of the earth?

If the latter be the meaning implied, he must submit to a simple answer from the pen of Gibbon, that "the rash inference is unwarranted by reason" (*Roman Empire*, vol. i. p. 171, Murray).

The answer to the first definition of "aborigines" will be found in the fact that two peoples had occupied Germany before the Teutons:—

(1.) Canon Rawlinson (*Herodotus*, iii. App., bk. vi., essay ii., note 2) says that "the first wave of population which passed into Europe was, beyond a doubt, Scythic or Turanian." *Vide also*, *ibid.* i. App., bk. i., essay xi.; Bunsen, *Phil. of Univ. Hist.*, vol. i. cap. vi.; Max Müller's *Language of the Seat of War*, p. 24, 2nd edit. This is confirmed by Dr. Pickering (*Races of Man*) in the map which "is intended to represent the aboriginal diffusion of the races of mankind." The vast tract of territory occupied by the Germans (according to Gibbon, *Roman Empire*, cap. ix., nearly one-third part of Europe) could hardly have escaped being overrun by this race, and, no doubt, partly occupied by them when the Celts arrived.

(2.) The next migratory movement into Europe was made by the Celts, one branch of which "issuing through European Scythia, from thence passed through Prussia (the Polena of the Sagas, and the Poyl of the Triads) and North Germany," Bunsen, *Phil. of Univ. Hist.*, i. p. 153. We do not get an exact date for this migration. It divided itself into two streams, one reaching Britain

about B.C. 600, the other several centuries earlier; *ibid.* The Celts, therefore, were the only Aryan people who had reached Europe previous to the Teutons, and they have left reminiscences of their occupation, and their great march, in nearly all parts of the Continent.

Now we come to the Germans, and we must admit a great obscurity of origin. If they had been aborigines of Europe, would not the Celts have come in contact with them? Though the Celts have left a history of their own, no record has come down of such an event until we see them being pushed gradually, but surely, towards the shores and isles of western Europe by a people from the East more powerful than themselves. These people were the Germans. Canon Rawlinson (*Herodotus*, App. bk. i. essay xi.) traces the course of the Vedic branch of the Aryan family to the banks of the Indus, the Zendic to the upper streams of the Oxus, at a time previous to the Celtic emigration into Europe; and, at a later period to that event, B.C. 800 to 700, a "fresh migration burst forth, projecting a strong Indo-European element into Armenia," from which territory, about B.C. 200, issued forth the Teutons who first disturbed, then conquered, then civilized Europe. This was the time that the Celtic tribes began to be pressed towards the West, and a general commotion took place among the different tribes and nations of western Asia, in consequence of straitness of territory; both affording testimony to the fact that some people came from Asia about this time.

Joseph von Hammer, in the *Wiener Jahrbücher*, calls them a Bactro-Median stock from the highlands of Ariana. Some writers argue that they were the descendants of the Asiatic Sace; others that the Goths sprang from the Massa-Getae (Rawlinson, *Herodotus*, iii. p. 71, 178).

Dr. Robertson evidently believed in their Asiatic origin, *vide Hist. of Charles V.*, vol. i. p. 6, where he speaks "of the first inroads into Europe."

The writer of the article "German (History)" in Blackie's *Encyclopedia* (last edition) states that "a tradition was preserved among the inhabitants of Scandinavia and Germany, that their ancestors had formerly dwelt on the banks of the Vistula," pointing, no doubt, to the Cimmerii (intimately connected with the Germans) having lived in the Crimea and European Tartary. Again (art. "German Language"), "History mentions, in Thrace or Scythia, a Teutonic tribe of Goths on the Black Sea. It at least seems certain, according to the tradition of the natives, who spoke the Teutonic language, it was of Asiatic origin, and was brought by this nation to Europe."

For some important information concerning the Germanii consult Rawlinson's *Herodotus*, i. p. 211, 344.

G. LAURENCE GOMME, F.R.Hist.S.

Mr. RUST will find the question of the "original migration" of Germanic races put forward in a very striking manner by Dr. Latham in his *Elements of Comparative Philology* (Lond., 1862, ch. lxxiv. p. 611). The passage is too long for quotation in the columns of "N. & Q.," but the following paragraphs will indicate the tendency of Dr. Latham's views on the subject:—

"Has the Sanskrit reached India from Europe, or have the Lithuanic, the Slavonic, the Latin, the Greek, and the German reached Europe from India? If historical evidence be wanting, the *a priori* presumptions must be considered. I submit that history is silent, and that the presumptions are in favour of the smaller class having been deduced from the area of the larger rather than *vice versa*. If so, the *status* of the Sanskrit is on the eastern, or south-eastern, frontier of the Lithuanic; and its origin is European. . . . The fact of a language being not only projected, so to speak, into another region, but entirely lost in its own, is anything but unique. There is no English in Germany [!]. A better example, however, is found in the Magyar of Hungary, of which no trace is to be found within some 700 miles of its present area. Yet the Magyar is not 1,200 years old in Europe."

AUGUSTUS JESSOP, D.D.

OLD DUMBARTON (5th S. iv. 387).—At the convention of Royal Burghs, held

"at Kirkcaldie on the 12th day of June the year of God one thousand five hundred four score twelfth zeirs, Robert Watsoun appeared for Dumbarton, and on account of his explanations the commissioners foirraides remittes the burgh of Dumbarton of ane unlaw of tuintie pundis incurrit be thame for their absence from the convention holdin at Montrois in June 1591, provyding the samyn be employitt upon the reparrelling of their rymous toone and be comptabill of the waiting thereof thairon at the next generall assemble of burrowis."

That is the earliest mention, so far as I am aware, of disaster having affected the town, and, read in the light of the grant of 37,000 merks given by the Government fifteen years later, namely in 1607, it appears that that sum was voted to assist the burgesses in erecting new or strengthening old "wattir warks," for that the town became ruinous on account of the inroads of the rivers Leven and Clyde. I have seen the remains of the old oaken bulwarks that were then erected against the assailing foes of the burgh. They were laid bare at the time when the modern earthen embankment was formed round the Broad Meadow. When brought to light the brave old oak, although blackened with age, was quite fresh. The place that they were erected to protect from the inroads of the river Leven was the traditional site of Old Dumbarton, namely, the Broad Meadow, which is called in ancient charters "the drowned lands"; but I am pretty sure that at the most it could only have been a small portion of the town that stood there, probably a continuation of the Cross Vennel crossing the Broad Meadow and joining on to the Town-End Road, because, of date Aug. 8, 1609, we find the following entry in the burgh records:—

"In regard that thair ar divers ruinous tenements not only in the Hie S<sup>t</sup> but in uther parts of the burgh, which the owners are taking down secretly and remoring to uther places, the same is prohibited in future on the ground that the practice might lead to the total subversion of the burgh. Masons, wryts, and others to be warned."

Now from the above it appears that the High Street was then, as it is now, the principal street. There were other enemies at work besides the water, which fairly accounts for the lack of old houses in the burgh without falling back on the theory that the old town sank. My opinion, then, in reviewing the whole case, is that only a small portion of the old town was destroyed by inundations of frequent occurrence, which would have the effect of rendering the houses uninhabitable; the materials which composed them would then, in all probability, be removed to a more favoured spot, and there set up anew in accordance with a known practice of the time. With regard to Tobias Smollett stating that, when he was a scholar at Dumbarton Grammar School, he was one day wading in the college burn and felt the paving-stones of the sunk town under his feet, I may state that almost every schoolboy, from his time down to within a quarter of a century ago, imagined, under similar circumstances, that he felt the same. One of my boyish wading companions in the said classic burn shouted out one day, "Come here, you chaps; as sure's death my foot's gane doon aene o' the lums o' aene o' the sunk houses o' the auld toon." Smollett's experience and his were both equally mythical.

DONALD MACLEOD.

JUSTIFIABLE HOMICIDE, OR MANSLAUGHTER? (5th S. iv. 27, 76, 116, 192, 329).—I should just like to say a few words in reply to MIDDLE TEMPLAR. He begins his paper by ruling off both MR. BOULGER and myself as perfectly unfit to take part in a legal discussion. For his benefit I also will repeat my argument, in as few words as possible. Before doing so, however, I wish to take objection to the main point upon which his case is based. He declares that, the man having once broken into the house, the crime of burglary is consummated. This I assert is not the case. The crime of burglary does not merely consist in gaining an entrance by breaking open a door or getting through a window, but exists the whole time the burglar is in the house, and is in full force until he leaves it again. Consequently, whatever the man was doing when in the house, he was committing a forcible and atrocious crime (i. e. burglary). This, I think, gives additional weight to my argument, which is as follows: "Such homicide as is committed for the prevention of a forcible and atrocious crime is justifiable by the law of nature, and also by the law of England" (as MIDDLE TEMPLAR seems to like the exact

words of a quotation, I now give him one from Blackstone "unmangled"). Under these circumstances, therefore, a man when committing burglary might be shot without any risk attaching to the slayer. The robber in question would clearly be committing that crime (as I before pointed out), and, therefore, to shoot him would neither be manslaughter nor murder. This is my argument, which I place before MIDDLE TEMPLAR, and he can deal with it as he thinks best. To conclude, I should wish to draw attention to the way MIDDLE TEMPLAR rambles from his subject when he has finished his argument. He begins to expatiate on the cowardice of A., which I am quite sure neither MR. BOULGER nor myself for one moment doubted. This, I think, is quite unnecessary, as A. could not very well be looked upon as anything else than (to use MIDDLE TEMPLAR's own words) a "cowardly skunk."

W. S.

Manchester.

MIDDLE TEMPLAR acknowledges that an intelligent jury would acquit A., and so far, I think, he concedes all I contended for. He still argues, however, that A. would not be justified in firing without giving a challenge, and that, if the thief died from the effects of his shot, he would be guilty of murder, and at the same time prove himself "a cowardly skunk," who would be "all the better for a good hanging." In the supposed case I took of A. being "either a weak, or a sick, or even a timid man, or a woman," I submit once more that the acquittal would be honourable. Of course if A. were clearly none of these a certain stigma ought to attach to his too hasty action, and yet how could a judge define the crime? MIDDLE TEMPLAR's argument must be in one point satisfactory to everybody, for he admits that if any of us had the misfortune to act hastily at seeing a stranger pocketing the family tea-spoons, and through an irresistible impulse kill the offender, we might, provided we secured an intelligent jury, hope to escape with acquittal, although technically we had committed the greatest crime in the law book.

D. C. BOULGER.

"VANT" (5th S. iv. 226, 377).—With respect to the suggestion that *vant* may have been "a stupid churchwarden's spelling of *font*," I would suggest that this peculiar spelling might have been due to the fact of the churchwarden's being familiar with the dialect of his county. Perhaps he may even have been familiar with English literature. The spelling is not new, but may be found in Robert of Gloucester, who wrote in 1298. In Hearn's edition of that poet we find (under the word "vonge" in the Glossary) this note: "To *vang*, in some parts of England, is even now used for 'to answer at the font as godfather,' particularly in Somersetshire, where Mr. Somner, in his *Dictionary*, ob-

serves that the country people have this expression, 'he vang'd to me at the vant,' i. e. 'in baptisterio pro me suscepit.' It is instructive to find that, in some cases, this substitution of *v* for *f* has been accepted as standard English. The word *fitches* (A. V. Isa. xxviii. 25; Ezek. iv. 9) has been supplanted by the South-country form *vetches*. The word *fat* (Joel. ii. 24; iii. 13), with its derivative *winefat* (Isa. lxiii. 2; Mark xii. 1), has been ousted by the Kentish form *vaf*, with the derivative *winevat*, probably owing to the influence of the hop interest. We all use *vizen* (for *fixen*) as the feminine of *fox*. The word *fane* (A.-S. *fana*) is now spelt *vane*. Milton turned *fans* into *vans* (P. L. ii. 927). Shakspeare wrote *vade* for *fade* (Sonnet 54). But I do not allow that these poets were "stupid."

WALTER W. SKEAT.

Cambridge.

THE VIOLET THE NAPOLEONIC FLOWER (4<sup>th</sup> S. xi. 134; xii. 452).—In an old scrap-book I find a print of a bunch of violets with the following remarks appended, which may illustrate still further this subject. The print must be about the date of 1815 or 1816:—

"Corporal Violette [Here follows the bunch of violets, in which the three profiles can be distinctly traced], a Curious French Puzzle, in which are represented Correct Likenesses of Buonaparte, Maria Louisa, and the King of Rome."

When Buonaparte was on the eve of leaving France, to take up his abode on the island of Elba, he said to some of his adherents "that he would return with the violet season." To persons who are conversant with the life of this extraordinary man, it need not be told how often Buonaparte has been correct in his predictions, equally so as he was in this—he *did* return with the violet season! Those partisans who were in the secret of his return to France from his seclusion wore a violet flower at their breasts, carried one of the above prints about their person, and always drank, at their meetings, to the health of Corporal Violet. The simplicity and natural beauty of such a flower never excited the attention or raised the jealousy of the Bourbons, especially as the French are so partial to flowers in their dress, and, of course, the less likely to be detected in any plot by wearing such an unseemly emblem.

In the above group of flowers may be distinctly seen the profile likenesses of Buonaparte, his wife Maria Louisa, and their son the King of Rome, who is safely nestling among the tender leaves, whilst Buonaparte and Maria are watching over him. The above is correctly copied from the original print published in Paris, after the drawing of Mons. Canu.

M. E. FOSS.

Croydon.

SIR WILLIAM MORETON OF MORETON HALL (5<sup>th</sup> S. iv. 267, 395).—I can, if desired, put Mr.

PICKFORD in the way of getting all information on this matter. Moreton Hall is noticed in one of (I think) Tredgold's books on construction and woodwork, as containing an oak staircase which winds round an entire oak-tree, and is supposed to be 400 or 500 years old. Family tradition points out the room in which Queen Bess danced. The two ladies mentioned (p. 395) are, I believe, the last of their family: one is a widow and lives abroad; the other, a Sister of Mercy in Clewer, who spends a large income in liberal and discriminating charity.

M.

THE COIN (5<sup>th</sup> S. iv. 349) referred to is a half-crown of Charles I. The crowns and half-crowns of James I. and Charles I. can always be distinguished: first, the figure of James on horseback faces the right, that of Charles the left; secondly, the motto on the reverse of the coins of the first year of James is "EXURGAT. DEUS. DISSIPENTUR. INIMICI," and on those of the second year, "QUE. DEUS. CONJUNXIT. NEMO. SEPARET."

In 1642 the Royal Mint was removed to Aberystwith, and the larger coins of Charles I. then bore the motto "EXURGAT. DEUS. DISSIPENTUR. INIMICI," but in these the king's figure, as before, faces the left. If your correspondent could send me a correct sketch of the coin, I could most probably give him fuller information.

RICHARD TYLER, B.A.

Mansfield.

It is in all probability one of the early half-crowns of Charles I., and possibly either of the Tower mint or by Briot; but without comparing the coin it is difficult to judge.

F. G. H. PRICE.

Temple Bar.

It is a half-crown of Charles I., reading on the obverse, "CAROLUS. D. G. MAG. BR. FRA. ET. HIB. REX," and on the reverse, "CHRISTO. AUSPICE. REGNO."

H. G. TUNMER.

Ipswich.

This is a half-crown of the reign of Charles I. It is distinguished from any other of the English series by bearing an equestrian figure of the king.

J. YOUNG, Jun.

Owthorne.

[Many others have replied to a similar effect.]

"GHAUTS" (5<sup>th</sup> S. iv. 405).—Beyond all question the Whitby *gant* is a mere variation of *gote*, a drain. Cf. Icel. *gjöta*, Dan. *gyde*, a narrow lane, and see "gote or water-schietery, gote or waterschedyllys, aquagium, sinoglocitorium," in *Prompt. Parv.* Another form of the word is *gut*, a channel; every Cambridge rowing man knows whereabouts on the Cam to find "The Gut." The root is the A.-S. *gōtan*, to pour, cognate with the Greek *χεῖν*. Much more might be added, but perhaps it will suffice to learn the lesson that *ghaut*, as

a mis-spelling of *gaut*, furnishes an additional instance of the absurdity whereby *gaut* has been turned into *ghost*, and *gastly* and *agast* into *ghastly* and *aghost*. It is odd that *g* should be unable to run alone in all cases. WALTER W. SKEAT.

Cambridge.

Throughout the North (and, for what I know, the South also) *goit* is the channel which takes the water from the mill-wheel back to the main stream; and though it may be spelled *gote* in the old statute, it is always pronounced *goit*.

W. G.

THE REV. ISAAC WILLIAMS (5th S. iv. 409.)—There is a short notice of him in W. L. R. Cates's *Dict. of Biogr.*, Lond., 1867, but there are these omissions in the list of his works:—

His Latin Prize Poem on "Ars Geologica." Some Meditations and Prayers from "The Way of Eternal Life." By Boetius a Boiswert, with engravings. Oxford, 1845.

Sermons on the Epistles and Gospels, for Sundays and some of the Chief Festivals. 3 vols. Lond., 1853-5.

The Characters of the Old Testament. Sermons. 1856.

Female Characters of Holy Scripture. Sermons. A Harmony of the Four Evangelists. Lond., 1850.

The Psalms Interpreted of Christ. Vol. I. Lond., 1864. This was left unfinished.

The Beginning of the Book of Genesis, with Notes and Reflections. Lond., 1861.

Plain Sermons on the latter part of the Catechism, being the Conclusion of the Series in the Ninth Volume of "Plain Sermons."

Sacred Verses with Pictures. Edited by Rev. I. Williams. Lond., 1846.

*Sacred Seasons*, in Cates's list, may be vol. iii. of *Sermons on Sundays and Festivals*.

Since this query appeared the publishers have issued the *Remains of the late Rev. A. W. Haddan*, edited by the late Bishop of Brechin. At p. 527 there is the following notice, which supplies a satisfactory answer, as Mr. Haddan was an intimate friend, but there is no list of the various publications of Mr. Williams:—

"The series [of Mr. Haddan's *Remains*] concludes with a beautiful *In Memoriam* of the man to whom Mr. Haddan owed so much, the ornament of his college, the early guide of his religious studies, the lamented Isaac Williams."

This first appeared in the *Guardian*, May 20, 1865, note *ibid.* At *Intro.*, p. xvi, there are some remarks upon Mr. Williams by the present Dean of St. Paul's. At pp. 56 and 62 there are reviews by Mr. Haddan of Mr. Williams's *The Beginning of the Book of Genesis*, *The Psalms Interpreted of Christ*.

ED. MARSHALL.

A few biographical particulars of this author, received by me from a relative of his, are given at p. 474 in my *Singers and Songs of the Church*.

JOSIAH MILLER, M.A.

SIR WILLIAM PHIPPS, KNT. (5th S. iv. 329), was born at Woolwich, in what is now the State

of Maine, according to Drake's *Dictionary of American Biography* (Boston, 1872). Reference is therein made to Bowen's Life of Phipps in Sparks's *American Biography*. UNEDA.  
Philadelphia.

WHATTON FAMILY (5th S. iv. 69).—This ancient family trace their descent from William de Waton, Lord of Waton, in Nottinghamshire, temp. Henry I. There is an excellent pedigree in Nichols's *Leicestershire*, vol. iii. part ii.; also in Burke's *Commoners*, and *Landed Gentry*; but the best account of the family will be found in a "Descent of the Family of Whatton," given in the *Gentleman's Magazine* for 1825, where are some notices of the Newtown Linford branch. The family has now merged into obscurity. In a public-house at Leicester is hung up a shield of arms containing fourteen quarterings, to which the innkeeper's wife (formerly a Miss Whatton) is rightfully entitled. I believe that Mr. Henry Whatton is the present representative.

W. G. D. F.

"HANDS ALL ROUND" (5th S. iv. 128).—MR. BOUCHIER will find "Hands all Round" and two other pieces of a similar tone, "Britons, Guard your Own," and "Third of February, 1852," in the volume of the *Examiner* for 1852. "Forin, forin, Riflemen, forin," appeared in the *Times* of May 9, 1859. He might also trace the same pen in *Punch* for Feb. 29 and March 7, 1846, and I would advise him to get a volume of miscellanies called *The Tribute*, published by Murray in 1837, where he would find six pages of "stanzas," which were subsequently expanded into a poem called *Maudie*.

CHITTELDROOG.

THE HUMMING-TOP (5th S. iv. 209, 254).—DR. BREWER has missed the point of my "query." I did not ask the cause of the "hum," which is obvious, but the cause of its cessation after a time and its recommencement. If Dr. BREWER will spin a top he will understand me.

"One day Cherephon asked him" (Socrates) "which way he inclined;

Whether gnats, when they hummed, hummed before or behind!"

—See Professor Sandford's clever translation of Aristophanes' burlesque, in *Blackwood* forty years ago.

I have a Socratic theory of my own, but I wish for a really scientific explanation.

I must demur to one of Dr. BREWER's statements in his explanation of the cause of the "hum." I think the shriek is occasioned, not by the "wider range"—for the effect would probably be the same if the handle were held in a vice and the top spun into a confining but not impeding hole—but by the force of the first impact, and the consequent sudden and great compression and expulsion of the air within the top.

Is the "sleep" the moment of greatest rapidity of rotation?

I doubt whether there would be much difference, except in *tone*, if the "aperture" of the top were rounded or squared at the edge, instead of bevelled.

HERBERT RANDOLPH.

Worthing.

THE COSTUME OF MACBETH (5th S. iv. 228).—A reference to Chambers's *History of the Rebellion of 1745* will show that Charles Edward, the young Pretender, never wore the kilt, but wore the trows, as he did at that celebrated ball in the "Gallery of Door Knockers," as Scott called it, in Holyrood House. George IV., when visiting Scotland, certainly wore the full-blown costume at the levée held in the Palace, but was excelled by Sir William Curtis, who did not overlook the skene or knife in his garter, which George did, an implement or weapon too often worn by masquerading Cockneys in their Highland costume during autumn vacation.

H. HALL.

"SIR JAMES YE ROSS" (5th S. iv. 229).—This North-country ballad, in form as it occurs in early stall prints, will be found in Dr. Charles Mackay's *Legendary and Romantic Ballads of Scotland*, London, 1861. Another version, entitled "The Buchanshire Tragedy; or, Sir James the Ross," which, if I mistake not, first appeared in the *Annual Register* for 1776, is printed in the Rev. Robert Lamb's notes to *An exact History of the Battle of Flodden in Verse*, Newcastle, 1809, and that gentleman states that it was "written by a very ingenious young lady, Miss Christian Edwards, daughter of a gentleman in Stirlingshire, author also of several other poetical pieces." The same ballad, minus the concluding verse, appears in *Ballads, Scottish and English*, Nimmo's Crown edition, but it is there ascribed to Michael Bruce (1746-1767).

J. MANUEL.

Newcastle-upon-Tyne.

I dare say many correspondents will tell Mr. WAT there are two ballads which, at first glance, might appear identical; say, *Sir J. the Rose*, eleven stanzas, and *Sir J. the Ross*, fifty-three stanzas, and that both are found in print,—the first, or ancient, in Pinkerton's *Scottish Tragic Ballads*, 1781; Peter Buchan's *Gleanings*, Peterhead, 1825; Motherwell's *Minstrelcy*, Glas., 1827, &c.; and the latter, the modern ballad of *Sir James the Ross*, accredited to Michael Bruce, and found in the editions of his *Poems*, by Logan, Mackelvie, and Grossart. Although his claim to this version of the ballad is so well vouched for, the Rev. Robt. Lamb, who includes it in his *History of the Battle of Flodden*, Berwick, 1774, expressly says: "Sir J. the Ross, the chief of a Highland clan, was at this battle, as we are told in a fine song called the *Buchanshire Tragedy*, written by an ingenious young lady, Miss Christian Edwards, daughter of a gentleman in Stirlingshire, author of several other pieces in

verse." I do not, however, find it in a volume of poetical *Miscellanies* by a Miss Edwards, Edin., 1776, therefore think that Bruce's claim is not to be disturbed.

J. O.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Shakespeare's Plutarch*; being a Selection from the Lives in North's "Plutarch" which Illustrate Shakespeare's Plays. Edited, with a Preface, Notes, Index of Names, and Glossarial Index, by the Rev. Walter W. Skeat, M.A. (Macmillan & Co.)

*The Two Noble Kinsmen*. Edited by the Rev. Walter W. Skeat, M.A. (Cambridge Warehouse, Paternoster Row.)

IN five lives, and extracts from two others, taken from the clear and vigorous English of North's *Plutarch*, Mr. Skeat fully accomplishes the two-fold object of this volume, namely, to supply well-written biographies of some of the "Worthies" of ancient times, and "to place in the reader's hands so much of the text of North's *Plutarch* as is necessary for a due appreciation of the use made of that work by Shakespeare." In the "Shakespeare Library" (Reeves & Turner) the editor had the same object in view, but Mr. Skeat has been more successful in the accomplishing of it. His preface, the marginal explanation of old words, the notes, and the glossarial index, are all of important use to the reader, and especially the young reader. A book so rich and instructive, in both text and comment, should take permanent rank as a prize-book in all educational establishments. We cannot speak of it too highly.

*The Two Noble Kinsmen* forms the first volume of the English portion of the Pitt Press Series; and this portion could not have been more fittingly inaugurated than by a drama which unites in authorship two such names as Shakespeare and Fletcher. Nor could the play itself be more worthily edited than by Mr. Skeat, who has written a most interesting Introduction, which may be said to exhaust the subject. "I cannot," says the editor, "resist the conviction that the play, in the exact form in which we have it, was revised by Fletcher (or another?) after Shakespeare's death, and that he did to some extent, here and there, alter some phrases at his pleasure." Mr. Skeat points out the share which, probably, each had in the original composition of the play, and his conclusions cannot, perhaps, be gainsaid. In every respect this edition of the play will be acceptable to the public generally. Well known as it is to some readers, it is not very widely known—not near so widely as it deserves to be. In many lines the compact sense has the ring of the best of proverbs; and in some of the finer passages there is that rare power which almost compels the reader to accept for real what is but a picture in words.

There is in one scene a couple of lines, familiar to the public eye in churchyards, whither they have passed from what some would call "a profane play-book." They are uttered by one of three sorrowing and suppliant queens:—

"This world's a city full of straying streets,  
And death's the market-place where each one meets."

The plot is one in which the agony of love is piled beyond all reason; but, with allowance for its possibility, the drama is nobly worked out, and the reader, whose interest in it never flags, may say, quoting Thomson's words, as he closes the book,—

"These are the charming agonies of love  
Whose misery delights."

*History of Modern English Law.* By Sir Roland Knyvet Wilson, Bart., M.A., Barrister-at-Law, late Fellow of King's College, Cambridge. (Rivingtons.)

THE author of this book seems to have set himself to his task from a conviction that the history of the changes which have, from time to time, been effected in our law system since the days of Blackstone was in danger of being altogether passed over for want of a convenient work of reference on the subject. Sir Roland Wilson, therefore, writes for the student rather than for the practitioner, and he has produced a handy volume, the text of which is broken up into paragraphs, with headings in bold type, instead of being written continuously. This plan is no doubt a means of saving trouble to the student, but in adopting it the author necessarily sacrifices something of the character of his work, making it a manual for ready reference previous to examination rather than a history for the library shelf. Within these limits Sir Roland Wilson has given us a very useful book, in which he has brought together the various stages of Law Reform from the time of Bentham down to the so-called "Fusion of Law and Equity" under the Judicature Acts of 1873 and 1875. Sir Roland has kept a watchful eye on every *cause célèbre* during the progress of his work, and devotes an appendix to the legal questions raised in the Brighton Aquarium case. He is deeply impressed with the influence that Bentham and Austin have exercised in the direction of the reform both of law and of legal education, yet he does not appear to us to rate their position too highly. It would be true to say that he is of their school, but not a blind follower of either jurist, though his following Bentham in the use of strong expressions against judge-made law will probably be considered somewhat heterodox by his brother barristers. In connexion with legal education we would draw attention to a valuable suggestion, which we believe might be easily carried out, to the effect that the principles of General Jurisprudence and of Roman and English Law should be taught as part of the ordinary curriculum of our

great public schools. There seems to be no reason why the higher forms should not study Maine and Austin and Hallam, as well as Grote and Mommsen, and the advantage of laying an early foundation of such knowledge would be very great. If attention be paid to the suggestive as well as to the narrative parts of Sir Roland Wilson's book, his *History of Modern English Law* will not have been written in vain.

*Letters of Sarah, Duchess of Marlborough.* Now First Published from the Original Manuscripts at Madresfield Court. With an Introduction. (Murray.)

DUCHESS SARAH is one of those personages of whom one never tires; and that because she never writes a paragraph without being characteristic. This neat volume of her unpublished letters addressed to her relatives Mr. and Mrs. Jennens (the name spelt capriciously) contains the Duchess's side of a correspondence, carried on at home and abroad, from the last years of Queen Anne to 1725. They show her views of things in general, and of some individuals in particular, expressed with a delightful, careless vigour. They include a history of the cost of painting Marlborough House, by Laguerre, and an incessant protest against any English Ministry that would truckle to France. Among her characteristic remarks is one on her daughter Lady Godolphin:—"She has starts of giving a hundred guineas to a very low Poet that will tell her that she is what she must know that she is not, which I think so great a Weakness that I would rather give Money not to have such verses made publick." The Duchess tells her dear Mrs. Jennens, "As busy as you see me every day, I am in great distress at this time, having no Night Close but Rags." This would show that her Grace's "gentlewoman" but ill served the Duchess.

THE DEATH OF SHELLEY.—The following extract from to-day's (December 1) *Times* should be recorded in a permanent place of reference, such as "N. & Q." :—

"Sir,—I have been requested by Mr. Trelawny (who is at present out of town) to offer to you for publication the enclosed extract from a letter addressed to him by his daughter on the 22nd inst., throwing new light on the circumstances under which the illustrious poet Shelley was drowned in 1822. Mr. Trelawny (as all who know anything about Shelley are aware) was more closely conversant than any one else with the incidents immediately preceding and following the poet's death, and he gives credit to this new and painfully important disclosure on the subject. In writing to me he says:—

"This account so exactly corresponds with the event that I think it solves that which for half a century has been a mystery to me and others."

"Your faithful servant,

"WM. M. ROSSETTI.

"56, Euston Square, N.W., Nov. 29.

"Rome, Nov. 22, 1875.

"My dear Father,—I have just heard something that will interest you. A little while ago there died at Spezia an old sailor, who, in his last confessions to the priest

(whom he told to make it public), stated that he was one of the crew that ran down the boat containing Shelley and Williams, which was done under the impression that the rich "mildred Byron" was on board, with lots of money. They did not intend to sink the boat, but to board her and murder Byron. She sank, he said, as soon as she was struck.

"This account was sent to my friends the K—s by a person they are intimate with, and who lives at Spezia, and, I believe, knows the priest."

W. T. M.

MESSRS. TRUBNER & Co. present to the public *The Old Stadt Huys of New Amsterdam*, which, in its first form, was a paper read before the New York Historical Society, by Mr. J. W. Gerard, last June. In its illustrations of early Dutch life in America it is as good as anything in *Kraekelucker*. From the same firm we have a reprint of the *New York Directory* for 1786, the first published beyond the Atlantic. It contains an almanac, names and addresses of citizens (one bears the name of *Homme-Dieu*!), and the usual information, some of which is very quaint.—Equally interesting with the above is *A Plan of the City of New York, from an Actual Survey in 1728*. The Broadway has nothing beyond it but "Common" and "The King's Farm."

MESSRS. JAMES PARKER & Co. have published a Library Edition of that able compilation of history, *The Annals of England: an Epitome of English History from Contemporary Writers, the Rolls of Parliament, and other Public Records*. A person ignorant of English history looking into this book would be rendered desirous to know more; and he who is well read in the subject will find in this book means to refresh his memory. We heartily recommend it, moreover, as a prize-book for deserving young students.

The long-expected *Life of Robert Gray, Bishop of Cape Town and Metropolis of Africa*, published by the Messrs. Rivingtons, will fulfil all the desires of the late prelate's friends. It is in two volumes—author not named—edited by the bishop's son, Vicar of Helmsley, York. Among its interesting contents is a very full account of the Colenso trial. Perhaps some reference to the services of that active and genial Dean of Cape Town, the late Rev. Dr. Newman, would not have been out of place.

MESSRS. WARD, LOCK & TYLER have contributed towards the comfort, gaiety, and instruction of the winter season, a pleasant volume of *Literary Curiosities and Eccentricities*, a Book of Anecdote, Laconic Sayings, and Gems of Thought, in Prose and Verse. The selections are unexceptionable. Mr. W. A. Clouston is the editor.

To the Pitt Press Series (Cambridge) have been added the first book of Lucan's *Pharsalia* (carefully edited by Messrs. Heitland and Haskins, Fellows and Lecturers of St. John's, Cambridge) and the third book of the *Anabasis* of Xenophon, edited with English notes by Mr. Alfred Pretor, Fellow of St. Catherine's.

MR. WHITTAKER, whose Shilling Almanack is so famous, is about to start a penny weekly journal of amusement and instruction.

#### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

H. T. WAKE.—"TOUCH NOT THE CAT."—See "N. & Q." 5th S. ii. 140, 213, 353, 437; iii. 57, 135. Our correspondent asks whose crest the following is—Two cats on

their hind legs pawing and biting each other, with the initials "T. M. R." below.

A. E. (Almondsbury).—Your signature is well known. Was not the answer referred to by you given *ante*, p. 2401 "Twentitem" is reserved for our Christmas number.

MR. C. A. WARD asks whether the crypt of St. Michael's, Aldgate, remaining in 1855 under the house of an upholsterer, is still to be seen.

MR. F. HAYWOOD, Bookseller, Cambridge, writes:—"I can supply a copy of *The Camp of Refuge* (*ante*, p. 429), 2 vols. bound in one, in half calf, for 4s. 6d. post free."

G. W. W.—Consult Burke and Debreit. The motto is "Esto quod esse videris."

H. E. W.—The word is generally applied as you suppose.

BAR-POINT.—Forwarded to Mr. THOMS.

J. BOCHIER.—Letter forwarded.

E. T. E. R.—The book is not easily to be procured.

#### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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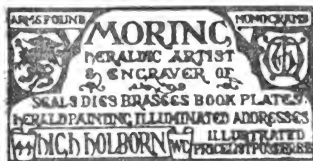
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This volume contains a Calendar of many countries; but with the of all instruments and entries relating to Ireland found, from self, we find in it more ancient 1171 to 1251, up to or among the Public Records of England. The instruments and entries relating to Ireland than to any other country. The work is to be concentrated at the Public Record Office refers to some reports of Henry VII.

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## Notes.

## CHARLES WILMOT SERRES, A "SUPPRESSED PRINCE."\*

If this paper should fall under the notice of the learned gentlemen who acted as counsel for Mrs. Ryves in the celebrated trial, by which she sought to establish her claim to succeed to her mother's rights, titles, dignities, and honours, and to be, what she had called herself in her celebrated *Appeal for Royalty*, Lavinia, Princess of Cumberland, and Duchess of Lancaster, those learned gentlemen will, I think (to use a phrase made famous by Lord Coleridge in a somewhat similar trial), "be surprised," for I believe they little suspected that Mrs. Ryves had at that time a brother living, the son of that lady's "royal and revered mother." Yet such is the fact.

In the course of the investigations I made last winter into the impudent claim of Mrs. Serres and Mrs. Ryves, which have resulted in some extraordinary proofs of its deliberate falsehood and utter absurdity, I met with various allusions to a son of the *soi-disant* Princess Olive, and became anxious to know something of his history. Turning to "N. & Q." I found in the number for May 22, 1869, a long extract from the *Quarterly Paper of the Orange Free State Mission*, in which the then

\* This title is borrowed from Mr. Landor Præd's account of Mrs. Ryves—*A Suppressed Princess: the Authentic, Romantic, and Painful History of an Excluded Member of the Royal Family*. See "N. & Q." 5th S. ii. 324; iv. 352.

bishop, writing in 1866 about the opening of his coloured school in Bloemfontein, says:—

"My master is a character—a man of good family connexions; in fact, claiming to belong to the royal family of England. His name is Wilmot Serres, but he drops the latter, and we call him Old Wilmot. You will remember all about the claims of a Mrs. Ryves to be (I think) Princess of Cumberland. She is sister to Old Wilmot, the master of my coloured school."

The bishop speaks of him as a well-conducted man, but eccentric, who had been many years in the colony, and at one time a schoolmaster in one of the Cape coloured regiments, and as "carrying about with him a torn pamphlet recording the claims of his mother and sister." When the cathedral at Bloemfontein was opened, old Wilmot became the vergier, but soon left for Grahamstown. While the bishop was in England in 1865, Wilmot returned to Bloemfontein in search of church work again, and not finding it, set out once more for Grahamstown, but perished by the way.

SIR JOHN MACLEAN, who communicated these extracts, misled probably by the name, supposed old Wilmot to be a brother of Mrs. Serres, who was a Miss Wilmot; but another correspondent, W. P., who obviously is alike acquainted with and interested in the history of that lady's unfortunate husband, pointed out that he was clearly the brother of Mrs. Ryves, as stated in the extract, and inquired whether or not he was one of the two natural children which, in the *Life of J. T. Serres*, Mrs. Serres is said to have had after their separation.

W. P. was right in supposing old Wilmot to be the son of Mrs. Serres, but wrong in supposing him to be illegitimate. In the eye of the law he was not. On referring to the *Life of J. T. Serres*, I came to the conclusion that old Wilmot was no other than the child of whom it is there stated that Mrs. Serres was pregnant, though not by her husband nor to that husband's knowledge, at the time of their separation in 1803. And it has proved to be so.

Believing Wilmot Serres to be the "lawful" son of Mr. and Mrs. Serres, and as such, therefore, her legal representative, it became of importance to ascertain whether he was living in June, 1866, when Mrs. Ryves was seeking, in the Court for Divorce and Matrimonial Causes, ostensibly to establish the validity of a supposed marriage of the Duke of Cumberland to an imaginary Miss Wilmot, of whom she alleged that her mother Mrs. Serres was the lawful issue, but which was in effect to establish her right to succeed that mother as Princess of Cumberland, &c., but to which right, if it existed, her brother, if living, would have the prior claim.

But as, if still in the flesh, Wilmot Serres was in all probability a wanderer among those "unhabitable downs," where, as Swift tells us, geographers

"Plant elephants instead of towns,"

I felt that my only chance of getting any information would be through the *Times*, which penetrates into regions which even the electric telegraph does not reach.

A short "inquiry" as to whether old Wilmot was still alive, or, if dead, when he died, was (thanks to the courtesy of the editor) inserted in the *Times* of the 29th January last. The result of this appeal, through the widely read columns of the *Times*, far exceeded my hopes and expectations. Within eight-and-forty hours after that inquiry appeared, I received numerous letters from obliging correspondents, clearly establishing the fact that old Wilmot was certainly alive at the time of the Ryves trial, and for some time afterwards; a lady, who wrote with almost official authority, stating that he was present at the opening of the cathedral at Bloemfontein, on St. Andrew's Day (the 30th Nov.), 1866, which was confirmed by a letter from a gentleman who had been present on that occasion, who knew Wilmot, and saw him in his character of verger at the head of the procession; and the "inquiry" having been copied into some of the Cape papers, these communications were in due course followed by others from gentlemen resident in the colonies, some of them connected with the local press, who were so obliging as to furnish me not only with cuttings from the local papers, but also with original documents, illustrative of old Wilmot's history.

Among the cuttings are several letters from old Wilmot himself, who seems to have been a pretty constant contributor to the colonial papers. The following is sufficiently characteristic to be reprinted *verbatim*. It was written fourteen months after the trial, to which, in one of the paragraphs, he makes a curious reference:—

"THE TRAVELS, ADVENTURES, AND HAIR-BREADTH ESCAPES OF MR. CHARLES WILMOT DE SERRES.

"Bloemfontein, Aug. 6th, 1867.

"To the Editor of *The Friend*,—

"Sir,—I wish to lay before you and the readers of your valuable journal some account of my travels since I left this town. I departed from Bloemfontein last December, and proceeded by post-cart to Harrismith; from there by waggon to Maritzburg, on my arrival at which I found, to my sorrow, that the few Free State notes I had in my possession I could not get cashed; and after resting myself proceeded to Durban, and ultimately cashed my notes at a loss. I then intended to have gone to the Mauritius, but had not sufficient to pay my passage to that place. I left Durban (Natal) in February last, and travelled on foot en route to Grahamstown, and passed through several pleasant and pretty little villages, where sugar, coffee, arrowroot, plantains, bananas and pine-apples, as well as Kafir-corn and mealies, were in cultivation. Having crossed a river into the Amatopondola land, I trudged along the beach, where I for several days subsisted on *martingulus*, or Kafir-plums, and oysters, with occasionally a little thick milk, which some native women gave me—they having come to the beach to gather plums. During this time I experienced for several nights drenching rain, accompanied by heavy

thunder and vivid lightning; in fact, I should have died—my body being blistered all over, I was in a high state of fever, gave myself up for lost, and laid down on the beach to yield up the ghost—but Divine Providence sent a kind Englishman of the name of O'Neil to my aid. After remaining some days with O'Neil, through God's blessing I recovered, and again started for Grahamstown. I moved on very slowly and gently, but lost myself several times by the way; yet I gradually regained my strength. Kind friends in Natal, as well as the missionaries and Kafir traders, and good Samaritans in the Colony, all along my route, vied with each other in dispensing the rights of hospitality and brotherly kindness, for which I now publicly return them thanks. The scenery in the Amatopondola land is romantic, grand, and sublime, particularly about the Umzimboora, or St. John's river, which with about 20,000, could be made an available port. Turtle are often seen floating down this river. If an artist had accompanied me he could soon have filled his scrap-book with some splendid views. The natives seem rather uneasy and restless.

"I am sorry that my sister, Mrs. Ryves, should be so foolish as still to claim to be Princess of Cumberland and Duchess of Lancaster, instead of laying claim to 15,000*l.* left by King George III. in 1767 to my mother, the late Mrs. Wilmot De Serres, as the daughter of his late Royal Highness the Duke of Cumberland, brother to King George III. As a strict Conservative my motto has always been, 'For the Bible, Crown, and Constitution.'

"I am sixty-three years of age, and have walked from Natal to this town, through Grahamstown, via Graaff Reinet and Colesberg. If any of your readers should be in want of an English teacher, I am open to engagement; but should I not be engaged, I shall proceed to the Transvaal.

"Hoping you will pardon this intrusion on your valuable time and space, I remain, sir,

"Your obedient servant,

"CHARLES WILMOT DE SERRES."

Passing by for the present the "Suppressed Prince's" allusion to his sister, Mrs. Ryves, and to the trial in which she had been engaged in the preceding year, to his "mother, the late Mrs. Wilmot De Serres," and to his age, then sixty-three, which would point to his being born in 1804, I will quote a short passage from a letter by him, dated 1st January, 1867, Pietermaritzburg, Natal, addressed to the editor of the *Times* of Natal, in which he claims to be the legitimate son of Mrs. Serres:—

"I am the son of John Thomas De Serres, Esquire, who up to his decease, in 1824, was marine painter to kings George the Third and Fourth. My grandfather was Count Dominic De Serres, born at Beaupré, near Oche, in France, and who eloped from his uncle, the then Archbishop of Rheims, to avoid an ecclesiastical life." . . .

After some more particulars of his grandfather, he goes on to say:—

"Such is the line of pedigree by my father's side. My mother was Mrs. Olivia Wilmot De Serres, and, in 1820, laid claim to be Princess Olivia of Cumberland and Duchess of Lancaster. My mother was deceased in 1834; and my sister, Mrs. F. L. J. H. Ryves, has, since my mother's decease, always kept those claims in constant agitation, and has finally met with a failure some time since.

"I was sent out to the colony of the Cape of Good Hope in 1835 by his late Royal Highness the Duke of Sussex, and have been nineteen years in the Civil Service, seven years in the army, and five years an itinerant schoolmaster. My life, history, and pedigree is full of romance, and has been chequered in many ways."

The letter concludes with an appeal for assistance to enable him to proceed to the Mauritius.

I am bound here to admit that old Wilmot's statements, like those of his mother and sister, are not to be depended upon; and that while in the letter he speaks of J. T. Serres as his father, I have before me another document in which he states distinctly that he is "the illegitimate son of Anthony Askew, Esquire, and Olivia, Princess of Cumberland." Whether he was Serres's son *de facto*, or the son of the gentleman whom I have just named, and only the son of Serres *de jure*, he was equally an obstacle in the way of Mrs. Ryves, as, legitimate, he barred her claim to be Princess of Cumberland, and, as illegitimate, convicted her of untruthfulness in calling Mrs. Serres her "royal and revered mother."

Here for the present I close the history of the "Suppressed Prince."

If, before I resume it, any reader of "N. & Q." can refer to the records of the Marine Society for March, 1825, when Charles Wilmot was admitted into that institution, he will probably find among them some precise information as to the place and date of his birth, a point of some interest, but at present involved in obscurity.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

#### FOLK-LORE.

**NEGRO SUPERSTITIONS.**—*Musk.* The negroes in Jamaica believe that the smell of musk (when no musk is near) is a sign of death. What is the origin of this? And does the belief obtain among any other people? A gentleman to whom I mentioned the fact told me that, in some countries, it is considered unlucky to meet with certain kinds of deer; it is also unlucky to eat their flesh. This obviously suggested the musk-deer; but the locality in which this animal is found seems fatal to the explanation. And why should certain kinds of deer be unlucky?

**FEVER-DOGS.**—No later than twenty years ago, a curious kind of dog was to be seen on the beach near Kingston. My informant (who had lived some years in Jamaica) says they hung about the sea-shore, and had no owner. They were as large as hounds, black and hairless, or nearly so; they looked, I am told, as though they were covered with india rubber. The negroes called them "fever-dogs"; and said that if one of them were stretched upon the body of a person suffering from fever he would recover, though the dog would be

none the worse. This, it seems to me, is the most curious point in the superstition, as, I suppose, for want of a better word, we must call the belief. The fever was not transferred, but neutralized.

MARY A. M. HOPFUS.

**WEATHER RHYME.**—On reflection this description of their weather, by the people who live along the shore of the state of Maine, U.S., may not be folk-lore; but it is interesting, and seems worth insertion in "N. & Q." :—

"Dirty days hath September,  
April, June, and November;  
From January up to May,  
The rain it raineth every day.  
All the rest have thirty-one,  
Without a blessed gleam of sun;  
And if any of them had two-and-thirty,  
They'd be just as wet and twice as dirty."

J. BRANDER MATTHEWS.

**TREE AND SERPENT WORSHIP IN MYSORE.**—The following curious cutting throws a light on a very ancient religious custom in Madras :—

"Captain J. S. F. Mackenzie contributes to the *Indian Antiquary* an interesting paper on 'Tree and Serpent Worship in Mysore.' Round about Bangalore, more especially towards the Lal Bagh and Petta—as the native town is called—three or more stones are to be found together, having representations of serpents carved upon them. These stones are erected always under the sacred fig-tree by some pious person, whose means and piety determine the care and finish with which they are executed. Judging from the number of the stones, the worship of the serpent appears to be more prevalent in the Bangalore district than in other parts of the province. No priest is ever in charge of them. There is no objection to men doing so, but, from custom or for some reason—perhaps because the serpent is supposed to confer fertility on barren women—the worshipping of the stones, which takes place during the Gauri feast, is confined to women of all Hindu classes and creeds. The stones, when properly erected, ought to be on a built-up stone platform facing the rising sun, and under the shade of two *peepal* (*Ficus religiosa*) trees—a male and female growing together, and wedded by ceremonies in every respect the same as in the case of human beings—close by, and growing in the same platform a *nimā* (*margosa*) and *bipatna* (a kind of wood-apple), which are supposed to be living witnesses of the marriage. The expense of performing the marriage ceremony is too heavy for ordinary persons, and so we generally find only one *peepal* and a *nimā* on the platform. By the common people these two are supposed to represent man and wife."

E. H. MALCOLM.

**JAPANESE SUPERSTITION.**—The following paragraph from the *Japan Herald*, Sept. 9, 1874, is worth preservation in the pages of "N. & Q." :—

"A writer from Kiōto gives an amusing story of the way a man and his wife laid a 'plant' for a rice-speculator. The victim was going home cogitating on his losses through the day. A woman appeared to him, and begged him to interfere in behalf of her two children, whose lives were about to be taken. When the merchant offered to start at once to prevent the murder, the woman stated that she was not a woman, but a fox in disguise, but that her story was true,—a certain man

whose address she gave, was going to kill her children. On the fox-woman giving a promise to the merchant to secure fortune to his speculations, the latter agreed to secure the whelps. On going to the address pointed out, he found a cold-blooded man about to despatch the young foxes. A discussion ensued, the destroyer saying that the doctors (!) would give him 120 rios for the dead vulpines, and the merchant trying to purchase them for less. A bargain was at last struck for the purchase of the animals for 100 yen, three yen being paid down. The purchaser let the foxes go at the place he had seen the woman. As he had bad luck instead of good after his kindly action, he went to the house where he found the foxes, but there was 'nobody inside!' the couple having left two nights before."

W. H. PATTERSON.

#### PARALLEL PASSAGES.

TENNYSON AND SHELLEY.—There is a passage in the *Princess* which is a close imitation from Shelley. Mr. Tennyson's lines are as follows:—

"But while I meditated  
A wind arose and rush'd upon the south,  
And shook the songs, the whispers, and the shrieks  
Of the wild woods together; and a Voice  
Went with it, 'Follow, follow, thou shalt win.'"

The passage from Shelley is to be found in the second act of the *Prometheus Unbound*:—

"A wind arose among the pines; it shook  
The clinging music from their boughs, and then  
Low sweet faint sounds, like the farewell of ghosts,  
Were heard, 'O follow, follow, follow me.'"

To say that Shelley's idea is not improved in the imitation is to say little. These lines of Shelley are of a marvellous and unapproachable beauty, and those who, like myself, are admirers of both poets, would have wished that Mr. Tennyson had not challenged comparison with lines of such unique loveliness.

In section v. of the *Princess* who is the saint alluded to!—

"Her that talked down the fifty wisest men."

A. H. BULLEN.

Among the Scotch martyrs of the sixteenth century were a man and his wife named Lamb. They were both condemned by the Popish authorities—he to be hung, and she to be tied in a sack and drowned in a pool. On parting with her husband, the woman said:—"Husband, be glad; we have lived together many joyful days, and this day, on which we must die, we ought to esteem the most joyful of all, because now we shall have joy for ever. Therefore I will not bid you good-night, for we shall meet in the Kingdom of Heaven."

Crabb Robinson, in his *Diary*, gives the following lines of Mrs. Barbauld's, and remarks that Wordsworth admired them so much as to have expressed the wish that he had written them:—

"Life, we've been long together,  
Through pleasant and through cloudy weather.  
'Tis hard to part when friends are dear—  
Perhaps 'twill cost a sigh, a tear:

Then steal away, give little warning,  
Choose thine own time;  
Say not good-night, but in some brighter clime  
Bid me good-morning."

J. B.

Altrincham.

"But evil is wrought by want of thought  
As well as want of heart."

Hood, *Lady's Dream*.

"Time to me this truth has taught  
(*'Tis a treasure worth revealing*),  
More offend from want of thought  
Than from any want of feeling."

Charles Swain, *Went of Thought*.

T. C. U.

GEORGE HERBERT AND THOMAS HOOD.—Herbert's *Longing*, which is No. 119 of his *Temple*, opens thus:—

"With sick and famish'd eyes,  
With doubling knees and weary bones,  
To Thee my cries,  
To Thee my groans,  
To Thee my sighs, my tears ascend:  
No end?"

Compare the well-known overture to the *Song of the Shirt*:—

"With fingers weary and worn,  
With eyelids heavy and red,"

V.H.I.I.C.IV.

A PUNNING BOOK-PLATE.—In my collection of books relating to Huntingdonshire, I have a copy of "*Poems on Various Subjects*, written chiefly during the Season of Youth, by Nicholas Stratton, a rustic farmer's son." It was published in 1824, and dedicated, by permission, to Lord John Russell. Prefixed to the poems is a memoir of the author, who writes of his poetic powers in a most amusing and self-laudatory way:—"I frequently have had a dozen stanzas come as it were involuntarily into my mind, and I could never rest easy until I had wrote them down," &c. His mastery of blank verse may be seen in the following extract from a poem of nearly seven pages in length on "*The Ruined Female's Fate*":—

"And now the maiden laid her down  
(Never again, alas! to rise) on humble  
Bed of Straw; nor felt renew'd, the  
Eastern sofa's all-luxuriant charms,  
Nor bed of softest down, or room with  
Odorous sweets perfum'd—no wine was  
There to exhilarate her feeble mind," &c.

But I mention this book in order to make a note of the following curious book-plate, pasted within its cover by a former owner, Charles Clark of Totham:—

"*A Pleader to the Reader not a Heeder!*  
As all, my Friend, through wily knaves full often suffer  
wrong,  
Forget not, pray, when it you've read, to whom this  
Book belongs.



Than one Charles Clark, of Totham, none to it a right hath better,—  
A sight, that same, more read than some in the lore of old black-letter!

And as C. C. in *Essex* dwells—a shire at which all laugh—  
This Book must, sure, less fit seem drest if 'tis not bound in calf!—

Though of this slightly *volume's* worth the owner would not 'croak,'

Where's he who can with truth assert it seems but one of smoke!

Oh! if so 'twere deem'd I'd not defer to deal a fate most meet,

I'd have the carper at these *quires* do penance in a sheet!

This Book, too, Friend, take care you ne'er with grease or dirt besmear it;

While none but awkward *puppies* will continue to 'dog'-ear' it!

And o'er my books when book-worms 'grab,' I'd have them understand,

No marks the margins must de-face from any busy 'hand'!

Marks, as re-marks, in books of Clark's, when'er some critic spy leaves,

It always him so *wasp-ish* makes, though they 're but on the fly leaves!

—The *Ettrick Hogg*—ne'er deem'd a bore,—his candid mind revealing,

Declares to beg 'a copy' now's a mere pre-text for stealing!

So as some knave to grant the loan of 'this here' Book may wish me,

I thus my book-plate here display lest some such 'fry' should 'dash' me!

But hold,—though I must just declare with-holding I'll ne'er brook,

And a sea of troubles' still shall take to bring book-worms 'to book'!

Perhaps some of your readers can tell us a little more concerning this witty Charles Clark of Totham.

CUTHBERT BEDE.

GARASSE is said to be one of the coarsest and most abusive of French writers. These are the terms in which he anathematizes Rabelais:—

"Above all books libertines have in their hands, Rabelais is the very encirclidure of debauchery. This scoundrel does not even deserve to be named; I shall only say that, to describe him well, he must be called the very pest and gangrene of piety. It is impossible to read a page without danger of mortally offending God. In short, I consider Rabelais as a damnable and pernicious writer, who sucks out by degrees the spirit of piety, who miserably steals a man from himself, who extinguishes the principles of religion; in short, who has done more harm in France by his buffooneries than Calvin by his innovations."

To write "as coarse as Garasse" was once a proverb of France. Yet, in society, Garasse is said to have been both mild and polite; and his death was caused by an act of heroic humanity, in going to attend persons afflicted with the plague. Born, 1585; died, 1631.

FREDK. RULE.

SHAKESPEARE'S VERSE.—Mr. Alexander J. Ellis has shown, in his *Early English Pronunciation*, that three syllables are to be found in every measure of Shakespeare's lines. The following instances

—four from only one play—prove, I contend, that one syllable may likewise be found in every measure of the poet's verse:—

1.  
"I'ea, | madam, | he was | of that | consort."  
*Lear*, ii. 1.

2.  
"The great | doom's | image! | Malcolm! | Banquo."  
*Macbeth*, ii. 1.

"Many | years | of hap | py days | befall."  
*Rich. II.*, i. 1.

3.  
"To tem | per clay. | Ha! | is it come | to this?"  
*Lear*, i. 4.

4.  
"They have trav | ell'd all | the night! | Mere | fetches."  
*Lear*, ii. 4.

4 and 5.  
"Blow, winds, | and crack | your checks! | rage! | blow!"  
*Lear*, iii. 2, 1.

The line in *Lear*, i. 4, 297, that Dr. Abbott (p. 371) scans—

"Hear, Nā | ture, hē | ar, dē | ar Gōd | dess, hear," would, on the present plan, be scanned as one of six measures—

"Hear! | Nature! | hear! | dear | Goddess! | hear!" though, of course, it can be made one of four, as it has only eight syllables.

F. J. F.

THE SCHOOLBOY'S ECCENTRICITIES.—As the schoolboy is on the carpet just now, I send a few amusing blunders, which have served at different times to enliven my experience as a tutor. (1.) In the history of Laocoon's sad end he construed—

"Diffugimus exsangues" (*Virg. Æn.* ii. 212),  
"We fly from the snakes."

(2.) He thought so highly of Augustus that he translated—

"Reget æquus orbem" (*Hor.*, 1 *Odes*, xii. 57),  
"He just will rule the world."

(3.) He had such a love for particular kinds of relish that he recommended as follows:—

"Pulmentaria quære Sudando" (*Hor.*, 2 *Sat.*, ii. 20),  
"Ask for the sauce of Sudandus."

(4.) And then, to wind up all, and to show his genius on the other side, he translated

"Marius endeavour'd to get upon his horse,"

into the splendid Ciceronian sentence,

"Marius conatus est gignere super equum."

T. W. R.

"DUCASSE"—the term in use in Picardy, Artois, and Flanders for a sort of *fête champêtre*. Roquefort renders it "assemblée champêtre où l'on danse, l'on boit et l'on se divertit; fête patronale d'un village; fête du patron d'un lieu; de dux, chef." R. S. CHARNOCK.

A COINCIDENCE.—A curious circumstance relating to two books, very dissimilar in other respects, has probably been noted by their readers, but perhaps has not been mentioned in your

excellent publication. In Kingsley's *Westward Ho!* and in Mrs. Browning's *Aurora Leigh*, the hero of each tale is "sacrificed on Hymen's altar," in consequence of both of them losing their eyesight, at the latter end of the book, in fearful though diverse accidents; both of the heroes rejoice in the name of Leigh. ANNIE PROCTOR.  
Budleigh Salterton.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

A DEVONSHIRE TENURE.—In a book entitled—"Antient Tenures of Land, and Jocular Customs of some Mannors. Made publick for the diversion of some, and instruction of others. By Tho. Blount, of the Inner-Temple, Esquire," and published in 1679, the following tenure is given:—

"Hugh Courtenay, Esquire, Son and Heir of Sir Hugh Courtenay, Knight, held the Mannor of Slapton in Com. Devon. of the Bishop of Exeter, by the service of being Steward at the Installation Feast of every Bishop of that See: The particulars whereof were, after some controversy, thus ascertained by Walter Stapledon then Bishop of Exeter, and his Dean and Chapters, under their Seals at Newton Plympton, the morrow after the feast of St. Tho. the Apostle, Anno Dom. 1368, 2 Edw. II.

"That the said Hugh or his Heirs, shall, at the first coming of the Bishop to Exeter, meet him at the East-gate of the City, when he descendeth from his Horse, and then going a little before him on the right hand shall keep off the press of People, and attend him into the Quire of the Cathedral Church, there to be Installed. And shall at the Installing Feast serve in the first Mess at the Bishop's own Table. In consideration of which service the said Hugh Courtenay and his Heirs shall have for their Fee, four Silver dishes of those which he shall so place at the first Mess, two Saltcellars, one Cup, wherein the Bishop shall drink at that Meal: one Wine-pot, one Spoon and two Rasons, wherein the Bishop shall then wash. All which Vessels are to be of Silver. Provided the said Hugh or his Heirs, being of full Age, do attend this service in person, if not hindered by Sickness or the King's Writ, &c., then to appoint some worshipful Knight to supply the place by a Deputation, who shall swear that his Lord is sick," &c.

Walter Stapledon was consecrated Bishop of Exeter in 1307, and his installation was of a brilliant character. He alighted, as is named in the tenure, at the east gate of the city, and was there received by the nobility of the county. We are told:—

"The whole distance from the east gate to the Cathedral was covered with black cloth, on which the Bishop walked; Sir William Courtenay, the steward on the occasion, walking before him. After the Installation, a magnificent banquet was given to the high, low, rich, and poor, the cost of which is said to have exceeded one year's income of the Bishopric, which, at that time, was more than 7,000*l.* per annum."

On what other occasions was this expensive

custom observed, and when did the terms on which the tenure was granted cease to be kept?

S. DEWAR LEWIN.

Rusholme, Manchester.

ENGRAVING: "LA MÈRE TROP RIGIDE."—I have an old line engraving, 12½ inches in length by 10 inches in breadth, to which is appended this title. In it is represented a handsome woman, seated on a chair, holding a birch in her left hand, and beckoning with the forefinger of the right hand to her daughter—apparently a juvenile offender—who is kneeling in front of her mother with her hands clasped, and evidently dreading the forthcoming punishment. In the foreground lie a doll and a lace-pillow covered with bobbins, and in the background are a bed, two pictures on the wall, and a watch suspended. Underneath the engraving, in one corner, is "Champagne pinxit," and in the other, "Charpentier sculpsit"; and below the inscription, "La Mère Trop Rigide," are the following lines:—

"Pour cette jeune Enfant ayez de l'indulgence,  
Et laissez-vous toucher par son air d'innocence:  
Peut-on être coupable, étant sans jugement!  
Malgré tout votre orgueil, et votre front sévère,  
Climène, j'oserai affirmer par serment,  
Que vous en avez fait plus, qu'elle n'en peut faire."

At the foot of it is—"à Paris chez Charpentier rue S. Jacques au Coq avec Privilège du Roy." There is no date appended, but the dresses of the figures would lead one to draw the inference that it was executed about a century ago, "in teacup times of hood and hoop," certainly prior to the first French Revolution.

Can any correspondent give information as to the value of the engraving and as to its subject, "La Mère Trop Rigide"? Was she called "Climène" from having an actual existence? According to Bryan's *Dictionary of Painters and Engravers*, there were two painters named Champagne, Philip and John Baptist, uncle and nephew, the former of whom died in 1674 and the latter in 1688, and an engraver, Pierre François Charpentier, who was born at Blois in 1736, by whom there are several engravings after French painters.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TENNYSON'S "QUEEN MARY."—

"And we two will lead

The living waters of the Faith again  
Back through their widowed channel here, and watch  
The parched banks rolling incense, as of old,  
To heaven, and kindled with the palms of Christ."

P. 38.

What are the palms of Christ wherewith [the parched banks are said to be kindled? Is reference here made to the *Palma Christi* (*Ricinus communis*), the castor-oil tree? If so, what is the exact meaning of "kindled" in this passage?

A. L. MATHEW.

IDENTIFICATION REQUIRED.—Of whom is the following sketch the character, and by whom was it written? It is inserted in Dr. Holden's *Foliorum Centuriæ*, a collection of passages for Latin prose, and is merely called "A Character." It was set for a Trinity Scholarship many years ago, and the examiner is now *apud plures*:—

"He belonged to those thin, pale men, as Cæsar names them, who sleep not at nights, and who think too much, before whom the very boldest of all hearts has shaken. The quiet peacefulness of a face always the same hid a busy, restless soul, which stirred not even the veil behind which it lurked, and was equally inaccessible to cunning or to love; and a manifold, formidable, never-tiring mind, sufficiently soft and yielding momentarily to melt into every form, but sufficiently proved to lose itself in none, and strong enough to bear every change of fortune. None was a greater master than he in seeing through men and in winning on hearts; not that he let his lips, after the manner of the Court, confess a bondage to which the proud heart gave the lie, but because he was neither covetous nor extravagant in the marks of his esteem, and by a prudent economy in those means by which one binds men he multiplied his real store. Did his mind bear slowly, so were its fruits perfect; did his resolve ripen late, so was it firmly and unshakably fulfilled. The plan to which he had paid homage as the first no resistance could tire, no chances destroy, for they had all stood before his soul before they really took place. As much as his mind was raised above terror and pity, so much was it subjected to fear; but the fear was before him earlier than the danger, and in the tumult he was tranquil because he had trembled when at rest."

C. C. J.

PHILADELPHIA AUTHORS.—Can any of your American readers give any information regarding three Philadelphia authors, who are briefly noticed in *The Dramatic Authors of America*, by James Rees, Philadelphia, 1845:—

1. F. Harold Duffee, author of *Onylda*; or, *the Pequot Maid*; *Genius*; or, *a Mother's Folly*; *The Black Knight*, &c. Mr. Duffee is said to have "written many beautiful stories, interesting legends illustrative of the Indian character, and essays on various subjects."

2. R. C. McEllan, author of *The Foundling*; or, *Faust's Fidelity*, printed by King & Baird, 1839; performed at the Chestnut Street Theatre the same year.

3. R. W. Ewing, author of *Le Solitaire*, *Sponge Again*, *The Frontier Maid*, *The Highland Serf*, *The Election*, *Imperial Victim*, *La Fayette*, *Quentin Durward*, *Exit in a Hurry*, *Bride of Death*.

Are these three authors still living?

R. INGLIS.

ABBATIAL ORDINATION.—I have lately heard, on the authority of a Belgian priest, that it is the custom for *mitred abbots* to ordain the clergy within their own monasteries. Is this the case, and have *mitred abbots* superior powers in such matters to their less exalted brethren?

G. E. L.

DERMID O'MEARA.—Can you give me any information relative to him? He lived at Ballyragget, co. Kilkenny, and practised there as a physician. He composed an elegy on Lord

Ormonde, an edition of which was published in 1628. Where can this be procured?

P. J. COGAN.

MEDAL: CARDINAL MAZARIN.—I have a silver medal—obv. "IVLIVS. CARDINALIS. MAZARINVS," bust to left; rev. "FIRMANDO. FIRMOR. HÆRET." Field, an anchor over open plain, clouds above. Ex. 1660. What is known of this medal, and what was the occasion on which it was struck? Is it described anywhere? W. S. J. Carlton Hill.]

AUTHORS WANTED.—I have come across a book containing the following:—

A Treatise of Humane Learning, commencing at p. 23. —An Inquisition upon Pame and Honor.—A Treatise of Warres.—Mustapha.—Cælica.—A Letter to an Honorable Lady, by Fulke Greville, dated from Hackney, Nov. 20th, 1669.

Can any of your readers give me information respecting their author or authors?

C. H. P.

THE "NORTHERN MAGAZINE."—Who were the editors of the *Northern Magazine*, Belfast, 1852? H. Greer, High Street, Belfast, publisher; printed by McCormick & Robie, Donegal Street.

"TREFFYNON."—Who is the author of *Treffynon*; or, *the Martyrdom of St. Winifrede*?—a drama, in three acts, by "Mon-Mam-Gynnu," published by Burns, Oates & Co., London. Date of publication in or about 1865.

R. INGLIS.

HYDE PARK CORNER.—Whereabouts was the school at Hyde Park Corner that Pope was put to?

C. A. WARD.

Mayfair.

CLIFTON HAMPDEN, OXON.—Skelton, in his *Antiquities of Oxford* (Dorchester hundred), writing of this parish, says as follows:—

"Clifton...has its humble church erected upon a rock, at the base of which flows the Thames, contributing greatly to the beauty of the picture...I have been informed that this spot has been the subject of a poem, which I regret that it has not been in my power to meet with, as probably some local and historical information might be elicited from it."

To what poem does Skelton refer? He had not the advantage of "N. & Q." through which to inquire. HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

HANDEL'S ORGANS.—What was the destination or subsequent history of the Handelian organs existing at the latter part of the last century in the opera-houses in Lincoln's Inn Fields, Haymarket, and Covent Garden? Handel presented an organ to the Foundling. Is that the instrument now in the chapel, or has it been replaced? and if so, what was done with Handel's gift? J. O. C.

"WILTER"=TO FADE, WITHER.—The other evening, in conversation, I used this word, which has been familiar to me from childhood. It was challenged as a provincialism, and, to my surprise, I could not find it in any dictionary. Can any correspondent give me an authority for its use?  
MOTH.

"OCCAMY."—What is the meaning of this word? It occurs in the following passage:—"The ten shillings, this thimble, and an occamy spoon from some other poor sinner," &c. (*Guardian*, No. 26, April 10, 1713.) CHARLES WYLIE.

S. CASILDA.—I have a small medal or badge bearing the figure of a female reclining, holding a cross, with the above inscription: Who was she, and where could one find any account of her?  
T. W. C.

LORD MANSFIELD.—How came he to take the title of Mansfield, of Mansfield, Notts? Had he any connexion with the place?  
R. PASSINGHAM.

Who was "Barbe Louise Rizzi de Schomberg, épouse pretendue de Menard, Comte de Schomberg," and where can I find any account of her?  
OTTO.

COAT OF ARMS.—Can any of your readers tell me to what family the following coat belongs?—Party per pale, argent, on a fess gules, between six billets of the same (3, 2, and 1), a mullet pierced, or; gules, three martlets (2 and 1), or, a chief vair (1); but the vair is arg. and sable, not arg. and azure. The coat is painted on the panel back of an old chair recently bought from a cottager in this place.  
T. F. R.

Pewsey, Wilts.

CLEOPATRA.—In *Graffiti d'Italia*, Mr. W. W. Story has a beautiful poem on Cleopatra. General Lyte's verses, "I am dying, Egypt, dying," are well known. Can you point out to me other poems on the Egyptian queen?  
J. BRANDER MATTHEWS.

Lotos Club, New York.

HERALDIC: LOCKWOOD OF SOWERBY.—The arms of this family are given in Dugdale's *Visitation of Yorkshire*, issued by the Surtees Society, as—a chevron between three cinquefoils. Can any one assist me to the tinctures?  
G. D. T.  
Huddersfield.

### Replies.

YEOMAN: HUSBANDMAN: FARMER.  
(1st and 3rd S. *passim*; 4th S. vii. 255; 5th S. ii. 103; iii. 193, 391; iv. 270, 414.)

I think your correspondents have hardly appreciated the difference between the words. Ye-

man is the Saxon word for villager—*gao*, *gac*, district or village, *mean*, a common man. *Husband*, anciently *husbonde*, was the male head, the *bond* of the *hus* or *house*. *Farm*, from *feorm*, *fearme*, food or goods, meant food, entertainment. Rent was at one time paid in food, or in the entertaining of the lord or his men. None of these words meant originally the man who owned the land he tilled. The Anglo-Saxons recognized direct holders of land from the *Folc gemot* or popular assemblies. These holders paid no rent, but they were subject to State burdens. This class was called freemen or *liberi homines*. They are thus described by the learned John Selden (*Laws and Government of England*, p. 34):—

"The next and most considerable degree of all the people is that of the *Freemen*, anciently called *Fritlings*, or *Free-born*, or such as are born free from all yoke of arbitrary power, and from all law of compulsion, other than what is made by their voluntary consent, for all freemen have votes in the making and executing of the general laws of the kingdom. In the first they differed from the *Gauls*, of whom it is noted that the *comunes* are never called to council, nor are much better than servants. In the second they differ from many free people, and are a degree more excellent, being adjoined to the lords in judicature, both by advice and power (*consilium et auctoritates adiunct*), and therefore those that were elected to that work were called *Comites ex plebe*, and made one rank of *Freemen* for wisdom superior to the rest. Another degree of these were beholden for their riches, and were called *Custodes Pagani*, an honourable title belonging to military service, and these were such as had obtained an estate of such value as that their ordinary arms were a helmet, a coat of mail, and a gilt sword. The rest of the freemen were contented with the name of *Coerls*, and had as sure a title to their own liberties as the *Custodes Pagani* or the country gentlemen had."

This is the class which, by the 52nd law of William I., was required to take the oath of allegiance to the monarch, and which came to him at Salisbury. That law is as follows:—

"*LII.*—De fide et obsequio erga Regnum. Statuimus etiam ut omnes *liberi homines* *fodere* et sacramento affirmant quod intra et extra universum regnum Angliæ (quod olim vocabatur regnum Britanniæ) *Willelmo suo domino fideles esse* volunt, terras et honores illius fidelitatem ubique servare cum eo et contra inimicos et alienigenas defendere."

William I. further protected their rights by the 55th law, which is as follows:—

"*LV.*—De Chartarum seu Feudorum jure et Ingeniorum immunitate. Volumus etiam ac firmiter precipimus et concedimus ut omnes *liberi homines* totius Monarchie regni nostri predicti habeant et teneant terras suas et possessiones suas bene et in pace, *liberi ab omni exactione iniusta et ab omni Tallagio*: Ita quod nihil ab eis exigatur vel capiaturs nisi *seruicium suum* liberum quod de iure nobis facere debent et facere teneantur et prout statutum est eis et illis a nobis datum et concessum iure hereditario imperpetuum per commune consilium totius regni nostri predicti."

John Selden says of this law:—

\* This is a Teutonic, not an Anglo-Saxon term; the Anglo-Saxon word is *Thane*.

"Lastly, the one law of the kings, which may be called the first *Magna Charta* in the Norman times (55 William I.), by which the king reserved to himself, from the *freemen* of this kingdom, nothing but their free service, in the conclusion saith that their lands were thus granted to them in inheritance of the king by the *Common Council (Folcgenot)* of the whole kingdom; and so asserts, in one sentence, the liberty of the *freemen*, and of the representative body of the kingdom."

He further adds :—

"The freedom of an *Englishman* consisteth of three particulars : first, in *ownership*; second, in *rating any tax*, whereby ownership is maintained; and thirdly, in having an influence upon the *judiciary power* that must apply the law. Now the English, under the Normans, enjoyed all this freedom with each man's own particular, beside what they had in bodies aggregate. This was the meaning of the Normans, and they published the same to the world in a fundamental law, whereby is granted that all *freemen* shall have and hold their lands and possessions in hereditary right for ever; and by this, they being secured from forfeiture, they are further saved from all wrong by the same law, which provideth that they shall hold them well or quietly, and in peace, free from all unjust tax, and from all Tallage, so as nothing shall be exacted nor taken but their *free service*, which, by right, they are bound to perform."

Selden would have been more correct had he said the Normans "confirmed" the rights of the "freemen." The laws I have quoted bear an introduction, written in Latin and Norman French, which declares, "These are the laws and customs which King William granted to the whole people of England after he had conquered the lands, and they are those which King Edward, his predecessor, observed before him."

In the reign of Edward I., "the English Justinian," a law was passed, called *De donis*, which forbade *vassals* or *feudees* from selling their land, but in the same reign another law was passed, called *Quia emptores*, which allowed *freemen* to sell theirs. The 13th Edward I., cap. i., *De donis conditionalit*, provided—

"That tenements given to a man, and the heirs of his body, should, at all events, go to the issue, if there were any; or, if there were none, should revert to the donor."

The statute called *Quia emptores*, 6 Edward I., enacts—

"That from henceforth it shall be lawful to every *freeman* to sell, at his own pleasure, his lands and tenements, or part of them: so that the *feoffee* shall hold the same lands and tenements of the chief lord of the fee by such customs as his *feoffee* held before."

The nobles, during the wars of the Plantagenets, strove to get rid of this class of *freemen* or *liberi homines*. They asserted that "every man should have a lord"; and during the civil wars, either by purchase or force, this class, which corresponded with the allodial proprietors of France and Germany, almost disappeared from England. They are now found in France, Switzerland, and Belgium, where they are called "peasant proprietors."

The word "husband" now applied to a married man, was used by Lord Bacon in a different sense.

He wrote, "He cannot husband his land who sitteth under too high a rent." And it is used in that sense with reference to ships owned in partnership; the agent or manager, whether a part owner or not, is called the "ship's husband." The translators of the New Testament, time James I., regarded husbandmen as those who tilled the lands of others. In the parable of the vineyard (Matthew xxi. 33, *et seq.*) we read: "There was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it," &c.

The terms "freeholder" and "freehold" are of much later origin than "freeman." The latter held his estate from the council of the realm, the *folc gemot*, and paid no rent. The lands were secured to him and his family as a perpetual inheritance by the 55th law of William I., whereas the freehold merely meant a lease for lives derived from a fellow-subject. The word "farmer" meant one who fed the people, raised provisions or food; while "yeoman" merely meant a villager, and did not strictly apply to those who succeeded to land, either under the custom of "Gavelkind" (gave-all-kind), which prevails in Kent since before the Norman Conquest, or "Borough English." I venture to think that it is most desirable to recreate the class of "freemen," *liberi homines*, and to give them land on the terms on which it was held at the Norman Conquest.

JOSEPH FISHER, F.R.H.S.

Waterford.

#### "CHAMPION."

(5th S. iii. 369; iv. 293, 356, 418.)

The question of the etymology of "champion" opens out a very curious subject of inquiry, which I will take the liberty of following into some detail; I mean the existence of words in different languages, identical in appearance and having the same meaning, which yet are entirely unconnected in their origin. I may instance Gr. *αὐγῆ*, German *Auge*, the eye; Gr. *καλ-ῆω*, English *call*. The Hebrew *beth*, house, has been identified with Cymric *beth*, the house appointed for all living. So we have French *champion* and English *champion*, having, to a certain extent, identity of meaning, but, as I shall proceed to show, having a separate origin, and starting from radical ideas of an entirely different character. It may simplify the explanation if we treat it analytically.

Let us begin, then, with the French word. *Champion* is explained correctly by Littré, "Celui qui batte en *champ clos*. Celui qui soutenait une querelle judiciaire pour son compte ou pour celui

d'autrui." He then gives a secondary meaning, "par extension, tout homme qui combat sur un champ de bataille." This secondary meaning is of importance, as we shall see by-and-by. The derivation he gives from Low Latin *campio*. This is a word of mediæval creation, as it does not exist in the classical language. Turning to Ducange we find two words *campio*, one of Teutonic, the other of Latin derivation. It is with the latter we have now to do. Ducange explains it, "*campiones*, qui in *campum*, arenamve descendunt et *campo* decertant," &c. We are now brought to the Latin *campus*. This in its origin had nothing to do with fighting or championship. It was simply a level piece of ground, the place of assembly for games, exercises, and recreation. There were *campi* of various kinds, the *Campus Martius* being distinguished by its special appropriation for military purposes.

If we seek for the root of the word, we find nothing indicating its subsequent meaning of a flat arena. The Greeks had their *στάδιον*, equivalent to the Roman *campus*. The goal or meta, round which the meers turned their course, was called the *καμπή*, from *κάμπω*, to turn. Both terms were borrowed by the Romans; the *stadium* for the length of the course; *καμπή*, the turn, became *campus*, the curved or semi-circular arena, in the same way as in modern times the Italian *piazza*, meaning simply a square place, is applied in England to the arcades surrounding it.

If now we inquire for the root of *καμπή* we find a radical form *kamp*, "auf und nieder gehen, unduliren" (see Fick, Bopp, Benfey *sub voc.*); *kampa*, Gegend, Feld. Littré and Fick connect *campus* with *κῆπος*, Doric *κᾰπος*, a garden or enclosed place, the root taking the form of *kap* as well as *kamp*.

Let us now turn to the English word *champion*. It is found in every stage of our language, and, with the usual modifications, in every dialect of the Teutonic race, always with the sense of fighting or warfare. Shakespeare, as might be expected, uses *champion* both in the sense of a protector or substitute and of a simple warrior. Piers Ploughman has it in the form of *campion*. Ducange gives "*campio* vel *campio* ex Germanico *kampf* certamen." It is found, with the same signification, in the *Promptorium Parvulorum* (1425), Layamon's *Brut* (1205), *Morte d'Arthur* (early fifteenth century). The early German literature has it in the form of *campio*, *kempe*, &c.; A.-S. *cempa*; Old Frisian, *kamp*; Old Norse, *kapp*.

It may be asked, why should not the two forms, classical and Teutonic, have a common origin, and be derived from the same root? The reply is simple, and illustrates the true principles of modern philological inquiry. The resemblance between Teutonic *camp* and Latin *campus* in itself proves that their origin is separate and

distinct. If we are to look for a root in Sanskrit, or, beyond that, in the primitive Aryan tongue, with the same meaning as Teutonic *camp*, we must look for medial *g* and *b* in place of *c* and *p*. Turning to Fick's *Wortschatz der Indogermanischen Grundsprache*, we find *gabh*, *gambh-ati*, with the sense of biting, snatching. In Sanskrit, as is frequently the case, the guttural *g* is softened into the palatal *j*, and we have *jabh*, *jambh*, to destroy.

Grimm's law of phonetic transmutation is thus beautifully illustrated: *gambh* in the classical branch is equivalent to *camp* in the Low German, and to *champf*, the original form in the High German dialect.

Having thus traced the two lines which converge in the modern *champion* back to their origin, I will state the result in a few words synthetically.

In the Teutonic line the radical *camp* has for its primitive meaning the idea of fighting. This has descended, with the same meaning, through its various forms, to the present day. In the classical line *camp* had for its primitive idea that of bending, turning, surrounding. Thence it took the sense of the flat area so turned or surrounded; then that of the enclosed lists in which judicial combats were conducted; thence it was transferred to the combatants themselves.

In the Middle Ages, French was in England the language of chivalry, and the English *champion* and French *champion* naturally became confounded; but it is remarkable to the present day that, whilst in English the main sense is that of a warrior on his own account, and that of a helper or substitute is the secondary meaning, in French the champion of the lists is the first sense, and that of a simple warrior the secondary one.

J. A. PICTON.

Sandyknowe, Wavertree.

THE TERMINATIONS "-EUS" AND "-IOUS" (5th S. iv. 343, 411, 437).—I have but one word to say against the learned letters criticizing the first paper on the subject which heads this article, and that is that they have misunderstood the main gist thereof. My wish was not to show the origin or derivation of those endings, but simply and solely to explain to English spellers that there seems to me to be a reason why sometimes *-e* and sometimes *-i* precedes the termination *-ous*. Omitting minor rules, the following will apply to nearly 300 of the 323 words under consideration: *Adjectives of concrete or material substances take -e before -ous*, but *adjectives of abstract nouns take -i*. How this has come about I left wholly out of the question, but illustrated the statement by giving every adjective in the language in *-eous*, and so many in *-ious* as I felt justified in bringing forward. The exceptions of those in *-eous* I transcribed, and some of them I classified for practical use into two

general rules. The exceptions of adjectives in *-ious* are fewer still, and certainly I should not place *uxorious* and *egregious* amongst them. If any one objects to my rule, it seems to me that the right plan to pursue is to show it to be incorrect, to show that it is not a fact that the great majority of adjectives ending in *-ious* are adjectives of concrete or material nouns, and that the great majority of adjectives ending in *-ious* are the adjectives of abstract nouns. Whether *-eous* and *-ious* are terminations at all, whether they come from the Latin *-osus* or *-eus*, whether the *-e-* and *-i-* belong to the stem or are phonetic—these considerations, useful in their place, are quite beside the present question. It is true I made mention of the Latin origin of the words referred to, but solely as a reason for my coming to a conclusion that there is a law if it can be discovered, and we are not to put down the difference to accident or caprice. There can be no doubt—1, That we have above 300 adjectives ending in *-ous*; 2, of these nearly 70 have *-e-* before *-ous*, and above 250 have *-i-* before *-ous*; 3, some 40 examples are given in the first paper of the adjectives from concrete or material nouns, and about half that number of the adjectives of abstract nouns; the former examples are exhaustive, the latter are specimens taken at random. If my statement is not a broad fact, it is capable of the easiest confutation; let it be shown that the great majority of adjectives having *-e-* before *-ous* are not adjectives of concrete or material nouns, and the great majority of adjectives having *-i-* before *-ous* are not adjectives of abstract nouns; but "wife," "herd," and "nurse," can hardly be called "material or concrete nouns," although a "herd of oxen," "A's or B's wife," "A's or B's nurse," may be substantial enough.

Respecting the relative badness of the English and French languages, I should be delighted to "give the proofs" asked for by M. GACSEY, but I am quite sure that the columns of "N. & Q." would not be open to so voluminous a subject.

E. COBHAM BREWER.

CALCES (5th S. iv. 405) is an old spelling of the word which, by an ingenious popular corruption, is now spelt *causeways*. The Latin was *calciata uia*, a road made with lime; hence the Spanish *calzada*, a paved way, and the modern French *chaussée*. The English word used to be more often spelt *causay*, as by Cotgrave. Popular etymology, always on the alert to infuse some sort of meaning into a strange word, turned *causay* into *cause-way*, with the trifling drawback that, whilst we all know what *way* means, no one can extract any sense out of *cause*. The well-known example of *crayfish* from *cerevisse* is a parallel case; where, again, *fish* is much more intelligible than is the prefix *cray*.

WALTER W. SKEAT.

HERRICK AND AUSONIUS (5th S. iv. 226).—Herrick's little lyric, "Gather ye rosebuds while ye may," can probably enough be traced back to Ausonius, but I think it likely that Herrick imitated Spenser rather than Ausonius; the turn of the first line would lead one to suppose so. Spenser writes, *Faerie Queene*, bk. ii. c. xii. stanza 75:—

"Gather therefore the rose whilst yet is prime,  
For soon comes age that will her pride deflower:  
Gather the rose of love whilst yet is time,  
Whilst loving thou mayst loved be with equal crime."  
Spenser, again, translated these lines from Tasso, *Gerusalemme Liberata*, c. xvi. stanza 15:—

"Cogliam la rosa in sul mattino adorno  
Di questo dì, che tosto il seren perde;  
Cogliam d'amor la rosa; amiamo or quando  
Esser si puote riamati amando."

It is very possible that the Italian poet was thinking, when he wrote the above, of the lines of Ausonius quoted by Mr. STORR. The pedigree of the song would accordingly be—Ausonius, Tasso, Spenser, Herrick. JONATHAN BOUCHER.

TO BE IN A FOX'S SLEEP (5th S. iv. 286).—Is not this like the negro's "one eye sleeps while t' other keeps spell"? GEORGE WHITE.  
St. Briavel's, Epsom.

STEP-MOTHER (5th S. iv. 286).—Step-mother and mother-in-law have not the same meaning, although they are often confounded in popular parlance. A woman marrying a widower with children becomes step-mother to those children. A mother, whose son or daughter marries, becomes mother-in-law to the son's wife or the daughter's husband. *Noverca* is properly the step-mother, proverbially *injusta* to her step-children. The mother-in-law is *socrus*. T. J. A.

Step-mother derives undoubtedly from the A.-S. *steopmōder*, *steop* meaning *privignus*. There is in A.-S. the verb *steopan*, *stapan*, or *stapan*, Goth. *stiufan*=*orbare*. Step-child, therefore, has the meaning of a bereft one, and it is most probable that the words *steopchild*, *steopbeorn*, *steopsmun*, and *steopdohtor*, are of older date than *steopfader* and *steopmōder*, which can only date from a time when the meaning of *steop* was no more felt. Thus we see that step-child is quite corresponding with Latin *privignus* and *orbis*, and this is one reason more not to connect it with any such signification as "cruel." In the Low German dialects we have the same form as in English, viz., *step*, in High German we have *stief*, which of course all derive from the same root. F. ROSENTHAL.

Strassburg.

PASQUIN (5th S. iv. 265).—For many interesting particulars about Pasquin and Marforio, see W. W. Story's *Roba di Roma*.

J. BRANDER MATTHEWS.

Lotos Club, N.Y.

FAIRFAX : BARWICK : PHIPPS (5th S. iv. 287.)—DR. GATTY may possibly find it worth his while to follow out the hint that a Thomas Fairfax, M.A., was collated to a stall in Lincoln Cathedral in 1732, and died apparently in 1751. The dates, at any rate, will tally near enough to suggest further research. A. JESSOFF.

Norwich.

"CIVIERS" (5th S. iv. 288) is simply *sieviers* misspelt—those useful men, who call from time to time at farm homesteads to repair the riddles, the rying sieves, the caveing sieves, the putting-up sieves, and the serving sieves, all having wicker work stretched from circular frames of light wood, and frequently needing attention. Old Joseph Adams, the diminutive sievier of Doddington, who died in 1854, perambulated a wide circle of parishes till within a few weeks of his death, when he was some years older than eighty, and bitter were his lamentations on the injury done to his craft by what he called the "machine-fans," i.e. winnowing machines. WILLIAM WING.

Steeple Aston, Oxford.

I take this to mean barrow-people, or carriers by barrows, from *civière*, a hand-barrow or litter (*Brachiata crates*), the precursor of the barrow, an instrument to bear weights carried by two people, a *chaîné à porteur*. GEORGE WHITE.

St. Briavel's, Epsom.

LEASES (5th S. iv. 289.)—A lease can be granted for any term less than "ever." A lease for a life is a freehold, because it may possibly (although not probably) last for ever. GEORGE WHITE.

St. Briavel's, Epsom.

"ROBRUGAM" (5th S. iv. 289.)—The place from which the charter is dated is Roborough, in Devonshire. AJAX.

CHANTRIES IN SUFFOLK (5th S. iv. 288.)—There are full indexes to the various chantries in the Record Office, of which the particulars of sale and other documents, which formerly belonged to the Court of Augmentation, are now in the Office. The minister's account for the grave named might also be consulted. In the British Museum, Harl. MS. 239 has an account of all lands leased by Queen Mary. ED. MARSHALL.

ESME FAMILY (5th S. iv. 289.)—A son of the Marquis of Huntly is named "*Esme Stewart*." The information desired by Mr. HEANE may be obtained through this connexion if not found otherwise. HERBERT RANDOLPH.

Worthing.

BOOKBINDING (5th S. iv. 366.)—MR. BLOOMFIELD's article on bookbinding leads me to suggest that book-collectors would do well to communicate to "N. & Q." some of the results of

their experience on this subject. The queries I send do not concern bindings valued for their own sake, on account of their age, their history, or their artistic excellence, but relate to the more practically important matter—What bindings are the best as means for the preservation of books exposed to the ordinary conditions of storage and use?

1. The air of London, and, I presume, of all large towns in England, is specially injurious to leather-bound books. This seems to be due, in large part, to the results of gas-burning, which probably affects, to some extent, the air of houses, and so has some effect even where the rooms in which books are kept have no gas burners in them. The effect is, that the leather becomes dry and brittle, so as to crack on being bent, and so that the original surface easily wears off, if rubbed. Are any sorts of leather less subject to this change than other sorts? Is morocco proof against it? Is vellum so affected?

2. Another sort of injury to which books are exposed results from the absorption of damp from the air. Ordinary care suffices to prevent wet getting to books, but in our climate it is scarcely possible to prevent damp air finding its way even into carefully glazed bookcases. Now, some bindings are evidently more affected by damp than others. Russia leather appears to be especially absorbent, and so are some calf bindings. Can any one tell us what leather is least liable to be thus affected, or whether any sort of dressing or varnish is a preservative?

3. Do calf bindings wear better if polished or burnished, or if left unpolished?

4. May I ask also what is the best cement for refastening labels, which so often come off from leather-bound books? Is paste the best?

5. Is there any varnish which can safely be used to preserve for a few years longer calf bindings that have become dry and powdery?

I hope other correspondents will suggest other queries as well as answer mine, and in conclusion may say that Mr. BLOOMFIELD's advice—Have your books bound in morocco—is probably good advice; but that if one has many books the expense of morocco, or even of half morocco, is a serious objection, and that for this reason, as well as for the sake of variety, information as to the good qualities of other sorts of binding would be useful. J. F. R.

A MEDICAL CRITICISM (5th S. iv. 182.)—As an illustration of the Oriental notion that the liver is the seat of love, we may refer to the letter from a Turkish *cadi* to one of Mr. Layard's friends at the conclusion of the volume entitled *Discoveries in Nineveh and Babylon*, which commences thus, "My illustrious friend and Joy of my Liver." The whole letter is extremely curious. UNEDA.



COIN IMPRESSIONS IN BELLS (5th S. iv. 306).—The practice of placing coin impressions on bells was very common with the bell-founders of the eighteenth century. Many examples of the custom may be found in Nottinghamshire, Derbyshire, Cornwall, Salop, &c. For those occurring in the three first-named counties see the *Idiography*.

W. P. W. PHILLIMORE.

Oxford.

Such coin marks are familiar to campanologists, and occur on mediæval as well as on later bells. As they are not uncommon, it seems needless to construct a list, but I may mention that at Sevenhampton, in Gloucestershire, there is, or was, a Hebrew shekel on a bell. The coins were pressed on the mould while soft, and so came out in facsimile in the casting.

J. T. F.

Hatfield Hall, Durham.

See "N. & Q." 5th S. ii. 147, for a note on Hadenham Church bells, on two of which coins are distinctly visible. These two bells bear the dates respectively of 1725 and 1741.

W. H.

Shrewsbury.

JULIANA CAREW (5th S. iv. 307).—According to an old pedigree, written between 1688 and 1736, and considered a very good authority by genealogists, this lady was the daughter of Robert Carew and his wife Anne, daughter and heiress, or co-heiress, of Andrew Lyn of Ballinamona. The MS. says that she, Juliana Carew, "married 1st, — Otway, Esq., and had issue; 2ndly, John Armstrong of Farney Bridge, by whom she had issue; and 3rdly, Thomas Wray, Esq., by whom she has issue." Mr. Lorne and Mr. Greenshields must have been her fourth and fifth mates. The marriages of her sisters, and many of her relatives, are given in the pedigree above mentioned, which has been printed by Messrs. Watson & Hazell (28, Charles Street, Hatton Garden, W.C.) in a volume of old Kerry records, edited by Miss Hickson. The book can be obtained from the firm.

C.

AN OLD IDEA REPRODUCED (5th S. iv. 368).—I am less disposed than the majority of the readers of "N. & Q." probably will be, to look upon the tale of a Swedish soldier in the American army having discovered in the Cheyenne language clear traces of his mother tongue, as a mere American *canard*. When the question of the origin of man was warmly discussed some years ago, the advocates of the molecule theory pointed to the high civilization of the Mandan Indians, compared with that of all the other red men by whom they were surrounded, and maintained that this superiority must have resulted from self-development. To this Archbishop Whately replied, in one of his pamphlets, that there was no proof that the Mandans had not at one time or another been in contact with a race of a higher civilization than

their own. Improbable as this may seem, it assuredly is not impossible, for it is as certain that the Northern Sea rovers in the tenth, eleventh, and twelfth centuries repeatedly visited the coasts of North America, from Labrador to Chesapeake Bay, as that Columbus discovered the West Indies. Shortly after the publication of Dr. Whately's essay, Professor Rafn, of Copenhagen, Secretary of the Northern Antiquarian Society, received from America the intelligence that a variety of objects exactly similar to those found in Denmark, and exhibited in the Antiquarian Museum, had been discovered hundreds of miles from the coast. Now, that one of the long Norse galleys should have been wrecked on the coast of New England, that the crew should have wandered far inland, and have ultimately settled among a friendly tribe, appears to me perfectly natural; such things often happen in our days. That Norse culture was not equal to that of Greece in its best days is tolerably certain, but *dans le pays des aveugles le borgne est roi*. One thing, at any rate, the fair-haired Scandinavian could teach the red-skin—the trick of converting ironstone into iron; and iron takes a high place among the civilizing agents of the human race. That the name *Mandan* should so closely resemble *Mæn Danske* (Danish men) strikes me as very singular.

OUTIS.

Risely, Beds.

EARLY AMERICAN SHILLING (5th S. iv. 269).—Mr. D. T. Batty, of 10, Cathedral Yard, Manchester, has favoured me with the following information:—

"The Massachusetts shilling is of some rarity, but there are varieties of the same type of greater value. It is a coin well known, and in a moderate state worth 3s. to 5s.; if fine, or very fine, the price increases rapidly. There are also smaller pieces of this type, 6d., 3d., 2d., and 1d."

W. S. J.

Carlton Hill, N.W.

GOLD COINS (5th S. iv. 308).—MR. MORTIMER COLLINS is quite right in his conjecture. In 1811 the only English gold coins in circulation were quarter-guineas (rare), seven-shilling pieces, half-guineas, guineas, two-guinea pieces, and five-guinea pieces; the latter two scarce. The only gold coins with the date 1811 are half-guineas and seven-shilling pieces. The late Mr. Hawkins, in the *Numismatic Chronicle*, xiii. 123, says that the last current guineas were struck in 1813 for the especial use of the troops on the point of embarking for France. None were issued directly in England. The first modern sovereigns and half-sovereigns were issued in 1817.

HENRY W. HENFREY.

ANCIENT IRISH CROSSES (5th S. iv. 349).—Let me direct GREYSTELL's attention to an exquisite publication on this subject by Mr. Henry O'Neill

in 1857. The size is folio; the objects are beautiful, the drawing perfect, and the rendering on stone all that could be desired. Mr. O'Neill delivered a course of lectures on painting before the Royal Academy, London. If the address, Royal Hibernian Academy, Dublin, is not sufficient, the artist can be communicated with through Mr. Hinch, Bookseller, Crampton Quay. D-N.

**LATIN VERSION OF YOUNG'S "NIGHT THOUGHTS"** (5th S. iv. 309).—Young published:—

"Conjectures on original composition, in a letter to the author of 'Sir Charles Grandison,' London, 1759; second ed., 1759."

It is possible that the lines inquired for may be in this work, described as above by Lowndes.

ED. MARSHALL.

**WILDMAN ON BEES** (5th S. iv. 327).—A *Treatise on the Management of Bees*, by Thomas Wildman. Printed by T. Cadell, 1768. A quarto vol., pp. 169, copperplates. P. P.

**MORTLAKE TAPESTRY** (5th S. iv. 348).—Lysons (*Engravers of London*, 1796, vol. i. 386) says that this manufactory, the first in England, was established in 1619 by Sir Francis Crane, Knt., who bought some premises of Mr. Juxon, the lord of the manor, for the purpose. In a foot-note he mentions as his authority "Parliamentary Survey Augmentation Office." Sir Francis was some time Chancellor of the Garter, and settled at Woodrising, Norfolk. He died *s.p.* at Paris, 1636.

W. E. B.

**"THE FRINGES OF THE NORTH STAR"** (5th S. iv. 329).—

"If you thrust a Jessamine there where she [Nature] would have had a Daisy grow, or bring the tall Fir from dwelling in his own country, and transport the Orange or the Almond-tree near the fringes of the North-star, Nature is displeased, and becomes unnatural and starves her sucklings, and renders you a return less than your charge and expectation: so it is in all our Appetites; when they are natural and proper, Nature feeds them and makes them healthful and lusty," &c.—Jeremy Taylor's *Sermon on the House of Feasting*.

W. P.

Forest Hill.

**"THE LINCOLNSHIRE BAGPIPES"** (5th S. iv. 368).—Professor Henry Morley is evidently not a native of Lincolnshire. He says:—

"In the hill-country of the north and west, to which the Teuton did not care to follow with his plough, and in the fens were independent Celts. The drone of a Lincolnshire bagpipe is one of Palstaff's smiles for melancholy. The familiar presence of the bagpipe indicates a former Celtic occupation of the fens."—*A First Sketch of English Literature*, p. 8.

ST. SWITHIN.

**JOHN BUNYAN'S "CAT"** (5th S. iv. 369).—Was Bunyan playing at "buckstick," a game once common in the North of England dales? At two

holes, about twenty yards apart, stood two boys, each with a stout stick, thicker than a stout walking stick, and about the same length. These two boys were "in." Other two boys stood by each hole, whose duty it was to pitch the "cat" or "kitty-cat" from one hole to another. If the "cat" (a hard gnarled piece of a branch about two inches long) was missed, and it went within a given distance of the hole, the party occupying the bucksticks were "out," and the other went "in." If the party "in" succeeded in striking the cat from the hole a sufficient distance to warrant a run, they exchanged holes once, twice, or thrice, similar to cricket; each run was called a "stick," and after so many "sticks" were counted they had to run a "buck," namely, when they struck the "cat" a good way off they ran to a certain boy called a "buck." When a "stick" was run, or a "buck" was run, one of the other party ran for the "cat," and threw it in to his partner, who stood beside the hole, and if he succeeded in putting the cat into either hole before the party "in" could put in the end of their bucksticks, they were out. So many "sticks" made a "buck," and so many "bucks" were game.

EAGLE.

**JOHN WARTON** (5th S. iv. 369).—I can give no information as to who this individual was, but, from the fact of his having the pastoral staff, there is no doubt that he was more than "a simple rector." None but bishops and abbots, as far as I can find, were entitled to this insignia, and, therefore, I should conclude that this John Warton must have been abbot of some house of which the rectory of Staveley was an appendage. For further information, see *Martene de Antiquis Ecclesiis Ritibus*, Du Cange, &c.

EDMUND TEW, M.A.

**MRS. ARABELLA HUNT** (5th S. iv. 371) was the private friend of Queen Mary, and the music-mistress of Queen Anne. She was noted for her beauty, musical talents, exemplary behaviour, and unfortunate marriage. For particulars of her engraved portrait, see Noble's continuation of Granger's *Biographical History of England* (1806, i. 351). She was the admired—or, to use his own word, the adored—of Congreve, who, on seeing her portrait by Kneller after her death, wrote:—

"Were there on earth another voice like thine,  
Another hand so blest with skill divine,  
The late afflicted world some hopes might have,  
And harmony recall thee from the grave."

His poem addressed to her whilst alive has generally been regarded as one of his best productions.

EDWARD SOLLY.

**THE PUBLIC WORSHIP ACT: BISHOP WILBERFORCE'S CONSECRATION** (5th S. iv. 249, 374, 390, 417, 430).—After the notices which have appeared,

I would desire to act on the information in the letters which show so much more knowledge of the practice at Confirmations, earlier than the time of Bishop Wilberforce, as those of X. Y. Z. and CHANCELLOR HARINGTON, and withdraw my statement, as proved to be erroneous. Had I doubted its correctness at the time I should not have stated it. But, let me add, I have not committed a second error. The *Oxford Diocesan Calendar* has the date of the commencement of Bishop Wilberforce's episcopate as 1845, which, though it contradicts a book so universally accepted as one of authority as Hardy's edition of Le Neve's *Fasti*, will, in this instance, prove to be correct. The *Quarterly*, April, 1874, has "1845," p. 341.

ED. MARSHALL.

There are three errors in Hardy's generally most accurate edition of Le Neve's *Fasti*, vol. ii. p. 510. The year is there given as "1846, 8 Victoria," which contradicts itself, for the 8 Victoria ended June 19, 1845—Nov. and Dec., 1845, were in the ninth year of her reign—and the consecration took place on Nov. 30, 1845, 9 Victoria. The translation of Bishop Bagot, from Oxford to Bath and Wells, is there recorded as having taken place "in Nov., 1846"; but this is corrected under the latter see (vol. i. p. 149), where the date is given of "Nov., 1845"; and the nomination to Oxford of Dr. Samuel Wilberforce, then Dean of Westminster, as also his election, confirmation, and consecration, all were completed before the end of the same month. (Cf. Abp. Howley's *Register*, ad annum 1845; Stubbs's *Registrum Sacrum Anglicanum*, p. 131, and all contemporary authorities easily referred to.) A. S. A.

Richmond.

X. Y. Z. is undoubtedly wrong in his date of Bishop Wilberforce's consecration. Hardy's edition of Le Neve's *Fasti* is far from being a trustworthy book. I am constantly detecting small errors in it. The present is a case in point. Bishop Wilberforce's appointment was gazetted Nov. 12, 1845, and he was consecrated Nov. 30 (St. Andrew's Day), 1845, not Dec. 30, 1846, as Hardy records it. The true date will be found in Stubbs's *Registrum Sacrum Anglicanum*, p. 131, and may be confirmed by reference to any of the newspapers of the time.

ALFRED B. BEAVEN, M.A.

Preston.

BUTLER AND RABELAIS (5<sup>th</sup> S. iii. 505; iv. 313.)—One of the best of the frozen-word stories is told by Castiglione, *Il Cortegiano*, bk. ii. A certain trader of Lucca, travelling in Poland to buy skins at a time when that kingdom was at war with Russia, agreed to meet some Russian dealers at the boundary:—

"The Luccese, going thereupon with some of his companions towards Muscovy, came to the Boriathenes,

which he found frozen hard as the very marble, and on the other side espied the Muscovites, who through fear of the Poles durst not venture further. After some few signs, each being known to the other, the Muscovites, speaking as loud as they were able, told what they expected for their sables: but so excessive was the cold, that the words, freezing e'er they reach'd the opposite side of the river, could not be heard there. The Poles, sensible how the case stood, kindled instantly a great fire in the midst of the river, for thither they supposed the words to reach e'er the cold stopp'd them: and the fire was what the ice, being so very thick, could easily bear. Upon this the words, that had remained frozen for the space of an hour, began to thaw, coming towards them with that sort of murmur which the snow makes in its fall from the mountains in the month of May; and were perfectly well understood, though by that time the men on the other side, were departed. But because they seemed to set the sables at too high a rate, he refused coming to a bargain, and returned home without them."

*Il Cortegiano* preceded Rabelais's book by many years. I quote from the translation of 1727.

C. ELLIOT BROWNE.

TIM BOBBIN THE YOUNGER (5<sup>th</sup> S. iv. 371.)—Whether this author is the same person as "Tim Bobbin the Second" I am unable to say. If *London, or the Triumph of Quackery*, was not published until 1818, probably he was not so; for I find in the *Manchester Historical Recorder*, p. 70, under year 1803, that "Mr. Robert Walker, better known under his assumed name of 'Tim Bobbin the Second,' died May 6, aged seventy-five." He was the author of—

"*Plebeian Politics, or the Principles and Practices of Certain Mole-eyed Maniacs, vulgarly called Wrarrites, by Way of Dialogue between two Lancashire Clowns, Tom Grunt and Whistle-pig, together with several fugitive Pieces.*"

These latter, which are also political and full of a sardonic humour, were originally printed in the *Chester Chronicle* and in the *Manchester Gazette*, in 1795-6, and reprinted in a small octavo volume by Cowdroy & Slack, No. 33, Bury Street, Salford, adorned with cuts and a portrait of the author, who is there stated to have been born July 27, 1728. *Plebeian Politics* is dated "this 21st Novr., 1801. From my owd original styte," the place being indicated in numerical cipher, which deciphered is "Little Moss, near Ashton-under-Lyne." CROWDOWS.

IRISH PRICES IN THE LAST CENTURY (5<sup>th</sup> S. iv. 381.)—Wages in the city of Cork appear, from the interesting note sent by R. C., to have been higher than those paid at the same period in the rural parts of Munster. From contemporary bills now before me, I see that at Newcastle West 2s. 2d. was the daily wage of a mason in 1739; 5d. that of a labourer, and 2d. of a woman employed on farm work. Horse hire was 1s. per day. In 1761 labourers' wages in the same locality had risen to 6½d., whilst seventy-five years later, when I first knew the district, they had only reached

8d., although provisions had been certainly more than doubled in price. At Newcastle, in 1745, mutton was 1½d. per lb., and beef 1½d. Cows sold for about 2l. 10s. each; three-year-old bullocks brought about as much; but two-year-old only 16s. 6d., and sheep 6s. 6d. At Gort, in the county of Galway, in 1741, a side of mutton cost 3s. 4d.; turkeys 1s. 1d. each; chickens 3d.; butter 6d. per lb.; apples 1s. the hundred; and ale 2d. the quart. But tea was 10d. per ounce, and "double-refined" sugar 1s. 4d. per lb. GORT.

MR. GREEN OF CAMBRIDGE, 1755 (5<sup>th</sup> S. iv. 388).—This was the Rev. William Green, Fellow of Clare Hall, who about 1760 was appointed to his college living of Hardingham, in Norfolk. The tract in question was a *New Translation of the Prayer of Habakkuk, the Prayer of Moses, and the ex. and cxxix. Psalms*. The latter was intended as a specimen, and, meeting with praise and approval, Mr. Green completed his new translation of the whole book of Psalms, and published it at Cambridge in 1762. Bishop Newton speaks highly of him in his *Dissertations on the Prophecies*; where, in the notes to the first dissertation, he describes Mr. Green as "admirably well skilled in the Hebrew language and Hebrew metre, of which he hath given abundant proofs."

EDWARD SOLLY.

"SCULL," A ROWING TERM (5<sup>th</sup> S. iv. 406).—In proposing the query whether the name of "Scull the Waterman" (mentioned in *Peypys's Diary*, under the date Jan. 30, 1659-60) explains the origin of the above rowing term, the new editor of that work might have illustrated it by another passage in the *Diary* (June 9, 1661), "By-and-by we went and got a sculler, and landing him at Worcester House," &c., obviously meaning a waterman. A reference to Richardson's *Dictionary* would show how "scull" is properly applied to the boat, and not as now to the oars. That a particular waterman should give his name to a species of boats, which in turn give a name to watermen in general (all at the same period of time), is too rapid a philological process to be assumed. If we must have a theory, is it not more likely that the waterman in question took his name from his "craft"?

E. BELL.

GUNDRED, WIFE OF WILLIAM DE WARREN, FIRST EARL OF SURREY (5<sup>th</sup> S. iv. 386).—The number and names of the children of William the Conqueror have long been subjects of perplexity to me, and although I have endeavoured to arrive at a satisfactory conclusion I have hitherto failed to do so, and I have little or no time to pursue my investigation. By several writers, Gundred is named as a daughter of the Conqueror, and as having married William de Warrene (Normandy), who materially assisted in enabling the King to

obtain the battle of Hastings. The first husband of Matilda, who was the daughter of Baldwin de Lisle, or le Debonnaire, fifth Count of Flanders, was a Flemish nobleman, by some named Gherbod, by whom she had two children—Gundred and Gherbod, as stated by *Ord. Vit.*, quoted by E. H. A. Gundred married the earl, and her brother was created Earl of Chester. The Count de Warrenne was created Earl of Surrey by William Rufus shortly after his accession, who gave him Sutregiam (Surrey), as mentioned in the charter cited; but it is an error to suppose him to be the Conqueror's cousin once removed. "*Oncle à la mode de Bretagne*. C'est celui qui a le germain sur un autre (ainsi l'on dira, Un tel est mon oncle à la mode de Bretagne, car lui et mon père étoient cousins germains)." If the earl were the husband of the Conqueror's step-daughter, he could not have been his cousin germain.

GEORGE WHITE.

St. Briavel's, Epsom.

THE "PINTA" (5<sup>th</sup> S. iv. 385) was illustrious for the discovery of America. The "Pinta," Capt. Martin Pinzon, was the smallest of the ships of Columbus.

"A little after midnight the joyful sound of *Land! land!* was heard from the Pinta, which always kept ahead of the other ships."—Robertson.

If there was not a "Pinta" in the Armada there surely ought to have been, and the poet was of that opinion. W. C.

RELATIONSHIP (5<sup>th</sup> S. iv. 329, 415).—J. R. B. must state his facts more fully. E. J. C.'s answer may, of course, be right; but if J. R. B. is alluding to a real case, as to which he seeks information, E. J. C. has obviously not given the correct solution. I will put a case which may, perhaps, suffice. A. and B. are brothers. Their children, who are, of course, first cousins, have respectively first cousins on the side of their mothers. The maternal first cousins of A.'s children are not any relations whatever to the maternal first cousins of B.'s children. C. S.

"WINIFREDA" AND COOPER (5<sup>th</sup> S. iv. 416).—I have a small volume entitled, — "*Poems on Several Subjects*. By the Author of the *Life of Socrates*. Dodsley. 1764." This contains:—"A Father's Advice to his Son: an Elegy. In imitation of the Old Song of *Winifreda*. Written in the year 1758,"—which disposes of any claim put forward for Cooper being the author of the original *Winifreda*.

The volume has a remarkable folding plate—"S. Wale, delin.: G. Grignon, sculp."—representing, within a pretty ornamental bordering, the poet (apparently) wreathed by attending Cupids on the wing, while a similar group of seven, unwinged, in the foreground, are merrily disporting themselves in

the characters of a mitred and crooked bishop; a bewigged Lord Chancellor, with whip in hand, riding upon the insignia of his high office, &c.; another, mounted on a pile of books, blowing soap-bubbles; a faun in the background; the whole harmonizing pleasantly with the airy contents of the book. J. O.

CURIOUS CHRISTIAN NAMES (5th S. ii. 512; iii. 52, 193; iv. 294.)—In the registers of Haddington, N.B., are found the following Christian names of females connected with Baillie families:—1622, Elspet; 1638, Elspit; 1642, Elspith; 1677, Elspeth; 1627, Bessie (*Qy.* Are all these related to Elizabeth?); 1627, Cristian; 1635, Grissell (this has subsequent variations, as Gryssell, Grizell, &c.); 1643, Effie; 1684, 1685, Eupham, Euphane; 1745, Beatrix; 1719, Lillias, daughter of James Baillie and Lillias Cockburne, born April 16, baptized April 26. J. BEALE.

Is not *Pertheny* derived from the Latin *per tenuis*, very slender? and is not *Deley* a shortening of *delicium*, a delight, a plaything? Liela I take to be a misspelling of Leila or Leilia, and *Avis* another form of the Teutonic *Avic*. *Ragael* may be the equivalent of *Rachel*, but I believe it to be a distinct name, signifying, like the male name *Raguel*, friend of God. C. A. R.

T\*\*\*A would scarcely have included *Alice* in his list if he had remembered that it is only a diminutive of *Alice*, not obsolete, as he will find by mixing with the lower classes in any part of Lancashire. I have seen it spelt *Ailse*; but this, while it might assist the pronunciation, certainly conceals the derivation. HERMENTRUDE.

Bathia was a Christian name for several generations (as it still is) in the family of Robinson of Banff, N.B. C. I. P.

*Deley* is no doubt a corruption of *Dulce* or *Dulcibella*, not an uncommon name a few generations back. H. M. L.

BELL INSCRIPTION (5th S. iv. 308, 395.)—I have just seen a rubbing of this inscription, and can supply two or three amended readings, but believe that "*pa faia*" and "*scal*" are mere nonsense, that about one-third of the inscription has been omitted, and that no connected sense can be made of it as it is. "*Peis*" is *pro eis*, the former word being expressed by the usual contraction; "*in-purgatoris*" is so in the rubbing, but should be *in purgatorio*; "*puniunter*" is rightly *puniuntur* in the rubbing; "*qnas*" is so in the rubbing, but should probably be *que*; "*perdel*" is *per dei*. This shows how futile it is to send things of this sort to "*N. & Q.*" or elsewhere. When an inscription is not understood, it is useless to indulge in conjectures without having before one the thing itself, a cast, a rubbing, or a photograph. Instance

the Goodmanham Font inscription (5th S. iv. 317, 337). Possibly the enigmatical "*faia*" may contain the usual abbreviation for *anima*, and "*scal*" that for *sancta*, to agree with "*virgo*." I should render the whole thus:—

+ The name of the bell (is —, the gift of — — — and — — —) Holy Virgin of Virgins, pray for them who in purgatory are punished, that the sooner by the mercy of God they may be delivered.

J. T. F.

Hatfield Hall, Durham.

CLAUDE AMYAND (5th S. iv. 348, 397.)—The following extract from *Alumni Westmonasterienses*, edition 1852, p. 313, concerning Claude Amyand, the second son of Sir Claudius Amyand, may prove of interest. He was elected from Westminster School to Christ Church, Oxford, in 1736, at the age of seventeen:—

"C. Amyand: Under Secretary of State, 1751; Member of Parliament for Tregony, Cornwall, 1747; for Sandwich, Kent, 1754; Commissioner of the Customs, 1756; Receiver-General of the Land Tax for the County of Middlesex, 1765; died on April 1, 1774, and was buried in Abbots Langley Church, Herts, where a monument was erected to his memory by his widow, whose first husband was George, Earl of Northampton. Mr. Amyand was made Keeper of the King's Library in 1745, and filled the post of Under Secretary of State under the Duke of Newcastle, the Earl of Holderness, Sir Thos. Robinson (afterwards Lord Grantham), and Mr. Fox (afterwards Lord Holland). He resigned his seat at the Board of Customs on being appointed a Commissioner of the Land Tax. His grandfather was a refugee from France after the revocation of the Edict of Nantes, and his father, Sir Claudius Amyand, was surgeon to the king. This Claude, the second son, was married in 1761, but had no issue. His elder brother was created a baronet in 1764, and his nephew, having married the heiress of Moccas, in Herefordshire, assumed her maiden name of Cornwall (*Westminster Indentures*; Betham's *Baronetage*, iii. 314; Clutterbuck's *Herts*, i. 175; Beaton's *Pol. Index*, i. 433-4; *Parl. Hist.*, xiv. 70, and xv. 318; *Gent. Mag.*, xv. 668, and xxi. 237)."

The date of his graduation at Oxford is not given, but I find in my edition of the *Carmina Quadragesimalia* (Volumen Secundum, Oxonii, 1748), one or two copies of verses attributed to him. I recollect also some few years ago there was an old mansion at Twickenham called Amyand House, which was at that time occupied by a friend of mine, who was vicar of that parish. This would almost seem to point to some connexion of the family with that place, and be worth investigation. It would seem that, from the circumstance of Sir Claudius Amyand, the eminent surgeon, having two sons, who were called Claudius and Claude, some little confusion has arisen from the similarity of the names. At p. 546 of the *Alumni Westmonasterienses*, Claudius Amyand, Esq., is mentioned as one of the stewards at the Westminster School Anniversary in 1761. Probably the elder son was named Claudius and the younger Claude.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

It will be seen that, by a slip of the pen, in the latter part of my note (p. 397), it reads the *Claudius Amyand* inquired about was the first baronet's "second son"; it should be "brother."

CHARLES HAWKINS.

A DUEL (5<sup>th</sup> S. iv. 329).—H. W. T. had better write to Rev. Hill Dawe Wickham, Horsington Rectory, Wincanton. C. TRELAWNY.  
Ham, Plymouth.

JUDGE FELL (5<sup>th</sup> S. iv. 187, 393).—My reply to this query is partly incorrect. The Judge sealed his will with his own armorial ensigns only, and Margaret's father was John Askew.

J. LLEWELYN CURTIS.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Visitation of Yorkshire, made in the Years 1584-5 by Robert Glover, Somerset Herald.* To which is added the Subsequent Visitation made in 1612 by Richard St. George, Norroy King of Arms, with several Additional Pedigrees; including the Arms taken out of Churches and Houses at Yorkshire Visitation, 1584-5, Sir Wm. Fayfax's *Booke of Armes*, and other Heraldic Lists. With Copious Indices. Edited by Joseph Foster, Compiler of the Lancashire and Yorkshire Collection of Pedigrees, and also Editor of the Lincolnshire Collection. (Privately Printed for the Editor, 21, Boundary Road, St. John's Wood.)

THE above ample title-page thoroughly describes the contents of this admirable work. The name of the editor is sufficient warrant that the work has been most carefully done. The labour must have been enormous, but so was the love for it; and equal to both was the generous and enthusiastic spirit which induced Mr. Foster to undertake and complete a work so costly at his own expense. He goes in nowise beyond right and reason when he describes this volume as "the head-stone of the corner, the apex, the *couronnement de l'édifice* of the genealogical superstructure." It is the most perfect book of the kind within our knowledge, and we heartily wish Mr. Foster a reward commensurate with his very great merits.

*The History of Land-holding in England.* By Joseph Fisher, F.R.H.S. (Longmans & Co.)

THE object of this able and important work is to show that in England, from the time of the Anglo-Saxon invasion, the ownership of land rested either in the people or the Crown as representing the people; "that individual proprietorship of land is . . . repugnant to the principles of the British Constitution; that the largest estate a subject can have is tenancy in fee; and that it is a holding and not an owning of the soil." Mr. Fisher advocates the establishment of peasant proprietors—something like the Freeman of the Norman times. We recommend the book, though it may not carry conviction to all.

MEN OF KENT AND KENTISH MEN (see ante, p. 400).—The following correspondence on the above interesting subject is taken from a Kentish paper:—

"To the Editor of the Maidstone and Kentish Journal.

"Mr. Editor,—In your last issue I see a letter of Mr. Robert Furley's concerning the Men of Kent and the Kentish Men. I must say I do not agree with him. The distinction, in my opinion, has nothing whatever to do

with the divisions of East and West Kent, which arose among the Jute Kings of Kent, owing to the mediæval mistake, so fatal to France, of granting apanages. It has not either anything to do with the Rivers Medway or Stour. In all nations there has been a division into the men of the marsh, the wood, and the mountain, on the one side, and the men of the plain on the other. Now, if we compare this fact with the history of Kent at the Norman Conquest, we shall not have the slightest difficulty in arriving at the meaning of Men of Kent and Kentish Men. From Hastings William no doubt intended to march straight through Kent to London, after taking the Castle of Dover, but he was disappointed. The marshes at the mouth of the Stour, the great forest of the Weald (of which the Mereworth and Malling woods are still considerable relics), the marshes of the Medway in South Kent, near Tunbridge, and the high hills, presented a fortress impregnable to his army. Consequently, having taken Dover and Romney, he made a circuit round into Surrey, where he was met by Stigand the Archbishop and the Men of Kent, who are said to have acted over again the 'Tale of Birnam Wood coming to Dunsinane.' Be that as it may, there is very little doubt that he allowed the Men of Kent their laws then and their old place in the battle-field, seeing that they were quite as ready to own him as a king, as a Wessex monarch, now that Harold was dead. From these things, I gather that the Men of Kent are those enclosed by a line drawn from Dover under the cliffs by Folkestone, through Hythe, across to about Hawkhurst and the natural boundaries of Kent, the men in those regions south and east of that line being Kentish Men. Perhaps this may also account for the sayings, 'Silly Sussex' and 'Surrey,' among the vulgar as terms of reproach, William, as is well known, being obliged to keep pretty well in those two counties.....

NUDA VERITAS.

"Higham, near Rochester, Nov. 10."

"To the Editor of the Maidstone and Kentish Journal.

"Cæsar describes Kent as the most civilized part of Britain, and this must have had reference to the eastern portion of it, and not to those districts comprising the great and lesser forests, and the unreclaimed marshes; for we learn that the earliest settlers in Kent located themselves on our south-eastern coast, and were under the dominion of four chieftains. Durovernum or Cantropolis (Canterbury) was the metropolis. Kent next became one of the kingdoms established by the Anglo-Saxons, and so continued for 400 years. During this period we find 'Kings of a doubtful title,' or foreigners, frequently engaged in wasting the country. Swalbert, with Withred, for a time shared the kingdom. Ethelbert II. held it with Sigward. De throne kings were sometimes permitted to hold it as viceroys, and styled Eardormen; a Saxon title of honour, still retained by us. In the ninth century, Oswald, Eardorman of East Kent, styled himself *Dei gratia rex*. When Alfred alone reigned, Swithulf, Bishop of Rochester, was appointed 'one of the guardians of the western part of Kent,' to defend it against the Danes. It would be a welcome addition to my little store of knowledge if 'Nuda Veritas' would name the king who gave away one-half of Kent as 'an apanage,' and if he would further state whether it was East or West Kent.

"When Kent ceased to be a separate kingdom its ancient division was still preserved for ecclesiastical purposes.

"This we see in the fact that until a very recent period the whole of the Diocese of Rochester was situate in West Kent, and the patronage of it was at first held by the Metropolitan, whose possessions were naturally the

most extensive, comprising the whole of East Kent and large portions of West Kent. That such an ecclesiastical division was not an equal one and differs from the present civil one is not surprising, for the East or Shireman (Sheriff) had the power to regulate and alter it.

"Of the seven Laths which existed in Anglo-Saxon times, five derived their names from places in East Kent, and only two from places in West Kent; while the narrow limits of all our Hundreds in East Kent (especially those along the coast), when compared with those in West Kent, sufficiently indicate which part of the county was the most populous and influential.

"We next come to the Norman Invasion, also referred to by 'Nuda Veritas,' and this part of his letter is to me perfectly incomprehensible. The Conqueror's object, after the battle, was to secure the coast and establish a communication with Normandy. So, after chastising the inhabitants of Romney for repelling a portion of his army when they attempted to land there, he proceeded to Dover and set fire to the town. Here his army suffered from dysentery, and he was detained eight days; in the mean time he obtained reinforcements, and marched on, not by 'a circuit round into Surrey,' but on a direct and well-constructed Roman road. The supposed meeting of the Conqueror with Archbishop Stigand and the Men of Kent, if ever it took place, was at Swancombe (between Gravesend and Dartford), and not in Surrey, as stated by 'Nuda Veritas,' but at the present day the holding of this meeting is acouted as fabulous. King William never meddled with the then existing boundaries and customs of Kent, but it is somewhat remarkable that in his Domesday Book the Survey of Kent is adopted by 'the men' of only four of the Laths, all of them situate in East Kent, there being no mention of 'the men' in the two West Kent Laths. In a matter affecting the whole county, was not this placing the Western Division in a subordinate position?

"I will only add, that if to be called a 'Man of Kent' is esteemed more highly than to be styled a 'Kentish Man,' I must, for the reasons I have already advanced, uphold the claim of the inhabitants of East Kent to this distinction, not because they were never conquered or were of superior valour, but because, from their position, they occupied for centuries the post of danger, which is the post of honour.

ROBERT FURLEY.

"Ashford, Nov. 25th, 1875."

ARCHÆOLOGICAL INSTITUTE.—Dec. 3.—Octavius Morgan, Esq., in the chair.—"Notes" by the Hon. W. O. Stanley were read, respecting discoveries at Porth Darsch, near Holyhead, and specimens of objects found there were exhibited.—Mr. Micklethwaite read "Notes on Recent Discoveries among the Domestic Buildings at Westminster Abbey," and the Rev. Mackenzie Walcott gave an account of excavations at Cleeve Abbey, Somerset, and exhibited many encaustic tiles found there.—The Chairman brought a silver French wine-taster's cup, with medallion of Louis XV., two specimens of "barnacle"-cases, and the cover of a horn-book.—Sir J. Jervoise sent a stone hand-mill, some "pot-boiler" stones, and a bronze ring found in Hampshire,—the Dean, &c., of Canterbury, a MS. inventory of Westminster Abbey vestments, &c., A.D. 1388.—Mr. Stephens, a black-letter copy of the *Paraphrases* of Erasmus, printed by Whitchurch.

EVERY reader of "N. & Q." will, we feel assured, share the deep regret with which we record the death, on the 29th ultimo, of Thomas Jones, Esq., B.A., F.S.A., the learned Librarian of the Chetham Library, and the contributor to these columns of many valuable papers connected with bibliography and literary history. He was a ripe scholar and an accomplished bibliographer;

and as long as a love of literature exists in Manchester will the name of Thomas Jones be honourably associated with that of the valuable Library which he managed so admirably for upwards of a quarter of a century. Mr. Jones was educated at Cowbridge School and Jesus College, Oxford.

LAMBETH PALACE LIBRARY.—An important donation has lately been made of theological books, from the library of the late Prof. Selwyn, of Cambridge, and Canon of Ely, by Mrs. Selwyn. Dr. Selwyn was one of the Honorary Curators of this Library, and evinced deep interest in its progress and extension.

THE FIRST SERIES OF "N. & Q." is among some remarkable lots for sale, at Messrs. Puttick & Simpson's, on Tuesday next.

HARRIST MARTINEAU'S *Eastern Life, Past and Present*, has been published, in a new edition, with illustrations, by E. Moxon, Son & Co.

### Notices to Correspondents.

ESQUIRE.—Cardinal Manning, as counsel for Pope Innocent in quashing Magna Charta, is at issue with Dr. Lingard, the Roman Catholic historian. Dr. Lingard assigns as the last and culminating argument of Pope Innocent, that "England was become the fief of the Holy See" (by the surrender of the kingdom to the papal authority two years before) . . . "and if the King had the will, he had not at least the power to give away the rights of the Crown without the consent of his feudal superior." Dr. Lingard says of the "transaction" on the part of a prince "who could lay the crown of England at the foot of a foreign priest, and receive it from him again as a vassal and tributary," that "it was certainly a disgraceful act."

S. S.—

"When Poets' plots in plays are damn'd to spite,

They Critics turn and damn the rest that write."

—From a prologue by Jo. Haynes, the comic actor. It is printed in the *Oxford and Cambridge Miscellany Poems*, edited by Elijah Fenton.

ETHELBERTA asks whether there is any publication devoted to the Society of Friends, containing reports of their meetings, &c.; also, for the names of any books containing their doctrines, and of those religious books which are in general use among them.

H. B. C. (U. U. Club).—It always gives us pleasure to hear from you—old names are not easily forgotten.

L. L. S.—"In naked Nature's plainest parasesn" (*Parnell, Bacchus; or, the Vines of Lesbos.*)

F. T. M. inquires whether it is usual in churchyards to use a broken cross symbolically.

H. G. (Ayr).—Kindly forward your promised contribution.

P. S. KING.—See British Museum Catalogue and Alibone.

T. B. G.—Is not the prize poem a joke? In all cases the locality should be indicated after the degree.

E. J. C. (*ante*, p. 415.)—We have a letter for you.

S. (Oriental Club) is requested to forward his name.

W. T. M.—It was another Dromio.

### NOTICE.

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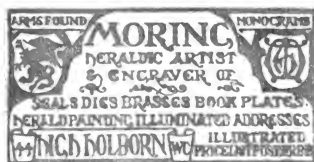
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Stafford.—Collect. Aug. 23 by venture of a Briefe for a fire at Stafford. 3s. 7d.

Morpeth.—Coll. Dec. 6 for loss by fire at Morpeth in Northumber. 4 7.

Teingmouth & Shaldon.—Coll. in y<sup>e</sup> month for loss by fire in Teingmouth & Shaldon in Com' Devon. 9 0.

Thirsk.—Coll. Feb<sup>r</sup> 28 for loss by fire at Thirsk in the North Riding of y<sup>e</sup> Cou'ty of York. 2 7.

1692.

Clopton, &c.—Coll. for the sufferers of Clopton, &c., de Norwich by casualties at sea. 8 2.

Bealt.—Coll. June 12 for loss by fire at Bealt in Com' Brecon. 4 8.

Oswestry.—Coll. July 24 for loss by fire at Oswes. in y<sup>e</sup> con'ty of Salop. 4 10.

Ledbury.—Coll. Sept. 18 for loss by fire at Ledbu. in Com' Hereford. 3 10.

Captives.—Collect. upo<sup>a</sup> a Briefe for y<sup>e</sup> Redemption of Captives taken by y<sup>e</sup> Turkish Pirates of Algiers, &c. 19 0.

Elsworth.—Coll. Dec. 25 for loss by fire at Elsw. in Com' Cambri'. 6 4.

Havant.—Collect. March 12 for loss by fire at Havant in South's p'to shire. 6 0 ob.

1693.

Hedon.—Collect. May 7 for a fire at Hedon in York-shire. 3 6.

Nantwell.—Coll. June 25 for a fire at Nantwell in Radnorshire. 3 10.

Churchill.—Coll. Octobr. 29 for a fire at Churchill in Oxfordshire. 4 01.

Lambeth Parish.—Coll. y<sup>e</sup> same year for a fire near the Sawmill-yard in Lambeth Parish. 4 1 ob.

Chagford.—Coll. for a fire at Chagford in the cou'ty of Devon. 7 01.

Wooler.—Coll. Janu. 28 for a fire at Wooler in y<sup>e</sup> cou'ty of Northumberland. 5 2 q<sup>r</sup>.

1694.

Yalding.—Coll. May 13 for a fire at Yalding in Com' Kent. 4 4 q<sup>r</sup>.

French Protestants.—Coll. againe upon anoth<sup>r</sup> Briefe for y<sup>e</sup> reliefe of some french Protestants y<sup>e</sup> upon a p'secu'on fled into this kingd. 0 19 ob.

1695.

York.—Coll. for a fire in y<sup>e</sup> city of York. 13 10.

Warwick.—Coll. from house to house in April for a fire at Warwick. 2 18 9.

1696.

Gillingham.—Coll. April 26 for a fire at Gillingham in Dorsetsh. 0 4 0.

Wreckardine.—Coll. May 24 for a fire at Wreckardine in y<sup>e</sup> cou'ty of Salop. 0 3 5 ob.

1697.

Wolverha'pton.—Collected from house to house for a fire at Wolverhampton. 0 19 6.

1698.

Soham.—Collected March 27 upon a Briefe for a fire at Soham in Cambridgeshire. 0 3 6.

1699.

French Protestants.—Collected upon a Briefe for french Protestants from house to house. 1 11 ob.

Lancaster.—Aug. 27 Collected upon a Briefe for a fire at Lancaster. 0 3 2.

1700.

Redempt.—Collected upon a Briefe for the Redemp-tion of Engl. Captives (who are in slavery at Machanes under y<sup>e</sup> Emperour of fletz and Morocco) y<sup>e</sup> sum' of 12 0.

Bermodesey.—Collect. upon a Briefe for a fire near y<sup>e</sup> River of Thames in y<sup>e</sup> parish of S. Mary Magd. Bermodesey. 10 6.

1701.

Eli Cath.—Coll. for y<sup>e</sup> repairing of y<sup>e</sup> damage of Eli Cathedral March 30. 3 6 ob.

Cruckmeal.—May 4 Collected upon a Briefe for a fire at Cruckmeal in y<sup>e</sup> Parish of Pontbury in y<sup>e</sup> cou'ty of Salop. 4 01.

Beccles.—Collect. upon a Briefe for a fire at Beccles in com' Suffolk. 5 2 ob.

Bromly Church.—Coll. Sep. 28 upon a Briefe for y<sup>e</sup> repair of Bromly Church in Staffordsh. 5 6.

Broughton.—Collect. Jan. 19 for a fire at B. in North-aptosh. 5 0 ob.

Rye Church.—Coll. febr. 22 for y<sup>e</sup> Repairs of R. Chu. in y<sup>e</sup> cou'ty of Sussex. 3 11.

1702.

Lem'ster.—Coll. upon a Briefe for y<sup>e</sup> burning of Leminster Church in y<sup>e</sup> cou'ty of Hereford. 11s. 4d.

Longdon.—Coll. May 31 upo' a Briefe for a fire at Longdon in Com' Staff. 3 2 ob.

Chepetow Church.—Coll. upon a Briefe for y<sup>e</sup> rep'ar' on of Chepetow Church in y<sup>e</sup> cou'ty of Monmouth. 6 8 ob.

Hornsea.—Coll. upon a Briefe for a fire at Hornsea in Yorksh. 2 9.

Chester Cathedral.—Collected tow' y<sup>e</sup> rep'a'on of Chester Cathedral. 6 0.

1703.

Monkes Kerby.—Collected upon a Briefe for y<sup>e</sup> Re-building of Monkes Kerby Church and Steeple in Com' Warwick. 4 10.

S. Gyles in Shrewsb.—Coll. upon a Briefe for y<sup>e</sup> re-building of S<sup>t</sup> Gyles Church in Shrewsbury. 4 6.

ffaringdon in Berks.—Coll. Oct. 17 upo' a Briefe for a fire at ffaringdon in y<sup>e</sup> cou'ty of Berks. 3 3 ob.

Spittle fields in Middlesex.—Collect. Nov. 14 upo' a Briefe for a fire at Spittlefields in y<sup>e</sup> Cou'ty of Middlesex. 3 3 q<sup>r</sup>.

Wrottesley in Com' Staff.—Coll. Dec. 5 for loss by fire at Wrottesley in Com' Staff. 3 4 ob. q<sup>r</sup>.

ffordingbridge in Com' South.—Collect. Janu. 16 upo' a Briefe for loss by fire at ffordingbridge in Com' South-hampton. 3 4.

Orange Refugees.—Collect. upon a Briefe for y<sup>e</sup> Orange Refugees. 20 0.

1704.

Tuxford Com' Nottingham.—Collected March 26 for loss by fire at Tuxford in Com' Nottingham. 3 0.

Greate Q. Street in Com' Middlesex.—Coll. May 7 for loss by fire in greate Queens Streete in y<sup>e</sup> parish of S<sup>t</sup> Giles in y<sup>e</sup> cou'ty of Middlesex. 3 1.

Stockton in Com' Sa.—Coll. May 21 for loss by fire at Stockton in y<sup>e</sup> cou'ty of Salop. 3 2.

Wapping.—Coll. Aug. 6 for loss by fire at Wapping in y<sup>e</sup> cou'ty of Middlesex. 4 3 ob.

Greate Massingha.—Coll. Sep. 10 for loss by fire at greate Massingham in y<sup>e</sup> cou'ty of Norfolk. 3 6.

London.—Coll. Dec. 17 for loss by fire at London in Pontesbury parish in y<sup>e</sup> cou'ty of Salop. 4 0.

Hyrrecane.—Coll. Janu. 14 upon a Briefe for Seamens widows; made so by a dreadfull storm and tempest (call'd an Hyrrecane) w<sup>ch</sup> happen'd Nov. 26 & 27, 1703; I say coll. the sum' of 6 0.

South molton.—Coll. febr. 18 upon a Briefe for loss by fire at South molton in Com' Devon. 2 9 ob.

Stony Stratford.—Coll. March 11 for loss by fire at Stony Stratford in Com' Bucks. 3 1 ob.

1705.

Church Minshall.—Coll. Apr. 22 tow' the defraying the Charge of rebuilding y<sup>e</sup> parish church of Church Minshall in y<sup>e</sup> cou'ty of Chester. 3 2.

All S<sup>t</sup> in Oxon.—Coll. Aug. 5 upon a Briefe for y<sup>e</sup> re-building of All Saints Church in Oxford. 2 8.

Kirtou.—Coll. Sept. 2 upon a Briefe for a fire at Kirtou in Lindsey in y<sup>e</sup> cou'ty of Lincoln. 2 10.

Rolleston.—Coll. Sep. 23 upo' a Br. for a fire at Rolleston in Com' Staff. 2 6.

Beverley.—Coll. Nov. 11 upo' a Bri. for y<sup>e</sup> Repair of Beverley Church in the cou'ty of York. 2 8.

S. Saviours.—Coll. Dec. 10 upo' a Bri. for a fire in the parish of S. Saviours in Southwark in y<sup>e</sup> cou'ty of Surry. 2 6.

Bradmore.—Coll. Janu. 27 upo' a Briefe for a fire at Bradmore in y<sup>e</sup> cou'ty of Nottingham. 3 2.

Cleat, Worcestershire.

VIGORS.

CURIOUS ERRORS CAUSED BY THE  
HOMONYMY.

The etymology of the French word *malheur* has given and still gives rise to a lively controversy among the learned. The question is whether this word be derived from *malum augurium* or from *mala hora*. The first derivation has been demonstrated by Littré, Dietz, Max Müller, Schiler, Brachet, &c., and is admitted by most of those who have studied modern philology. In fact, not only the rule of the tonic accent, but also the history of words, teaches us that *augurium* gave *agur* in Provençal, *aguero* in Spanish, and the dissyllables *aür, eür*, in the Langue d'Oïl. Later on these last two forms became monosyllabic through wear and tear, like many others; and about the fourteenth century the derivative of *augurium* being pronounced like the derivative of *hora*, we see that by an etymological blunder the word *eür* is written *heur*, in order to draw it nearer to the supposed root *hora*. This prosthesis of *h* took place equally in the derivative of *hora*, in Old French *ore*, or, still traceable in certain words, such as *disormais, alors, dorénavant*, &c. Consequently *hora* seemed to yield two duplicates, one masculine and the other feminine, just as appears to be the case in the Italian words *malore* and *malora*.

Let us now come to the second derivation. In his *Lectures on the Science of Language*, Prof. Max Müller, after having noticed Perion's etymology of *heureux* from οὐριος, adds:—

"There is another etymology of the same word (*heur*), according to which it is derived from the Latin *hora*. 'Bouheur' is supposed to be *bona hora*; 'malheur,' *mala hora*; and therefore *heureux* is referred to a supposed Latin form *horous*, in the sense of *fortunatus*. This etymology, however, is no better than that of Perion. It is a guess and no more, and it falls to the ground as soon as any of the more rigid tests of etymological science are applied to it."

It is indeed easy to refute this last etymology as the learned professor does, if only arguments in its favour were based on the analogy of sound and spelling, and on the popular language, in which *malheur* is feminine, as, for instance, in Molière:

"Eh bien, à la malheureuse est-il venu d'Espagne,  
Ce courrier que la foudre et la grêle accompagne."

But the matter becomes clear if we bear in mind a very little known passage in the *Historia Ecclesiastica Francorum*, written in the sixth century by G. Florentius, known to fame as Gregory of Tours. We there find in lib. vi., cap. *De Nuptiis Rigunthæ Filie Chilperici*:—

"Jam vero vale faciens puella, post lacrymas et oscula,  
cum de porta egrederetur, uno carrucæ effracto axe,  
omnes mala hora dixerunt."

(The Codex Colbertinus gives *mala ora*.) Now it is evident that *mala hora* here bears the sense of *malum augurium*, a rather troublesome fact. Still, on further consideration I am inclined to assume

that we have nothing else before us than a mistake precisely similar to that which the French peasants still make when they say *la malheure*. In other words, the pronunciation of *malum augurium* in the sixth century was very like that of *mala hora*, although the words *hora* and *augurium*, pronounced separately, yielded two different sounds. I do not, of course, contend here that *malum augurium* and *mala hora* were at that time sounded like *malheur*; but I submit that *mál a-ür* from the former, and *mála ór* from the latter, were pronounced as nearly as possible alike. It may be objected, if *augurium* was thus pronounced in the sixth century, we ought not to find, six centuries later, the form *agur* in Provençal. Upon this head I would observe that this pronunciation which led Gregory of Tours into error is that of the north of France, and that the mistake would probably not have occurred if the same chronicler had heard *malum augurium* pronounced by a southerner. In fact, in its northward progress the pronunciation became simpler, while in the south it underwent fewer changes. We are in this manner enabled to fix the birthplace of many words. In the south, for instance, *agua* gave rise to *aigue* (*aiguade, aiguille, &c.*), while in the north we have *ève* (*eau, evier*). In the north *seniorem* has given *seigneur, seigneur*; in the south *sieur*, and even *sieu* in the present pronunciation of *monsieur*.

It may be added that mistakes arising from homonymy, or identity of sound, are common in all languages, and especially in French. As a case in point, I need merely cite the well-known blunder of Cinderella's "glass slipper," the word understood and translated "glass" being not *verre*, but *vair* (a sort of fur).

JULES CAMUS.

Padova.

## THE PUBLIC RECORDS OF SCOTLAND.

In a rather old volume of *Reports respecting the State of the Public Records of the Kingdom* (folio, Lond., 1790), I find it stated that "the more ancient records of Scotland have disappeared since the time of Edward I. of England." In a note the information is given that there is—

"An inventory printed in Mr. Rymer's *Fœdera*, vol. i. page 227, made up in the year 1282, of many instruments among the archives of Scotland relating to transactions with foreign states, to which are annexed the titles of a few charters. A short note, subjoined to that inventory, shows that the other archives of Scotland, which probably regarded the internal polity of the community, were even then very numerous. The note is thus expressed, viz. 'Alie multe literæ sunt in Thesauria Domini Regis tam in pixidis cophinis quam in sacculis, de quibus nihil est hic specificatum.'"

Then follows mention of—

"Two inventories, now in the Chapter House at Westminster, of the records of Scotland, drawn up ten years after the former, namely, in the year 1292, under the authority of Edward I., King of England, on occasion of the competition for the crown of Scotland."

The note just transcribed is in some degree elucidated by those inventories, especially the last of them, which, though conceived in very general terms, mentions no fewer than "1171 rolls, besides four larger rolls, consisting of 110 pieces, together with thirteen Papal Bulls, thirty letters from cardinals, and various detached instruments" (deeds or charters, no doubt). As to these rolls themselves, all hope of tracing their existence, after being carried to England, has long been abandoned. Most probably they were utterly destroyed by the invading army; and with them perished the greater part of the genuine annals of Scotland for an unknown period.\* No wonder, therefore, when these national monuments of past historical events disappeared from public knowledge and reference when Edward I. invaded Scotland, that the Scottish people should fondly cling to whatever traditional acquaintance with them they possessed, and invest the records of their race with something of a poetic colouring, but still true, in the main, to the facts of history. Who can tell but that among the stores of *rotuli*, consisting of 1171 rolls, &c., as before stated, there were detailed accounts of national events of great importance, proving that the Scotch, at the time of Edward I., were not sunk in a state of barbarism, as has been reproachfully and somewhat scornfully affirmed recently, but had for a long period been in possession of native annals by accredited writers, the alumni, perhaps, of scholars and missionaries from the sister isle of Erin (at that time Scotia)?—missionaries, be it not forgotten, who helped to Christianize and civilize even England itself. Mr. George Rose, a former Keeper of the Records, states:—

"It is proved, by incontrovertible documents still existing, that as early as the year 1282 the records of Scotland were numerous and multifarious; that they were then under the charge of a public officer of eminent rank, and that they were kept in the royal treasury."

How can all this be reconciled with the assertion that the Scotch had not then "emerged from a state of barbarism"? SCOTUS.

\* Robertson says that, in order to establish his feudal superiority over Scotland, Edward "seized the public archives, ransacked churches and monasteries, and getting possession, by force or fraud, of many historical monuments that tended to prove the antiquity or freedom of the kingdom, he carried some of them into England, and commanded the rest to be burned." As one instance only of the barbarities of Edward towards literature and poets, the case of Quintyn, a Scottish poet, mentioned by Warton (*History of English Poetry*), is worth quoting here. Quintyn "flourished about the year 1320. He was driven from Scotland under the devastations of Edward I., and took refuge at Paris. He wrote a poem called the *Complaint of the Miseries of his Country*, printed at Paris, 1511." Who was the greater barbarian?

CHARLES WILMOT SERRES, A "SUPPRESSED PRINCE."—In response to the appeal of Mr. THOMS (5<sup>th</sup> S. iv. 461) I paid a visit to the Marine Society, and by the prompt courtesy of the Secretary I am enabled to give the following extracts. The books of the Society in 1825 were kept in a columnar form, and the copy herewith is all that refers to Charles Wilmot:—

"Date—10th March, 1825.

Name—Charles Wilmot.

Age—17.

Height—5. 5.

To what Parish belongs, where and with whom living—Destitute and illegitimate son of Mrs. Serres, White's Library, opposite the King's Bench.

How hath been usually employed—Err<sup>d</sup> Boy. Mrs. Serres (Princess Olivia his mother)."

The next book has the following:—

"Register of Boys received 1825.

Date—March 10th.

Number—15962.

Name—Charles Wilmot.

Age—17.

Height—5. 6.

Description—Dark Hair, Hazel Eyes, Dark and Fresh.

Discharged—3 April, 1825.

To whom Discharged—Buckinghamshire. E. India Co.

Character—Middling Boy. Bible."

The last implies that he had a Bible given to him when he left. The Society at that period did not keep any particular record of a boy's place of birth. The plea of destitution was sufficient to gain him admittance. The Society has no means of tracing the subsequent career of a boy except when he joins the Royal Navy.

I take this opportunity of calling the attention of the benevolent readers of "N. & Q." to the use and benefit of this Society to a maritime country like ours. Since its foundation upwards of 57,000 boys have been sent to sea, either in the Royal Navy or the Merchant Service. The Society has now 200 boys in training; and every one who saw the procession last "Lord Mayor's day" must have been struck by the appearance of health, strength, and cheerfulness that the boys presented.

CLARRY.

"LAST OF THE STUARTS."—The *Glasgow Evening Citizen*, of Dec. 7, says an historical figure passed away on Monday, Lady Louisa Stuart, the last descendant of the royal family of Scotland, having died at Traquair House, near Peebles, in her 100th year; and in the *Times*, of the 9th, is a report of an assault on the Count of Albany, who is described as "The last of the Stuarts." Of the gentleman and his descent from the royal house of Stuart I have often heard, but of the lady I know nothing, nor can I find any mention of her in Burke's *Peerage*. If she was a reality, there would appear to have been two claimants to the designation of "last of the Stuarts." H. A. ST. J. M.

[Lady Louisa Stuart was the only daughter of Charles, seventh Earl of Traquair, a title now extinct. The con-



nexion of her family with the royal house of Stuart dates from the early years of the fifteenth century, with the birth of James Stuart, a natural son of the Earl of Buchan, that Earl being a descendant of Robert II., who created the earldom for his third son. A descendant of the above natural son was created Earl of Traquair by Charles I. An old edition of Debrett (1830) states that Lady Louisa was born 20th March, 1776 (according to which she died within four months of 100 years), and her only brother, January, 1781. But, on referring to Kearsley's *Peerage* (1796), we find the date of the Lady Louisa's birth as follows, "born August 16, 1784," which would make her ninety-one at the time of her death. With regard to the other "last of the Stuarts," now lodging in Pimlico under the name of Charles Edward Stuart, Count d'Albanie, he is an amiable gentleman who nurses a very harmless delusion. He and his late brother, John Sobieski Stuart, claimed to be the sons of a legitimate son of the "Young Pretender," who certainly never had such a son, but who would have been too delighted to proclaim the birth if it had been a fact. Finally, we make a note of still another Stuart. Among the marriages last year was that of Lady Alice Mary Emily, daughter of the seventeenth Earl of Errol, to Colonel the Count Edward Stuart d'Albanie. Of the pedigree of this gentleman we know nothing.]

**Lines addressed to Hannah More.**—I would secure the accompanying unpublished tribute to Hannah More from unmerited oblivion. The tribute-payer was the Rev. R. Polwhele, who wrote the lines on the fly-leaf of a copy of "Poems, chiefly by Gentlemen of Devonshire and Cornwall, 1792," to which poetical miscellany he was a principal contributor. The line "*More pleas'd thy Sensibility*" was doubtless intended as a word-play on the fair lady's name and her poem on *Sensibility*:—

"O More, whose unaffected Praise  
Cherish'd my Muse in early Days,  
Whilst yet I hail'd, an artless Boy,  
The fairy Forms of Grief and Joy—  
O More, this humble Tribute take,  
Nor slight the boon for Friendship's Sake !

And sure these votive Lays are true  
As my Tongue lis'd when Life was new.  
'Twas then, with fond ambitious aim,  
I mark'd thy bright career of Fame;  
And caught with an Enthusiast's Ear  
Strains thy own Garrick lov'd to hear !

Yet, in maturer Age I see,  
More pleas'd, thy Sensibility—  
Thy active Zeal, which dares oppose  
In Virtue's cause a Host of Foes,  
Which scorns the Meanness to retreat  
From the proud Circles of the Great,  
And where Religion has unfur'd  
Her Standard, braves a frowning World !

Go on ! though aided but by Few,  
The Path of Glory still pursue !  
So shall thy Heaven-applauded Worth  
Outlive the little Fame of Earth,  
And, mingling with 'the Sapphire Blaze,'  
Shine with imperishable Rays !

R. POLWHELE.

"Kenton, near Exeter, Apr. 2, 1792."

CH. ELKIN MATHEWS.

Codford St. Mary.

**THEODORE HOOK.**—Having come into possession of a letter, without address or date, but which purports to have been written by Theodore Hook, I ventured to send it to the late Dean of Chichester, his nephew, that I might learn from him whether it was a true autograph. The letter, and the Dean's reply to my query, I subjoin:—

"Putney, Sunday E.—My dear Sir,—Having accidentally discovered a memorandum of my poor father's, in which I find your name inserted as having a claim on him for *ten pounds*, I have taken the liberty of enclosing that amount, in pursuance of an intention I have formed of paying (when I am able) any little sums he might have left unsettled when he quitted England. He was a kind, good man, and to me an excellent parent, and I feel it a pleasure to myself as well as a duty to his memory to discharge his little debts, which the circumstances of increasing infirmity had latterly subjected him to. I hope and trust you will not be offended with me for doing this: it is only satisfying my own feelings as a son.

"I am still at Putney (at least I go to Broadstairs on Thursday morning), but I enclose you a card of my *new* residence, and where I hope to get in the second week of November, and where I shall hope for the pleasure of receiving you without subjecting you to the trouble of a journey into the wilds of Surrey.—Believe me, my dear Sir, yours most truly and sincerely,

"THEODORE E. HOOK."

"The Deanery, Chichester, 16 December, 1870.—My dear Sir,—I am well acquainted with the handwriting of Theodore Hook, and can certify the authenticity of the letter (unfortunately without a date), which I return. I have in my possession many letters addressed by him to my father and mother, which, if his biography is ever written, will (with this letter) attest the goodness of his heart.—I am, my dear Sir, very truly yours,

"W. F. HOOK."

J. R. B.

**THE GREAT SEA-SERPENT.**—The public prints have been announcing that the great sea-serpent had reappeared the other day somewhere about the southern coasts of England.

Is this turning up, every now and then, of the great sea-serpent anything else than just another proof of the vitality of ancient religious doctrines, of a symbolical nature, handed down popularly from generation to generation, long after their origin and true meaning have been forgotten?

In the ancient religion of the Scandinavians—a religion which more or less prevailed in Britain also—Midgard was surrounded by the ocean, and in the ocean lay the great serpent Jormungand, stated in the Northern mythology to be the offspring of Loki, and which also received the name of the Midgard serpent. Midgard appears to have denoted the earth, or a part of the earth. What was the symbolical meaning of the serpent Jormungand is difficult to determine. It is enough that in the ancient Northern mythology we have the symbolical existence in the ocean of a great symbolical serpent. This no doubt formed one of the religious doctrines taught in Britain for many an age prior to the introduction of Christianity.

But what was believed in *symbolically* by the learned would be believed in more or less *realistically* by the unlearned, as has always been the case. And hence, I have no doubt, originated all the stories about the great sea-serpent down to the present day.

In the prose *Edda* there is an account of Thor going to fish in the ocean for the Midgard serpent, how the serpent was hooked, the tremendous struggle that ensued, and how the serpent escaped, and again sank under the water. The *Edda* (as translated into English) then goes on to say:—

"Thor however launched his mallet at him, and there are some who say that it struck off the monster's head at the bottom of the sea, but we may assert, with more certainty, that he still lives and lies in the ocean."

Bishop Percy remarks, in a note on this part of the *Edda*:—

"We see plainly in the above fable the origin of those vulgar opinions entertained in the North, and which Pontopidan has recorded, concerning the craken and that monstrous serpent described in his *History of Norway*."

But the remark equally applies to Great Britain as well as to what the Bishop terms "the North."

HENRY KILGOUR.

P.S.—The frontispiece in Mallet's *Northern Antiquities*, edited by Blackwell, and published by Bohn, may be referred to.

BELL-FROGS IN ENGLAND.—On one of the beautiful nights of this year, such as might have been that on which "Tasso made a swan-like end," I was occupied writing until about two in the morning, with my window open. This was within three minutes' walk of Clapham Common. I was conscious for some time of a peculiar noise; and at length, listening, could scarcely believe that I had not been carried far away by some genius (be it remarked, I had been lost in admiration of the Court of Zanzibar at the last meeting of the Geographical Society) to one of the loveliest situated places I had seen, a very Fata Morgana—Newcastle, in New South Wales, which I fear I may no more revisit except in some such dream. These were the bell-frogs, as I had heard them on my first night on land in the Southern Ocean, in curious delight at the evidence of being in a tropical kind of country. Clear, bell-like, and filling the atmosphere, it must be from some frogs of the genus. You could not hear birds from the Common in my room, and the window looked on a number of back gardens where there were scarcely any trees. Besides, I was not aware of any birds which would make a similar sound all through the night. I thought it was of too general a character to be ornithological. But could bell-frogs be imported? Could the airs breathing in passionate warmth have brought them into life? Perhaps some of your learned friends will have the condescension to consider the subject, and if I attri-

bute the sound wrongly, kindly describe the bird which makes a resonance *so hell und stark*.

J. J. GORDON, D.C.L.

ALLITERATION.—Our great lexicographer's definition of this composite term—*littera* and *iterum*—"the beginning of several words in the same verse with the same letter," may be opposed by the authority of Cicero (5<sup>th</sup> S. iv. 65), "that every word in every language naturally has one accent, and one only," a principle modified among us by the allowance of a slight inflection—the Aristotelian *το μεσον*, the intermediate of *οφν* and *βαρν*. Thereto may be added the alliterative nullities of *gn*, *kn*, *mn*, *ps*, *ur* (gnat, knave, mnemonics, psalm, write), not one whereof expresses the sound of the primary letter. Moreover, we cannot pass by the equivocal alphabetism of *c*, which does duty for *k* in "candle" and "corner," and for *s* in "certain" and "civil," vocally, though not visibly, alliterative. Happily for both writers and readers alliteration is a beauty, not a blemish. Our 30,000 words, more than doubled by their grammatical variations, are formed of twenty-six letters—*copia verborum, paucitas litterarum*—and render alliteration the more full, frequent, and flowing, pervading more than "one verse," and echoing back each in its own euphony—composers, I think, term it the Ritornello. Thus it is that the student in his silent closet beholds and hears the thronged and full-voiced drama.

EDMUND LENTHALL SWIFTE.

LINES written by Warren Hastings in reference to Pacheco, who, after a brilliant career in India, was the victim of false accusation and imprisoned for a long time, till a legal sentence acquitted him, yet was neglected, and died in an almshouse (*vide Lusiad*, bk. x.):—

"Yet think not, gallant Lusian, nor repine  
That man's eternal destiny is thine;  
Whene'er success th' adventurous chief befriends,  
Fell malice on his parting steps attends;  
On Britain's candidates for fame await  
As now on thee, the harsh decrees of fate;  
Thus are ambition's fondest hopes overreached,  
One dies imprison'd, and one lives impeach'd."

E. H. A.

BYRON AND BERNI.—I venture to address you on an English translation by Byron of some cantos of the *Morgante Maggiore*, by Berni. In the third stanza of the first canto, Byron appears not to have caught the true meaning of the satirical author. Berni says:—

"E Febo il carro temperato mena  
Che'l suo Fetonte l'ammaestra ancora."

*Temperato* means that Phœbus drives his car cautiously because (*che*) his son Phaëton *l'ammaestra ancora*, viz., the accident of his son is always before his mind as a continual warning. In this case, *ammaestra* means, ironically, that he

warns him to be on his guard. I put now the query if the translation of Byron conveys the meaning of Berni?—

"To the hand  
Of Phaëton, by Phoebus loved so well,  
His car (but tempered by his sire's command)  
Was given."

DR. GR. PALMIERI.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**SHAKING HANDS.**—Was this originally a British custom? I was in Paris in 1817 or 1818, and was received with kindness by those persons to whom I had introductions, but it seemed to me strange that no one offered me a hand. I remember that in 1830 some Frenchman, writing for his countrymen an account of his reception in England, spoke of the custom of shaking hands, and explained it as "l'accollade Britannique." Ten years ago it had become very common in France, and, staying at an hotel in Rouen, I noticed every morning when the baker came with the bread, the first thing after his huge basket was put down was a hearty hand-shaking between him and the head-waiter. Now it seems to have become common over almost all the Continent.

Craven.

ELLCEE.

**AUTHOR WANTED.**—I have got a small 12mo., the title of which is—

"Collection des Morales Anciens. Tome premier A Genève, chez Nourfer de Rodon & Comp., Imprimeurs-Libraires, M.DCC.LXXXII."

There is a second title, special to this first volume, "Mannell d'Épictète, traduit par M. N.," which is preceded by an "Avis" from the publishers promising to issue—

"La Morale de Sénèque; Celle de Tacite...; La Morale de Confucius...; Les Maximes d'Isocrate; Les Réflexions Morales de Marc Aurèle Antonin; La Morale de Socrate...; Celle d'Épicure...; Les Caractères de Théophraste; Les Préceptes de Phocylide et de Théognis, et les Vers dorés de Lysias attribués à Pythagore; Les Pensées Morales de Cicéron..., etc."

I shall be glad to learn the name of "M. N.," and also whether the other volumes were published as announced in the "Avis."

HENRI GAUSERON.

Ayr Academy.

**THE DE CANTILUPE FAMILY.**—Can you give me an account of the Norman family of De Cantilupe previous to William de Cantilupe, who held lands forfeited by the Engaines, anno 17 K. John? Is there any lordship from which the name was derived, and is this William de Cantilupe identical with William de Catelowe, who is mentioned in

the first roll of Henry III. as bearing, "Gules, three fleurs de lys or"? W. J. WESTON.  
Trent Villa, Mortimer Crescent, Kibburn.

**DOUGLAS FAMILY.**—Will any of your readers having pedigrees of branches of this family, especially those that have the Christian names of Francis and James therein in the seventeenth and eighteenth centuries, kindly favour me with particulars thereof? I particularly wish to trace the immediate ancestors of Capt. Francis Douglas, of the merchant service, who was born (qy. where?) circa 1735-40, and married at Rochester in 1763.

W. H. COTTELL.

19, Barrington Road, Brixton, S.W.

**WILLIAM, THIRD EARL OF PEMBROKE, OF THE HERBERT FAMILY.**—I should be glad if any of your readers could inform me as to the date of his marriage. I cannot find it in any peerage I have consulted.

TYRO.

"DOMINUS ILLUMINATIO MEA."—At what date do these words first appear as the motto of the University of Oxford? The mottoes to the arms have varied. Mr. Davenport gives the following: "Sapientia et Felicitate"; "Bonitas regnabit, Veritas liberabit"; "In principio erat Verbum, et Verbum erat apud Deum." A. L. MAYHEW.  
Oxford.

[The *Guardian* of last week stated:—"Apropos of Cardinal Manning's recent allusion to the University motto, 'Dominus illuminatio mea,' it is now stated by some persons learned in such matters that, although the open Bible of the University arms dates from pre-Reformation times, the motto in question was an addition not earlier than the time of Archbishop Laud. If this be true, the point of the Cardinal's remarks is considerably weakened."]

**MEDALLIC.**—In O'Brien's *Round Towers of Ireland* are described two medals, one in silver and another in brass, which latter was found in Friar's Walk, near Cork. On one side is the head of Jesus, and in Hebrew characters "The Lord Jesus." On the reverse, also in Hebrew, is an inscription, which is translated in O'Brien's work, "Christ the King came in peace, and the light from the heaven was made life." That medal was said to be unique; but a friend of mine has one which, I believe, is so similar that it must be from the same die or mould. It is also of brass, but has been gilt, as the gold remains in the crevices. I shall feel much indebted for any information as to the history, value, &c., of the medal. I should fancy the value must be considerable, as such medals are so rare that it seems only three, on which the inscriptions vary, have been previously known. The third is engraved in Rowland's *Mona Antiqua Restaurata*.

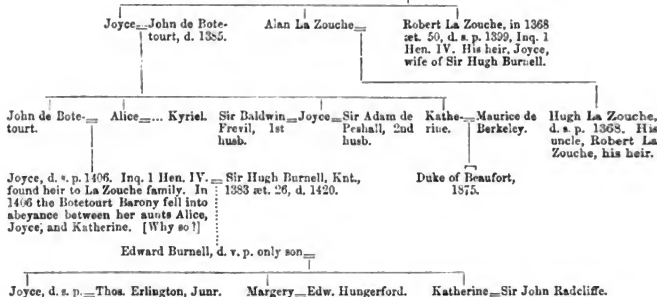
RALPH N. JAMES.

Ashford, Kent.

## LA ZOUCHE FAMILY.—

Robert, 3rd Baron Mortimer—Joyce, d. and h. of Wm. La Zouche.

William, took name of La Zouche, d. 1337—

From Courthope's *Historic Peerage*, 1857.

The above pedigree is confusing, inasmuch as, under the account of the Zouche (of Mortimer) barony, Joyce de Botetourt, the wife of Sir Hugh Burnell, Knt., is said to have died in 1406, *s. p.*; but on turning to the account of the Burnell barony, we find that Sir Hugh had a son, who had three daughters, as shown in the pedigree. I am anxious to learn why this barony should have gone from Joyce de Burnell to her aunts Alice, Joyce, and Katherine, instead of to those who were apparently her grand-daughters, Joyce Erlington, Margery Hungerford, and Katherine (Dame) Radcliffe. D. C. E.

The Crescent, Bedford.

CATESMORE, LORDS OF, KENT.—In the Kent Archaeological Society's volume for 1862-63, article "Family Chronicle of Richard Fogge, of Danes Court, in Tilmanstone," mention is made of the effigies in Cheriton Church as being those of "two Lords of the Catesmore"; and further on, that Catesmore was the seat of the Fogges. Richard Fogge remarks of the Lords of Catesmore, "Noblemen that I never heard of, and believe nobody else." Was there a manor of Catesmore? I find in the same locality Caseborne; this, however, according to Hasted, does not appear to have been in possession of the Fogges.

HARDRIC MORPHYX.

ARABELLA FITZJAMES.—Who was this lady—was she a natural daughter of James II. ? if so, by which mistress? I have in my possession an order addressed to (Roger Palmer) Earl of Castle-

maine, desiring him to cause the sum of 1,000*l.*, received upon Mistress Arabella Fitzjames's account, to be paid to her agent Mr. Daniell Arthur, dated November, 1688, signed "Neuille" or "Heuille de Burgueueny, Abbesse," countersigned by Arabella Fitzjames, in a small, legible, upright handwriting. F. G. HILTON PRICE.

Temple Bar.

"OBSERVATIONS," &c., by E. W. Second edition. London: W. J. Cleaver, Baker Street, 1837.—Some of the "observations" seem to me to possess unusual merit. Here are half-a-dozen of them:—

1. Candour is the virtue which makes us conceal nothing of our neighbour's faults.
2. The toad-eater will be anything you desire him—except a man.
3. After Emma left me, I certainly found (in spite of all philosophy may say) that there was such a thing in nature as a vacuum.
4. It is true in society, as well as in the mere fact, we all look little in our neighbours' eyes.
5. The blush is the only colour Art cannot paint.
6. It is self-love that (reviewing my folly) makes me hate myself.

I have not the slightest idea who "E. W." is or was. Can you or any of your numerous contributors inform me? GEORGE BILLER.

IVY: IVVY: IVORY.—How comes it that there is such a diversity of pronunciation in the simple word "ivy"? In Worcestershire and the Midland Counties I have been accustomed to hear the rustics call it "ivvy"; but in Rutlandshire I never hear this pronunciation, that has been so

familiar to me from childhood; for the labourers always pronounce the word as "ivory," the three syllables being distinctly pronounced. At a Christmas church-decking one of my helpers suggested that "a bit of ivory would look very nice twisted round yon column."

CUTHBERT BEDE.

THE ERSE ALPHABET.—Why are the letters of this called after the names of different trees? I observe that each tree-name begins with the letter to which it has become attached. But is there anything in the sound of the words which may have suggested the use which has been made of them?

ST. SWITHIN.

PHILOLOGICAL.—Can any of your readers inform me (1) whether the Danish, Swedish, and Norwegian languages are Teutonic or Scandinavian; and (2) what is the origin of the Turkish language? Any reference to books deciding these questions will be acceptable. DUX TROJANUS.

MUSICAL BIOGRAPHY.—Wanted a list of any books written in French on musical biography, anecdotes, memoirs, letters, &c.; in fact, anything except theory.

A. G. P.

DAVENPORT PEDIGREE.—Information about this pedigree, supposed to have been bought, with other pedigrees of Hulme, Levett, Scrivener, &c., by American collectors about 1872, is desired.

G. H. D.

Foxley, Hereford.

### Replies.

#### SPURIOUS ORDERS.

(5th S. iii. 442, 495; iv. 34, 73, 111, 229, 278.)

I thought, when I concluded my last note on "Spurious Orders," that I had exhausted the long list of the benevolent doings of the Knights of the Order of the Temple. I use the word *benevolent* because Sir Patrick Colquhoun has stated that his object was "to be useful to mankind in general." How could he and his supporters have shown their benevolence more clearly or be more useful than by contributing so liberally to the birth of mankind? It seems, however, that I have omitted much that will show how eager they are to relieve the dullness of the nineteenth century. Thus it is said that British subjects have aired their vanity by wearing foreign decorations at meetings of the Order of the Temple, which certainly would not be permitted at Masonic meetings, and be greeted with laughter everywhere else. This Order of the Temple does not notice anything in a newspaper, but it takes measures for advertising itself for the information of those benighted individuals who do notice things

which appear in newspapers. When H.R.H. the Prince of Wales was installed its Grand Master on a day in April, 1873, the columns of a London journal were filled, in attractive type, with a most glowing description of the ceremony, and the robes and insignia, not to mention the triple cross of Jerusalem, suspended by a golden chain, with which these knights ventured to decorate the Prince of Wales as their Grand Master.

Having thus stated what I have gathered of the doings of this new and self-made order of knighthood, I confess that I fail to see how assuming to be a mediæval knight can, in this practical age, "be useful to mankind" in any way. Freemasonry, on which it is said to be founded, is brought into contempt by such proceedings, and it is sincerely to be hoped that H.R.H. the Grand Master will stand by the good old craft, and discountenance the pranks with which would-be "knights" do their best to render it ridiculous.

RALPH N. JAMES.

Ashford, Kent.

A letter which I have seen, signed by Sir Patrick Colquhoun, states that the order, of which he prides himself on being the inventor, is "not a Masonic body, but only with a Masonic qualification"; that is, the members must be Freemasons. The same letter privately admits the order of knighthood, as it is boastfully put before the public, to be "spurious" and "*ad imitationem*" of the real old Order of the Temple. Having, therefore, the written admission of its founder that it is spurious, I think it would be honest if the word "spurious" were inserted in the title of the order as set forth in its published book of statutes. But as to the *ad imitationem* part of it, it seems worth while to consult history in order to see whether it is advisable to imitate now-a-days the manners and customs of the Templars of the fourteenth century.

In Ferd. Willeke's *History of the Knights Templars* (Halle, 1860), it is stated that, although publicly the order practised the ecclesiastic form of worship in its chapels, yet in secret they did not believe in Jesus Christ as God-man or as the Saviour of the world. "As he assumes to be the Word of God and the heavenly Messiah," was their real doctrine, "therefore do we deny him, and scoff at the cross as the wood on which he expiated his sins and offences, viewing it as the excess of superstition." At the secret ceremonies of the order the knights spat upon the cross, revered astrology and alchemy, and honoured an idol (Baphomet). The cup and the sacrificial lamb were signs among them.

I cannot say whether the cup has a place in Sir P. Colquhoun's ritual, but the Paschal Lamb figures in the badges of the new order. I believe that there is an Act of Parliament prohibiting

secret or armed meetings; if so, we have an ex-judge—knighthood for his services—defying the law. Not content with making knights (generally understood to be one of the functions of the sovereign), and, I suppose, receiving money for so doing, the members of this *ad imitationem* order meet, I understand, armed with swords, and go through certain ceremonies in secret, protected from interruption by an armed guard both inside and outside the chamber. Why this secrecy? The "knights" do not meet as Masons.

MR. JAMES has done a good service in the great cause of truth by exposing the absurd affair calling itself the "Order of the Temple," and the antics of its sham "knights." I agree with him in the loyal view that the Heir to the Throne should not be permitted to be identified with anything which, like this sham order, deserves ridicule.

It may safely be asserted that neither Sir George Bowyer or Lord Beaumont, nor Mr. de Havilland, recognizes allegiance to Sir P. Colquhoun and his fellows, although in the printed "Statutes of the Order of the Temple" it is asserted that those statutes apply also to the "Order of St. John of Jerusalem, Rhodes, and Malta"! And it may fairly be asked whether amongst those whom the invention of the new order is designed to benefit may be included Masonic jewellers, who are knights of, and supply decorations for, the order of Sir Patrick? A STUDENT.

DONATIVES (5<sup>th</sup> S. iv. 439).—I am unable to answer your correspondent's first question, as to "the number of donative livings in England," but the following extract from Rogers's *Ecclesiastical Law* will answer his second question, as to "the origin of the same"—

"A donation is so called, according to Gibson, *Cod.*, 865, because it is given and fully possessed by the single donation of the patron in writing, and is merely given by the patron to a clerk, and requires neither presentation, institution, nor induction, and the donee may be put into possession by the patron, or by one acting under his orders (*Dege*, 163; *Ayliffe, Parer.*, 230; *Godol.*, *Abr.*, 202); nor is a donative visitable by the Ordinary, but by the patron and his heirs, or, rather, by a commission appointed by him (*Co. Litt.*, 314). This exemption from ecclesiastical jurisdiction may have been allowed by the bishops with a view to increase foundations and endowments in the Church; and the privilege once accorded to the founder, may eventually have been turned into a prescription. . . . The term *donative* is applicable to every description of ecclesiastical preferment."

The author adds in a note:—

"Gibson, speaking of the origin of donatives, *Cod.*, 865, considers them as sprung from the consent of the bishop to some particular lords or great men, who were desirous to erect places of worship for the convenience of their families, and did obtain those privileges for themselves and their heirs, in regard that they were only, at first, considered private and domestic chapels, and as the families, and by consequence the neighbourhood, increased or decayed, these places became, in

process of time, churches or chapels, with cure, or sinecures; for that a benefice, with cure of souls, may be *donative*, appears from the case of St. Burian, in Cornwall, and the church of the Tower of London."

The author further adds:—

"Godolphin, *Abr.*, 202, and Ayliffe, *Parer.*, 230, adopt the opinion of Mr. Guinn, and trace the origin of donatives to a direct licence from the Crown; and that, as the king might anciently found a free chapel, and exempt it from diocesan jurisdiction, so he might also, by his letters patent, license a common person to found such chapel, and to ordain that it should be *donative* and not presentative."—Rogers's *Ecclesiastical Law*, p. 352.

E. C. HARTINGTON.

The Close, Exeter.

THE HUMMING-TOP (5<sup>th</sup> S. iv. 203, 254, 457).—MR. RANDOLPH says I have missed the point of his query, which was not why the *top hums*, but why the humming of the top *ceases* after a time and then *begins again*. I think the explanation given meets all these three questions, but the writers for "N. & Q." are taught modesty if nothing else.

1. *The top hums* loudest at first—(1) because the air is then newly disturbed; (2) because then the gyrations take a larger sweep than when the top has become steady; (3) because the gyrations are sufficiently rapid to create sound-waves, but not so rapid as to produce a blurred impression.

2. *The noise subsides* after a time—(1) because the gyrations are so rapid, and the sound-waves follow each other so fast, that the ear does not lose one impression before a new one succeeds, and the result is a dull monotonous murmur—this is well illustrated by the ribbon of light made by waving to and fro a burnt stick; (2) because the gyrations are more steady and the air less disturbed; (3) something, perhaps, is due to the neutralization of one set of sound-waves by others starting from the sounding body at the half-phases, so that the swell of one set is met by the depression of the other set, and each is weakened in exact proportion to the depth of the phase. This is well illustrated by a tuning-fork struck twice, in such a manner that the second set of vibrations kills the first set, and no sound at all is delivered to the ear. As the top is more steady, the phases of the sound-waves are less strongly pronounced, and are, therefore, more easily obliterated than when the top staggers and creates larger disturbance.

3. *The sound is resumed* when the gyrations slacken—(1) because the ear is no longer confused and burdened with a too rapid impact of sound-waves; (2) because the staggering top creates a greater disturbance of the air than when the top is more steady. All this (except the third suggestion of paragraph 2) was stated in the first letter, but somewhat more in detail.

In regard to the "bevelled edge," MR. RANDOLPH makes it appear that this was insisted on as a necessity, whereas the explanatory letter distinctly states that "the top is *sometimes* furnished

with a bevelled edge," meaning, of course, not always. The bevelled edge is not indispensable, for sometimes the edge is left square.

MR. RANDOLPH says the "*shrick*" is not occasioned by the 'wider range,' for the effect would be the same if the handle were held in a vice"; but here let me add—(1) the "wider range" is only one of three disturbing causes; (2) that even if held in a vice the gyrations are not so steady as during the top's "sleep," and it is this want of steadiness, added to the slower speed of the gyrations, which must be taken into account.

I do not like to enter into greater detail, because I fear to step beyond the special province of "N. & Q.," but I think, with the utmost modesty be it said, that the solution given furnishes the main reasons of the phenomenon under discussion.

E. COBHAM BREWER,

Lavant, Chichester.

Author of *Guide to Science*.

**SMOTHERING DANGEROUS LUNATICS** (5th S. iv. 167, 358).—This appears at one time to have been practised in Ireland with a view to shorten the sufferings of the victims of hydrophobia. The following is taken from the *Annual Register* for 1830, p. 102:—

"Hydrophobia.—In the parish of Kilnelag, a remote part of the county of Galway, a young peasant girl, whilst milking a cow, observed a dog in a rabid state approaching the animal, and, in order to prevent it from being bitten, she struck the dog with a tin vessel which she had brought to receive the milk; the dog, rendered furious, bit the cow, and subsequently attacked the girl, inflicting a severe bite on the calf of her leg. The only remedy applied was the juice of some herbs which were supposed by the country people to possess healing power in such cases. In two days unequivocal symptoms of hydrophobia were manifested, and the girl suffered extreme torture; her parents, seeing her hopeless situation, resolved upon putting an end to her sufferings by adopting a custom which unhappily prevailed in many parts of this country at a former period; they procured two feather-beds, and, placing the miserable victim between them, pressed down the upper one, and literally suffocated their child."

No doubt, by our law, the act was murder. Unless my memory misleads me, I read in a newspaper, forty years ago, the report of a trial of two men for a similar act, in which the judge told the jury it was murder, but the jury refused to find them guilty; and no wonder, for even allowing that the act is morally wrong, and that we have no right to shorten the life of a fellow-creature by a single day to save him any amount of torment, yet no legal sophistry can delude us into the belief that an act which would be the purest humanity to a horse or a dog is one "of malice aforethought" if committed on a child racked by the tortures of hydrophobia or madness. J. B. Temple.

**STEPHEN, KING OF ENGLAND** (5th S. iv. 243, 372).—Allow me to add an explanation to these notes, as an imperfectly expressed statement there-

in, towards the end, may mislead. The statement is:—

"Stephen does not seem to have attached much importance to this arrangement [that he should possess the throne during his lifetime, and that Henry should be his successor], regarding it, no doubt, as an infringement of the rights of his children, derived through their mother, and he therefore proposed, as already stated, that his son Eustace should be crowned as his successor."

The expression in italics, "and he therefore proposed," should have been "having proposed," as the former expression may be held to signify that Stephen had, after entering into the arrangement referred to in the end of the year 1153, proposed that Eustace should be crowned as his successor; whereas Eustace and his mother, Queen Matilda, were both dead before the arrangement was gone into, the rights of the surviving children of Stephen and Matilda, namely, William and Mary, being alone affected, and that most prejudicially, by such arrangement—an arrangement which, it will be kept in view, was brought about by the clergy and the nobility, who were, naturally enough, desirous to avoid the evil effects of a continuation of the civil war which had, for some months, been carried on between King Stephen and Henry.

When the rights of Stephen's children were thus so injuriously dealt with, we need not be surprised that the historians tell us that Stephen was not at all pleased with the transaction, that he did not perform certain parts of the treaty which he was taken bound to perform, and that it was therefore probable that the flames of civil war would have been rekindled, had he not been taken ill of the iliac passion some months after the treaty was entered into, which illness put an end to his life at Dover, on October 25, 1154, in the fiftieth year of his age, and nineteenth of his reign.

HENRY KILGOUR.

Will MR. WHITE give his authority for Stephen's daughter who married Hervé of Leon? She is not found in ordinary sources of information. Is it certain she was legitimate?

C. F. S. WARREN, M.A.

Bexhill.

**POETS THE MASTERS OF LANGUAGE** (4th S. xi. 110; 5th S. iv. 431).—**MAKROCHEIR's** remarks about poets being the masters of language seem to be founded on a total misconception of the true nature of language.

Judging from the tone of his article, I suppose that he is not aware that philologists, with Max Müller at their head, have obtained for the study of language a place amongst the sciences, and, what is more pertinent in the present instance, a place amongst the physical sciences.

If **MAKROCHEIR** reads Max Müller's First Series of Lectures on this subject (for I cannot believe that he has read them), I think he will agree with me

that that learned philologist has successfully and beyond all doubt proved his case. Accordingly, the growth of language is no more under the control of man than the growth of any plant that grows in the field. Men may alter the forms of plants in unimportant points, or accelerate their growth, or otherwise vary the result, by varying the circumstances which attend their increase; but no vital change can ever be effected. And so it is with language. Poets and other men of genius who are more especially concerned with language may bring about changes of minor importance, but not even a Byron could effect such a radical alteration as the conversion of a transitive verb into an intransitive one, always provided that there be no latent capacity of change existing in the word. Technical language may sound pedantic, but it has the advantage of saving space and gaining in perspicuity. And this thesis, expressed in such manner, would be that man may be the formal, but cannot be the efficient, cause of language. In the book above alluded to there are one or two interesting anecdotes of cases in which attempts were made to bring about fundamental changes of this nature. They all failed, and their failure might have been foretold from their nature. It perhaps may have a salutary result if MAKROCHEIR will depict for one moment the confusion which would result in grammar if men were the efficient cause of the formation of language. Several important points, too, would have to be settled. Who would be considered incapable of being entrusted with this power? But the idea is too absurd to admit of consideration. If MAKROCHEIR allows that Byron, even though second of our English poets, made a mistake when he used "lay" intransitively, I hardly think that we should dispute his rank on that ground. "Humanum est errare"; and poets are men after all.

W. H.

REV. ROBERT LAMBE, VICAR OF NORHAM (5th S. iv. 308, 392, 418).—Mr. Lambe married Dorothy Nelson. Their only daughter, Philadelphia, was born at Norham 1756, and married, 1773, Alexander Robertson, Esq., of Prendergust and Gungreen, co. Berwick, to whom she bore seven sons and eight daughters. Sons: (1.) Robert, who succeeded his father and married the heiress of Montgrennan, co. Ayr, and assumed the surname of Glasgow, died at Pau, France, 1845. (2.) William, M.D., died at Pau, 1835. (3.) Alexander Home, died in infancy, 1783. (4.) Alexander Lambe, W.S., died 1868. (5.) George Home, Rev., of Ladykirk, died ——. (6.) John Argyll, M.D., President R.C.S.E., an eminent surgeon and oculist, died 1855. (7.) James Home, Rev., of Coldingham, died 1846. Daughters: (1.) Margaret, married Patrick Wishart of Foxhall, W.S., brother of Sir George Wishart, Bart., and died 1849. (2.) Mary, married Hugh Veitch of

Stuartfield, son of Veitch of Elicock, and died 1870. (3.) Dorothy, married Joseph Hume of Lochcote, &c., and died 1870. The unmarried daughters were Philadelphia, Elizabeth, Catharine, Ann, and Jane. Mr. Lambe died at Edinburgh, 1795, but was buried at Eyemouth Churchyard, Berwickshire, where his daughter, Mrs. Robertson, was also interred.

W. N. F.

[H. F. B. next week.]

MRS. PRITCHARD'S DESCENDANTS (5th S. iii. 509; iv. 296, 431).—In the replies to this inquiry I observe no mention of Mrs. Pritchard's granddaughter, Alicia Tindal Palmer, who published—*The Husband and Lover*, 3 vols., 12mo., 1809; *The Daughters of Isenberg*, a Bavarian romance, 4 vols., 12mo., 1810; *The Sons of Altringham*, a novel, 3 vols., 12mo., 1811; and *Authentic Memoirs of the Life of John Sobieski, King of Poland*, 8vo., 1815. In Upcott and Shoberl's *Biographical Dictionary*, 1816, several other writers of the name of Palmer are mentioned, such as the eccentric Charles Palmer, who in 1798 wrote a book to prove that the sun is a large ball of ice, &c.—possibly of the same family?

Davies, in the *Life of Garrick*, ii. 192, mentions how much Mrs. Pritchard did for all her relations, her brother, Mr. Vaughan, being, no doubt, one who was assisted. There was a well-known Thomas Vaughan, who wrote several comedies and a novel, *Fashionable Follies*. Could this gentleman have been a nephew of the great actress? In the *Bio. Dram.*, 1812, it is only stated that his father was a lawyer, a profession for which he had no fancy, but from an early age devoted himself to the stage.

EDWARD SOLLY.

Where does Dr. Johnson speak of that fine actress Mrs. Pritchard as "a vulgar idiot, who became inspired when on the stage"? I find five references to Mrs. Pritchard in the Library Edition of Boswell, edited by Croker, but I do not find the description above quoted, which is suspiciously like Walpole's definition of Goldsmith—"an inspired idiot."

W. WHISTON.

THE PUBLIC WORSHIP ACT: BISHOP WILBERFORCE'S CONSECRATION (5th S. iv. 249, 374, 390, 417, 430, 474).—I am much obliged to your correspondents for rectifying Sir Thomas Duffus Hardy's mistake, and for warning us not to trust to him for the future. It was natural that I should have believed in the accuracy of a book which came with the recommendation of the Keeper of the Public Records, and which, if it is not accurate, has certainly no other attraction or recommendation.

As regards the question, however, of Bishop Wilberforce's claim to having originated addresses at Confirmation, the difference of 1845 and 1846 is, as I said before, of no importance.

X. Y. Z.



As the question has been raised, it may perhaps be worth while to trace the origin of these addresses. I have before me a diary, from which I find that, in 1827, Bishop C. R. Sumner, then of Llandaff, addressed the catechumens at the conclusion of the service. I am not prepared to say if this is the earliest instance of the practice. Can any of your correspondents cite an earlier precedent?

C. S.

**WOMEN'S RIGHTS** (5th S. iv. 269).—I for one am obliged to Mr. HIGSON for letting us know of Sarah Schofield, flute-player, and Ruth Walker, stone-breaker. But I am a little surprised at his other inquiries. Female overseers both were and are; and I think that recent appointments of the kind are all recorded in the *Women's Suffrage Journal*, edited by Miss Lydia Becker. Note also that the appointment of Mrs. Nassau Senior as a workhouse inspector has already produced a society for the benefit of workhouse girls, which is managed, I believe, by ladies.

As to female sextons, they are common enough, especially in towns where there is no graveyard. On the very next page to that on which Mr. HIGSON's paragraph appears, it is stated in "N. & Q." that the parish of Minster, in Kent, had a female sexton in 1873. I know of several such cases, e.g., in churches in the City of London. One of the last Orders in Council for uniting City benefices recites that all the three benefices which were to be united have female sextons, and provides that the union shall not prevent women from holding that office. In Wilson's *Wonderful Characters*, or some such book, there is an account of a famous female sexton at Isleworth, who for many years was gravedigger as well.

I know of no female flute-players, at least in Europe, nowadays; and perhaps that is as well, considering the ill reputation they had of old time. 'Ανδρῆς in Greece, like *tibicina* among the Romans, was more known than respected; and in Egypt, also, he who looks for her shall still find her painted on the wall.

Female stone-breakers are much more interesting to those who care for honest labour. I have seen them at work by the roadside, in Brittany, and I think also, here and there, in Italy.

A. J. M.

In the parish registers of Totteridge, Middlesex, under date March 2, 1802, is an entry of the burial of Mrs. Elizabeth King, widow, "for forty-six years clerk of this parish, in the ninety-first year of her age, who died at Whetstone, in the parish of Finchley, Middlesex, February 24." Appended to this is the following curious note:—

"N.B.—This old woman, as long as she was able to attend, did constantly, and read on the prayer days with great strength and pleasure to the hearers, though not

in the clerk's place, the desk being filled on the Sunday by her son-in-law, Benjamin Whithall, who did his best."

W. WINTERS, F.R.H.S.

Waltham Abbey.

The books preserved in the parish chest, in the church of the place I reside at, record the name of a female overseer in 1776, namely, Elizabeth Wing, widow, an ancestress of my own. In later times I have known Elizabeth Court, spinster, serving a similar office at Pritwell; and I was present at an archidiaconal visitation in Bicester, whereat a widow lady, occupying a large farm, was admitted to the office of churchwarden of Hardwick.

WILLIAM WING.

Steeple Aston, Oxford.

**ENIGMA** (5th S. iv. 406, 437).—The following version of the enigma, and its solution, are submitted to N. and his friends:—

A strange female I am, a mystery quite;  
Though without any brains, I am sparkling and bright,  
Blind, deaf as a post, and as black as a Nigger;  
Round, and lean as a flea in decline, is my figure;  
As tinder susceptible ever my frame,  
By a spark I'm ignited, and off in a flame.  
Whenever it's wished to make test of my strength,  
In a prison I'm rammed that, if narrow, has length;  
Where the lock that confines sets me free with a noise,  
But in giving me freedom my being destroys.  
Without mother, Minerva-like, was I conceived,  
And the monk, my own father, of life I bereaved.

Then I'll deem thee no daughter, if this thou hast done;

Thy name must be Powder, you Son of a Gun!

What authority is there for supposing that the inventor met his death by his own invention? Is there any other than poetic licence and justice?

"Nec lex est iustior ulla,

Quam necis artifices arte perire sua."

W. E. BUCKLEY.

**THOMAS AND DANIEL WILDMAN** (5th S. iv. 327, 474).—I am unable to say who Sieur Rea was, but I can give a clue to Wildman. There were two persons of this name—Thomas Wildman, who published *A Natural History of Bees* in 1768, which was reprinted in 1770 and 1778, and Daniel Wildman, whose publication on bees, entitled *A Complete Guide for the Management of Bees throughout the Year*, was issued in 1773, and was continued up to the nineteenth edition in 1812.

Thomas Wildman is noticed in the *Gentleman's Magazine* of May, 1766, p. 389. He refused the offer of 100l. from the Society of Arts to disclose the secret of his command over the bees. See *British Bee Journal*, vol. i. p. 90; the minute of such entry in the Society's records has recently been referred to.

Daniel Wildman, who figures in the handbill copied by CUTHBERT BEDD, kept a shop at 326, Holborn, where all kinds of bee-hives and bee

furniture were sold. He called it the "Bee and Honey Warehouse," and in Neighbour's *Apiary*, published in 1865, p. 103, is a copy of a still more curious advertisement:—

"June 20, 1772. Exhibition of Bees on Horseback! at the Jubilee Gardens, Islington (late Dobney's), this and every evening until further notice (wet evenings excepted)."

"The celebrated Daniel Wildman will exhibit several new and amazing experiments, never attempted by any man in this or any other kingdom before, the rider standing upright, one foot on the saddle, and one on the neck, with a mask of bees on his head and face. He also rides, standing upright on the saddle, with the bridle in his mouth, and by firing a pistol makes one part of the bees march over the table, and the other swarm in the air and return to their hive again, with other performances too tedious to insert. The doors open at six; to begin at a quarter before seven. Admittance, Box and Gallery 2s.; the other seats 1s."

Daniel Wildman was the nephew of Thomas Wildman, but I am not able to give the date or place of death of either.

Bee-charming, as it was termed in Wildman's time, is now no mystery. It is simply a careful handling of the queen bee, and confidence in the knowledge of the fact that bees will always find and attach themselves to their queen, and not sting unless provoked. In September last, whilst exhibiting the queen at an out-door bee exhibition, I had a swarm settle upon my hand, on which I was holding a queen confined to my finger by a bit of silk. This was the way in which Wildman exercised his command over the bees, to the amazement of his wondering spectators.

I have all Thomas Wildman's publications, and several of Daniel's, which I shall be pleased to show to CUTHBERT BEDE (who I believe is a near neighbour of mine) at any time he may find it convenient to give me a call.

J. G. DESBOROUGH.

12, St. Peter's Hill, Stamford.

"THE HOUSE AND THE BRAIN" (5th S. iv. 427.)—It is published with *A Strange Story* in the Library Edition of the late Lord Lytton's works.

C. H. D.

*The Haunted and the Haunters; or, the House and the Brain*, will be found in *Blackwood's Magazine* for August, 1859, or in vol. x. of *Tales from Blackwood*. A. W.

Glasgow.

"THE CAMP OF REFUGE" (5th S. iv. 429, 460.)—As this story has been mentioned, and as the author's name does not appear on its title-page, I may say that it was written by Mr. Charles Macfarlane. I have seen it attributed to Miss Martineau. It gives a singularly vivid and correct description of that Fen country of which a new work, *Reminiscences of Fen and Mere*, by John Moyer Heathcote, Esq., of Conington Castle, Huntingdonshire, will shortly be published by

Messrs. Longmans, with maps and sketches from the drawings and paintings of the author, De Wint, and E. W. Cooke, R.A. *The Camp of Refuge* was published by Mr. Charles Knight, in two small volumes, in the year 1844, being the commencement of "a series of original novelets," distinguished by the general title, "Old English Novelets." The Introduction, in which these words are used, is, presumably, written by Mr. Charles Knight. He discusses the meaning of the word "novel," and gives his reasons for calling his new series of stories "*Novelets*—or little novels—as much to mark their unpretending character as the brevity of their narratives."

CUTHBERT BEDE.

THE CONTRACTIONS "MX. P.O." (5th S. iv. 409.)—The context requires the words "In Christo," and they are evidently present in the form in *rp. s.*

JOHN A. C. VINCENT.

This should be read as "In Christo."

ED. MARSHALL.

If Mr. HOBSON will look at his rubbing, I think he will find that what he has read as "mx. p.o." is in truth "in xp'o," a not uncommon form, in Medieval Latin, of "in Christo," taken from the Greek characters. The whole passage then becomes intelligible:—"Hic jacet . . . ac deinde Armiger Reverendi in Christo patris ac domini," &c.

RIDGWAY LLOYD.

"VICISSITUDES OF FAMILIES" (5th S. iv. 426.)—An account of Sir Henry Elwes, the station-master, is in one of Sir Bernard Burke's books of the above title, but I am sorry I cannot give an exact reference. F. F. is misinformed that the baronet is a descendant of the miser. This, as the editor remarks, would not help him (even if it were legitimate) to the title, because the miser had no right to it himself. Sir Henry's descent is a lineal one from Sir William, third baronet, and last who bore the title, who died in 1778.

C. F. S. WARREN, M.A.

[D. C. E. next week.]

"Hōŋ (5th S. iv. 443.)—I take exception to your correspondents' statement "that we have never yet seen a satisfactory account of the adverb ὥŋ," for we need go no further than Jelf's *Greek Grammar* and Liddell and Scott's *Lexicon* to find all that can be said about it, and all much more than DUNELMENSES have given us.

EDMUND TEW, M.A.

JOHN OF GAUNT'S COAT (5th S. iv. 445.)—In the Duke's Registers (Duchy of Lanc. Papers, division xi., numbers 11, 12, there are four charters or mandates dated from Rothwell: Sept. 3 (no year given); Sept. 8 (*ib.*); Sept. 9, 1374; and Sept. 28, 1381. He must, therefore, have been there at least twice.

There are two entirely distinct styles of portrait of this prince. His English portraits show us a tall stately man, rather thin than stout, and certainly not "of extraordinary size," except in height, or "broad shouldered." But the singular portrait in the Portuguese drawings (Addit. MS. 12531, No. 10) represents a more thick-set, burly figure, quite different from the English. It has the look of a likeness; and it corresponds with the dimensions of the coat, as given in Mr. ANDREWS's interesting note, more nearly than any other portrait which I have seen. Instead of the smooth, straight hair and forked beard of other likenesses, this one has a round beard and curly hair, and, for the long narrow face with which we are usually familiar, a wide face, and round head of the "bullet" type.

HERMETRUDE.

BROWNE, VISCOUNT MONTAGU (5th S. iv. 408.)—The last male representative of the Brownes, Viscounts Montagu, Joseph Charteris Houston Browne, LL.B., barrister-at-law of the Inner Temple, died in June, 1860, leaving a widow, but no child. Mr. Houston Browne was lineally descended from Richard, third son of the second Viscount Montagu, who settled in Ireland in the reign of James I. Mr. Houston Browne, at the time of his early death (forty-one), was engaged in preparing evidence to substantiate his claim to the dormant peerage of Montagu of Coudery Castle.

ERMENGARDE.

SUSSEX.

"GOD'S ACRE" (5th S. iv. 406.)—It is a pity that this phrase should disturb Dr. DIXON with ideas of "the land-surveyor and his chain," for it could not do so if he knew the real meaning of the word. Longfellow does not, as Dr. DIXON imagines, mistranslate the German expression. He uses the English counterpart of *Acker*=acre, "*æcer, æcyr*, a field, land; anything sown; sown corn; corn; an acre" (Bosworth, *A.-S. Dic.*), in the primary meaning which it had among our forefathers before the land-surveyor and his chain were known to them—a meaning precisely similar to that of *ager* and *áγρός*, and which it retained until limited to a definite quantity in the fourteenth century.

M. L.

Dr. DIXON has put aside all etymological considerations; but I suppose I need not tell him that *Acker* and *acre* are the same word, and that *acre* had at first no more sense of a fixed quantity of land than *Acker* has now. I quite agree with Dr. DIXON that "God's acre" is not a translation of *Gottes-Acker*, but it is the identical phrase in its English form—in short, it is the very same as "God's field," which Dr. DIXON allows is poetical. It is only made prosaic and common-place by the absurd idea of the land-surveyor and his chain, which Dr. DIXON ought to put out of his head as

quick as ever he can, and which is nothing but one of the ridiculous associations which always come when they are not wanted.

CHARLES F. S. WARREN, M.A.

Bexhill.

Is not Dr. DIXON somewhat mistaken in his criticism? Our English word *acre*, however much it may remind him of "a land-surveyor and his chain," is nevertheless the equivalent of the German *Acker*=a field. In Wedgwood's *Dictionary of Etymology* we find—"Acre, Gr. *áγρός*; Lat. *ager*; Goth. *akrs*, cultivated land, corn land; G. *Acker*, a field of cultivated land, thence a measure of land, so much as may be ploughed in a day."

ST. SWITHIN.

Dr. DIXON appears to be unaware that the word *acre* conveyed originally no idea of measurement, being the same as the Latin *ager*. Therefore, "God's acre" would have exactly the meaning of the German *Gottes-Acker*, with which it is cognate, though most probably not derived from it.

A. C. B.

The word *acre* in the older English had two meanings—(1) One hundred and sixty perches of land; (2) "Any open ground or field, as castle-acre, west-acre" (Jacobs's *Law Dictionary*, 1756, *sub voc.* "Acre").

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE LATE JAMES CLARKE (5th S. iv. 449) was a native of Hull, and was for many years Librarian of the Hull Subscription Library. He married Miss Sarah Hewetson, a lady many years older than himself and an heiress. After his marriage he and his wife went to reside at Anlaby, a village near Hull. He afterwards joined the Church of Rome, and he and Mrs. Clarke lived apart from each other for several years, but I believe they were afterwards reunited. I knew them both very well; a kind, hospitable couple, but not well matched.

A. DE VAUX.

SITTING FOR LUCK (1st S. vi. 193; 3rd S. vii. 432, 489.)—In Norfolk Road, Brighton, is a stone wall, in which is a crystal, called by the schoolboys there "the holy stone." It used to be the custom for every boy who passed this stone to spit upon it for luck, and even in the driest weather this unhappy crystal was dripping with saliva. I put the query, is this an isolated case of spitting for luck upon a stone, or are there other instances of the superstition?

JABEZ.

Athenæum Club.

METAL TOBACCO PIPES (5th S. iv. 328.)—Last year, visiting a friend in Sussex, he showed me three small silver pipes found in the neighbourhood. They were apparently of great age. My friend has since died, or I would obtain more precise information.

DARDWE WENTNO.

Crichton Club.

I have been told by my father that, about 1815-20, metal tobacco pipes were frequently used in the hunting field, and that several severe accidents followed from men having tumblers while smoking. In consequence of this they went out of use, and the somewhat less dangerous short clay became fashionable.

EDWARD PEACOCK.

I once had an iron tobacco pipe; but the non-absorbent nature of the material made it impossible for me to use it. Readers of the Waverley novels will remember that the gracious Duncan of Knockdunder "produced a short tobacco pipe made of iron," when, to season the long sermon, he sat "in the kirk puffing tobacco reek, as if he were in a change house."

J. H. I. OAKLEY.

I have an iron tobacco pipe which I got from my grandfather, who told me it belonged to his father, a Perthshire farmer. The bowl is about the size of that of an ordinary "short straw" clay pipe, is of a conical form, gradually tapering to a point. The stem is about two and a half inches long, but may have been longer, and must, I should think, have had a non-metallic mouth-piece. The bowl is slightly split all along the back, and the stem is split also, so that I fancy they must have been cut out of a piece and then folded into shape. My grandfather, I may say, died three years ago, aged upwards of ninety.

J. S. K.

A gentleman, lately returned from South America, informs me that silver tobacco pipes are used by persons on the Plate, especially by settlers from the Basque Provinces.

W. E.

Kingsley probably had seen such pipes. They were not uncommon a hundred years ago. I have now a long silver (Hall-marked) pipe used by my grandfather. The stem is seventeen inches in length, in four joints, which screw one into another, and into a bowl of greater capacity than, but similar in shape to, that of the common clay pipe.

W. E. B.

Short iron pipes for smoking have been found several times in Switzerland, associated with other objects of great antiquity. I have seen one with a cover. Some years ago pipes, made of silver and white metal, were to be seen in tobaccoists' shops in London. They were constructed on the principle of a telescope, and could be elongated from the size of a "cutty" to the fair proportions of a "churchwarden," and wretched things they were.

W. J. BERNHARD SMITH.

Temple.

P.S.—Chinese pipe bowls are often made of nickel or brass.

NEWSPAPER CUTTINGS (5<sup>th</sup> S. iv. 306.)—There is often difficulty in marking a newspaper cutting,

as, owing to the quality of the paper, ink spreads and pencil rubs out. The best way is to clip the name and the date from the paper itself and paste them on the cutting. In most daily papers and in many weeklies there is at the head of the leading articles a vignette with the name of the paper and the date of issue. To clip this and paste it at the head of the cutting is little trouble and great utility. To clip outside of the rules at the sides and at top and bottom, leaving the cutting bordered by the light black lines, greatly adds to its neatness of appearance.

J. BRANDER MATTHEWS.

Lotos Club, New York.

With reference to this subject, let me ask where old numbers of county newspapers can be purchased in London, say a week or a fortnight after day of publication. I have often inquired at Peele's and Deacon's News-rooms to know if an old number of a county newspaper can be purchased, but have always been informed, "We do not sell them." I am sure there are many collectors who would gladly buy the newspapers for the sake of the cuttings, which I cannot help thinking must eventually be transferred from the news-rooms to the waste-paper dealer.

J. R. D.

THETA (5<sup>th</sup> S. iv. 269.)—The reference is to Persius, *Satire* iv. 13 :—

"Et potis es nigrum vitio præfigere Theta."

The following is the note in Maclean's *Juvencius and Persius* ("Bibliotheca Classica") :—

"You know also how to set your mark against vice. Θ is for Θάνατος. According to the Scholiast here (to whose authority Plurm adds Isidorus, *Hispal. Etymol.*, i. 20, 23, and Asconius, *Ad Cic. pro Scæuro*), the Greek dicasts declared their verdict of condemnation by this letter, as the Roman judges did by C (*condemno*). Martial has an epigram (vii. 37) of which the lemma is 'Ad Castricum de Theta.' It begins :—

'Nosti mortiferum questoris, Castrice, signum!

Est opere pretium discernere theta novum.

The Scholiast quotes from an author he does not name.

'O multum ante alias infelix litera theta.'"

J. C. RUST.

The theta is a common cipher on Roman grave-stones, and the Greeks, in their muster-rolls, placed it before the names of the soldiers slain in battle to denote θάνατος, "dead," while the letter τ, to imply τραπεζινοί, "preserved," distinguished those who had escaped unharmed from the battlefield.

WILLIAM PLATT.

115, Piccadilly.

Θ, the initial of θάνατος, was used by the Greeks as the mark of condemnation in balloting on questions of life and death.

W. F. R.

OLD VERSES ON THE INADEQUATE POWERS OF PORTRAITURE (5<sup>th</sup> S. iv. 363, 416.)—In thanking

MR. LOTTIE for his note, I wish to explain that I had perfectly in recollection the mixed Latin and Greek inscription on Dürer's portrait of Erasmus. My own note was, however, specially intended to refer to illustrations in verse. Had I ventured to enlarge my first remarks, I should have cited the inscription, from the accomplished pen of Pirckheimer, on the Dürer portrait of Melancthon, of the same date, 1526, as that of Erasmus. I now supply it from the original before me:—

"1526.

VIVENTIS. POTIUS. DURENIUS. ORA. PHILIPPI  
MENTEM. NON. POTIUS. FINGERE. DOCTA  
MANUS."

Heller relates that when Melancthon received from Dürer a copy of this engraving, with its ingenious inscription, he deemed it too flattering, and made the following distich:—

"Ingenium artificis, si spectes, accipis ingens  
Donum: materia est vilior arte tamen."

FREDK. HENDRIKS.

Linden Gardens, W.

DEAN SWIFT (5th S. iv. 328, 397, 434.)—I am glad to see that my venerable and much respected friend MR. E. LENTHALL SWIFTE is yet alive. His statement as to the silly story regarding the great Dean seems to me quite conclusive on the matter, and the more so as it is corroborated by Mr. Forster's recent life of the author of *The Tale of a Tub*. MATTHEW SETON.

Westminster Palace Hotel.

It is probable that the writer of the German romance called *Dichter und Kaufmann* confounded Dean Swift and the Duke of Marlborough, perhaps having in his mind the lines by Pope—

"Down Marlborough's cheek the tears of dotage flow,  
And Swift expires a driveller and a show."

It has been asserted that the servants of the duke exhibited him for money when he had become childish.

Philadelphia.

UNEDA.

"NUNC MEI, MOX HUIUS" &c. (5th S. iv. 288, 436.)—I cannot give H. T. E. the author of this inscription, but the following may be interesting. On the front of a house at Westbury-on-Severn, Gloucestershire, now pulled down, formerly the seat of the Colchester family, it took this form:—

D.

O. M.

N.M. M.H.E.P. N.C.

that is—

"Deo optimo maximo,  
Nunc mei, mox huius, et postea nescio cuius."

It is at present in the same form on their residence, The Wilderness, in the parish of Abbenhall. The family is, I believe, extinct in the male line.

W. C. HEANE.

The note in Orelli's *Horace* quotes an epigram from the *Anthology*, in which the same thought is

reproduced, as also a passage from Lucian, *De Nigrino*, 26. The epigram is given in an English form at p. 100 of the *Greek Anthology* in the "Ancient Classics for English Readers" series.

P. J. F. GANTILLON.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A Short History of the English People.* By J. R. Green, M.A., Examiner in the School of Modern History, Oxford. (Macmillan.)

ONE of the most valuable features of the modern spirit of historical research, of which Oxford may fairly claim to be considered the seat, is that while it has given the advanced student elaborate and exhaustive works, like Mr. Freeman's *Norman Conquest* and Mr. Stubbs's *Constitutional History*, it has not neglected the wants of younger students, for whom, indeed, such a provision was, if possible, more necessary. Mr. Green writes with all the prestige of one who has been a frequent Examiner in the School of Modern History at Oxford from the time of its institution, and with the acknowledged advantage of the counsel and criticism of Mr. Freeman and other distinguished masters of historical science. We note at the outset that Mr. Green professes to give us not a History of England, but a History of the English People. This is a distinction to be borne in mind in forming a judgment on the work, whether we consider the distinction in itself good or bad, sound or unsound. It seems to us to imply that, in Mr. Green's eyes, Dynasties and Ministerial Policies will be of small account, except in so far as he may think they affected the welfare of the People. This is as much as to say that Mr. Green set out with the object of writing the history of England from the point of view of social economy, and that he excluded from the scope of his work everything which did not appear to him to bear directly upon social development. A book written from this point of view, by so able an author as Mr. Green, must necessarily be a welcome addition to the library of every student; but it must necessarily, also, be a one-sided book. We are not of those who would make history a "mere record of the butchery of men by their fellow-men." Yet we may think that the Wars of the Roses were something more than the "petty strife of Yorkist and Lancastrian"; and while we would give due emphasis to the high position of Chaucer, we yet would not obliterate the memory of Cressy. The true function of an historian seems to us to be to weigh carefully all the elements that have contributed to the development of a country, whether moral, social, political, religious, or military, and to estimate their relative preponderance at different epochs. This is what Mr. Green has not

done in his present book. We should like to think that we might look forward to his doing it in a future work, and so giving us a complete History of the English People.

*Lectures on Dramatic Literature.* By James Sheridan Knowles. (Never before Published.) *Macbeth.* (Francis Harvey.)

The name of Mr. Sydney Wells Abbott, of the British Museum, might have been fittingly printed on the title-page of this lecture. The materials had to be gathered together from fragmentary notes scattered over various memorandum-books. From the notes which refer to *Macbeth* Mr. Sydney Abbott has literally put together the lecture on *Macbeth* nearly as Sheridan Knowles must have delivered it, and, thanks to the judicious editing, we have a contribution to dramatic literature which will be read with much interest. Sheridan Knowles's *Lectures* seem to have been founded on notes; and as these exist, we hope that Mr. Sydney Abbott will again exercise upon them his taste and judgment, and give us more of what Christopher North and the public once so highly approved. Dear old Sheridan Knowles never lost his dramatic proclivities. Even when he was a Baptist minister he might be seen, after an exposition at Exeter Hall, snugly ensconced in a private box of the Opera (then housed at the Lyceum), listening with delight to the music of any of the great masters.

*Old and New London.* (Cassell, Petter & Galpin.)

THE third volume of this work, begun by Mr. Thornbury east of Temple Bar, and in course of completion by Mr. Walford, who takes Westminster and the western suburbs, is by the latter gentleman exclusively. The literary portion is very well done, saving one or two errors we have before pointed out. The illustrations are profuse and excellent, and a vast amount of instruction, as well as of amusement, is to be gained by looking over these alone. We do not know any book better fitted for a gift at this or any other season.

*Bible-Lands, their Modern Customs and Manners illustrative of Scripture.* By Henry J. Van Lennep, D.D. With Maps and Woodcuts. 2 Vols. (Murray.)

It is impossible to notice this able, attractive, and important work at any length commensurate with its merits. A work of such interest on the Scriptural East has not appeared for many a long year. Dr. Van Lennep begins by saying, "Eighteen hundred years ago the last page of the Holy Scriptures was peened." This seems like a reply to the reported speech of Cardinal Manning, in which he asserted that the Scriptures we possess are merely a portion, the supplementary part of which would come from the heart of the Church of Rome. There is, however, nothing controversial in this book, which, from beginning to end, has not a page which does not furnish a pure delight to refined and thoughtful minds.

*Black and Tan.* A Novel. By William Thomas. (Harrison & Sons.)

MR. THOMAS affords an excellent example to a large body of novel-writers, by confining within a single volume incidents which could easily have been made to fill three. *Black and Tan* is written with much liveliness, has a more than usual supply of loving couples—very lively couples, for the most part, also,—and changes of scene from England to the Continent, and to parts beyond. One of these changes takes the reader to Greece, where Lord Culver delivers himself of some remarks on the pronunciation of ancient and modern Greek. "Our English pedagogues," says my lord, "think they know all about it, and teach the young ideas

to pronounce it like a jackass with a sore throat attempting German"—a simile which will be best understood by those who have heard the attempt made.

*The Calendar of Documents relating to Ireland* (preserved in the Record Office), recently edited by Mr. H. S. Sweetman, includes the years 1171-1251. Thus we have the official history from the time England assumed the government of Ireland. The documents are surprisingly abundant. Among them is an abstract from the deed by which King John, in 1213, surrendered the kingdoms of England and Ireland to the Pope, who returned them to John as to a viceroy, the latter paying annual tribute of 700 marks for England and 300 for Ireland. John bound not only himself, but all his successors, never to contravene this grant, on pain of forfeiting their right to the kingdom. It appears that the first Castle of Dublin was erected in 1204, for the safer keeping of the king's treasure.

Messrs. BLACKIE & SONS (London, Edinburgh, and Glasgow) have published a work which has long been desired—*The Poets and Poetry of Scotland, from the Earliest Time to the Present Century*—that is to say, from Thomas the Rhymer (b. 1219) to Richard Gall (d. 1801). The selections thoroughly illustrate the power of the various poets from whom they are taken (the poets are above a hundred in number); the portraits are unusually good, and the biographical sketches clear and comprehensive. The whole reflects great credit on the editor, Mr. James Grant Wilson.

"THRIFT" is a subject which concerns us all. It is one which has never been treated with more effect than in Mr. Smiles's last work under that title, published by Mr. Murray. At this season it may perhaps be read with double effect. All its arguments are wise, all its anecdotes well applied and amusing. In this extravagant and dishonest age this book should comfort those persons who live within their means by dint of some sacrifice. They are, after all, the only happy people.

SOME of our readers may be interested in knowing that from the Admiralty has been issued *A Catalogue of the Books in the Admiralty Library*, by Mr. Richard Thornburn, the Librarian. It consists of nearly 400 quarto pages, in double columns. The works chiefly relate to navigation, geography, travel, battles, &c. Mr. Thornburn may be heartily congratulated on the completion of a work so useful.

AUTHORS AND QUOTATIONS WANTED (5th S. iv. 420.)—

"Oh! Proserpina!" &c.

*Winter's Tale*, Act iv. sc. 3.

T. J. A.

[W. P. and several correspondents refer to Act iv. sc. 4, quoting the Globe edition.]

"Fireside enjoyments, home-born happiness," &c.

*Cowper's Task*, bk. iv. l. 140.

JONATHAN BOUCHIER.

"William, a spurious branch," &c.

This couplet occurs in a small 12mo. volume, the title of which is *The History of England*. By Thomas Thumb, Esq. London, printed for M. Cooper, at the Globe in Paternoster Row. 1749. It has similar rhymes for all the reigns, and quaint little woodcut portraits of the successive sovereigns. The book is understood to have been by Daniel Defoe.

S. T. P.

COLONEL CUNNINGHAM (Chittledroog).—With sincere regret "N. & Q." records the death, on the 3rd inst., of its valued correspondent. We cannot do better than quote the following, respecting this lamented gentleman, the youngest son of Allan Cunningham, the poet, from the

*Home News*.—"Like his brother, Peter Cunningham, he was an enthusiastic lover of Old London. He searched it every nook and corner, and one of his latest labours was the preparation of a new edition of his brother's work, which, we believe, will before long be published by Mr. Murray. A sense of his approaching end made him desirous of preparing materials for a life of his father; for he felt deeply that the life already published was insufficient and incomplete, especially in its treatment of the period of the poet's residence in London, to illustrate which he was in possession of many valuable letters from Scott, Wordsworth, Southey, and other leading contemporaries of Allan Cunningham's best days. He was called in at the eleventh hour, by Messrs. Vickers, to edit their last publication of Ben Jonson's works, and he has thus linked his name with that of the second greatest of our dramatic poets. Glorious Ben was indeed his idol, and it was his supreme desire to be spared long enough to accomplish another edition of the poet on his own undivided responsibility, an opportunity for which had just been offered him. But it was not to be; and, as ever happens when a learned man dies, a mass of knowledge has perished out of the world, never to be presented to it in the form it would have assumed. He was cut off at a comparatively early age, just when his knowledge was ripest. He was well known to, and appreciated and admired by, a few of the highest rank among the *littérateurs* of the day, who will miss and mourn him; while his geniality as a companion, his happy fund of anecdote, his courteous manners, and his large-hearted sincerity as a friend, will leave a blank among a large circle of those who enjoyed his intimacy which no time can efface or supply."

"THERE has just been affixed to the pedestal of the monument of John Conduitt, nephew of Sir Isaac Newton, which is situated at the extreme west end of the north side of the nave of Westminster Abbey, and exactly opposite that of Newton, at the extreme east end, a marble scroll formed between foliage ends, and bearing this inscription:—

"In Memory of  
JEREMIAH HORROCKS,  
Curate of Hoole, in Lancashire,  
Who died on the 3d of January, 1641, in or near his  
224 year;

Having in so short a life  
Detected the long inequality in the mean motion of  
Jupiter and Saturn;

Discovered the orbit of the Moon to be an ellipse;

Determined the motion of the lunar apse;

Suggested the physical cause of its revolution;

And predicted from his own observations the  
Transit of Venus,

Which was seen by himself and his friend William  
Crabtree

On Sunday, the 24th of November (O.S.), 1639:

This Tablet, facing the Monument of Newton,

Was raised after the lapse of more than two centuries,  
December 9, 1874."

*The Guardian.*

THE following Latin rendering, from the *Contemporary*, by Mr. Gladstone, of Dr. Mason Neale's hymn, "Art thou weary," should find a place in "N. & Q.":—

"Seis to lassum! seis languentem?

Luctu contristaria?

Audin! 'Veni, veniensque

Pæce perfruaris.

Notas habet, quas agnōrim

Istum conspectatus!

R. 'Manus, Plantæ, cruentatæ,

Cruentatum Latas.'

Equid portat, pro coronâ

Quam Monarchæ ornat!

R. 'Diadema, sed spinarum,

Frontem hanc adornat.'

Sin obituri, sin attingam,

Qui remunerabit?

R. 'Luctus, fletus, ac laborum

Largitatem dabit.'

Sin obstrictus adhærebo,

Quis in fine status?

R. 'Vix meta, luctus fuga,

Labor exantlatus.'

Si receptum supplicissim,

Votum exaudiret!

R. 'Quamquam Terra, quamquam Cælum

In ruinam iret.'

Persistentem, perlucentem

Certus est beare!

R. 'Vates quisque, Martyr, Virgo,

Angelus, testare!'"

"NOT LOST, BUT GONE BEFORE."—In your interesting columns, *passim*, it has been frequently asked, and as frequently given up in despair, where these familiar words come from. In turning over Rogers's poems the other day, I came upon what seems to me the origin of the words, viz., a mis-quotation of, though an improvement upon, the following lines in *Human Life*:—

"Those that he loved so long and sees no more,  
Loved and still loves—not dead, but gone before—  
He gathers round him; and revives at will  
Scenes in his life, that breathe enchantment still."

I think the popular misquotation an improvement, because departed friends are obviously dead, though to the Christian not lost. At the same time may I ask any of your numerous correspondents to tell me who was the originator of the saying, "Aut amat aut odit mulier, nihil est tertium," quoted in Hook's *Life of Parker*, p. 415? ERATO HILLS.

THE *Cornhill Magazine*, for December, shows us an Oriental Polonius in the person of Noureddin Ali, who, on his death-bed, gave this advice to his son Bedreddin, an Arabian Laertes:—"Be not familiar with all; you will live happily by keeping your thoughts to yourself. Do violence to none; the world is a creditor to whom you owe moderation, pity, and forbearance. He that is silent is out of danger. Silence is life's safeguard, but Speech too often, like a storm of rain, spoils all. No man ever yet repented speaking too little, many millions speaking too much. Be frugal: a little property well laid out will procure you many friends; but all the world will forsake him who makes a bad use of immense riches."

THE present Premier is usually credited with the phrase that terms the cab the gondola of London. But in *May Fair*, a delightful satire, published by Harrison, of Old Bond Street, in 1827,—the year in which, I think, *Vivian Grey* appeared,—I find—

"There beauty half her glory veils

In cabs, those gondolas on wheels."

The author of *May Fair* is not named, but none of the marks or initials subscribed to the foot-notes point in any way to Mr. Disraeli. W. T. M.

Shinfield Grove.

RUNIC CROSS AT POOL.—In the middle of the village of Pool, near Otley, in Yorkshire, stood an ancient cross with Runic letters and ornaments upon it. Thus it stood until very recently, when the local Surveyor of Highways, considering it to be rather in the way, removed it, and broke nearly the whole of it up—

a very natural thing, one may say, for a Yorkshire Surveyor of Highways to do, and I make a note of the matter only to show that another monument of antiquity has been destroyed, without remedy and without punishment. A. J. M.

**LAMBETH PALACE LIBRARY.**—The appeal for gifts of works on Kentish literature, antiquities, and topography, for this library, has met with much success, but the Librarian, Mr. Kershaw, still asks all who take an interest in the subject to contribute towards this department of literature. As an adjunct to the Ancient Records of the See and Diocese of Canterbury, preserved here, the Kentish collection will be of great assistance in the researches of those to whom the library is freely open on three days of each week.

### Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

**LORD MANSFIELD.**—MR. CHR. COOKE writes: "Neither Mr. Holliday, nor the late Lord Campbell, nor Mr. Foss, in their respective memoirs, explains the reason for the original selection of this title; and the title is not mentioned in W. Harrod's *History of Mansfield*, 1801, but allusion is made to a 'circular saw invented by William Murray,' a mechanic there. Lord M. may have had legal business from Mansfield when at the Bar, as the first Lord Truro had from Cornwall, and hence selected the title."

**E. D.**—The extract from the Liskeard register of baptisms does not refer to the individual named at p. 307 of the current volume, as will be seen by comparing the two entries:—"Juliana Carew.—Baptism in Liskeard Church, Cornwall, 1632, Julian d. of Hoblyn Carew gent. by Catherine his wife. June 10." Hoblyn Carew was a younger son of Richard Carew, of East Anthony, and Juliana, daughter of John Arundell of Nevyn.

**W. H. C.** is best answered by our quoting a note to the lines in Cowper, in the late Mr. John Bruce's excellent edition of the poet's works (1865, Bell & Daldy):—"Dr. Katterfelto, an empiric of Cowper's time, who announced the performances of himself and his black Morocco cat, in advertisements occasionally headed 'Wonders! Wonders! Wonders!' He died 1799."

**F. J. H. PRICE.**—The Horace Walpole alluded to was the younger brother of Sir Robert, and much engaged in diplomacy when the latter was Prime Minister. Horace was born in 1678, was created Baron Walpole in 1756, and he died in the following year. Robert Mann was Horace Mann's father; between the two families there was some cousinship.

**ALFRED J.—L.**—The lines by Mr. Tennyson on Bulwer may be found in *Punch*. We do not feel authorized to print verses so personal, and which the author has never included in his collected works. Bulwer withdrew from his *New Timon* the fierce satire which had provoked "Alchibades," under which signature Tennyson wrote in *Punch*.

**CLARRY** writes: "Permit me to thank Mr. WILLIAM PLATT for his full and excellent reply to the query about *Anastasis* (5th S. iv. 369, 451). I have read the review in the *Edinburgh*, but it appeared in March, 1821, not 1820, as stated by a clerical error."

**RATHANGAN.**—The lines are the best remembered of all written by Shirley (1596-1666); they occur in his *Contention of Ajax and Ulysses*.

**C. S. G.** ("Ghaits") has sent no name and address. Will it be possible for him to rewrite the paper in a shorter form?

A LOVER OF SCIENCE will find all he seeks in any elementary book on the subject he loves.

**T. F. R.** is referred to Papworth's *Alphabetical Dictionary of Armorial Bearings*.

**BERTIE CHAFFINCH.**—You must describe the coat of arms in heraldic terms.

**J. B.**—The account is to be found in the works of *Æneas Sylvius Piccolomini*.

**CURIOS.**—It simply refers to a wrong application of an argument.

**R. S. CHARNOCK** is requested to forward his present address.

**INQUIRER.**—Civil servants have not the right referred to.

**A. J. W.**—They have no legal right.

### NOTICE.

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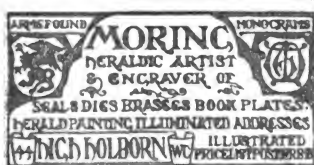
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LONDON, SATURDAY, DECEMBER 25, 1875.

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## NOTES.

## THE BOY BISHOP.

In former days this Christmas-tide was a time of high festival for officials who have long since died out, and the festival with them. The 6th of December, the festival of St. Nicholas, was the day on which, in England, the election of that singular church official, the Boy Bishop, took place. In the First Series of "N. & Q." (*passim*) the Eton Montem was referred to as being an offshoot from the ceremony of the inauguration of this juvenile prelate. In the Fourth Series (vi. 491) there is an account of the mode of election in France, as it was practised in the church at Viviers in the fourteenth century. There an Abbé du Bas Clergé (a boy) was elected seventeen days before Christmas by five young members of the choir. As much reverence was paid to him as if his dignity were real, and his merits equal to the dignity. In and out of the cathedral, for a brief season, there was a boisterous and roystering, and sometimes very repulsive, mixture of sacred and profane, until the day of the Holy Innocents, 28th December, when the Boy Bishop generally, but not universally, resigned his dignity. During Christmas-tide the mock prelate and his reverend

or irreverend fellows seem to have taken place of the actual officials in all things. The children changed places with the older dignitaries in the cathedral, and travestied the sacred offices, and often turned holiness into burlesque. On certain festivals in the ensuing year the *éclat fou*, in some places, temporarily revived his dignity, when he granted indulgences and scattered benedictions which were nothing less than blasphemous; and when the day of the Holy Innocents came round again he acted his last bit of mockery, and made way for his successor in evil eminence.

In the same series of "N. & Q." (vii. 21) Mr. DAVID FLYNN stated that "the custom exists, even in our time, at the Propaganda College of Rome, of choosing, on Christmas Eve (by ballot), a boy bishop." The practice is said to have been stipulated for in the original grant of money at the foundation of this institution, to perpetuate the Middle Ages custom in this seminary at Christmas time. Mr. FLYNN said nothing as to the ceremonies observed on the occasion; we only learn that "the boy's episcopal functions cease the day after the Epiphany."

In some foreign cathedrals, where the office was held for a year, the profit, as well as pride and pleasure, was greater than when it was held only from St. Nicholas' to Innocents', for the little bishop received certain rents, and fees, and fines, and gifts of various sorts. If he died during his term, he was buried pompously in his robes, and a marble figure, episcopally dressed, marked the place of his sepulture. If he lived, his official life was a pleasant one. He, instead of the genuine bishop, could fill up a vacant prebend; and if he made "visitations," he received all the respect and substantial honour due to him whom he represented for the nonce. There was a time when not only did mock chapters elect mock bishops, but assemblies of mock cardinals elected mock popes; and these elections went on despite their denunciation by the Council of Nice in 1274.

It is remarkable that, five years after that date, Archbishop Peckham, as soon as he was consecrated Archbishop of Canterbury (1279), issued a decree by which the term of office of St. Nicholas and his clerks, as the boyish dignitaries were sometimes called, was kept within a limited period, and was not allowed to be revived on any festival during the remainder of the year. "Puerilia autem solennia quæ in festo solent fieri Innocentium post vespas S. Johannis tantum inchoari permittimus, et in crastino in ipsa dñi Innocentium totaliter terminantur." The archbishop did more than this. He not only offended little boys, but little girls. In the Benedictine nunnery at Godstowe, Oxfordshire, on Innocents' Day, little girls had been wont to imitate the boys in other places, to sing vespers and recite prayers. These things the archbishop preemptorily forbade to be done

"per Parvulas." The girls, however, had their especial saturnalia on the day of their patroness, the joyous St. Catherine.

As far as we know, the above is the earliest mention on record of the festival of the Boy Bishop in England. We must pass over a score of years before we come to the second reference to the subject, that is to say 1299. In that year, when Edward I. was on his way to Scotland, being at Heton, near Newcastle-on-Tyne, he went, on the evening of the morrow of St. Nicholas, to the chapel in that place. There was a boy bishop there, and he had the good luck, by virtue of his office, to say vespers before the king. Edward, we are told, gave a considerable present to him, and to the boys who sang with him.

Hitherto there has not been wanting a certain knowledge of the character of these boy-prelates, and the nature of the ceremonies over which they presided, and in which they took part. What has been lacking is a sample of what they preached in English. There is the "Concio de puero Jesu," written by Erasmus for a boy bishop to preach in St. Paul's; but we get at what is more wanted in the seventh volume of the *Camden Miscellany*, recently published, where we find two sermons preached by boy bishops in England. In the introduction to these sermons the editor, Dr. Rimbault, furnishes copious details, from which we gather the following facts, here presented in an abridged form. St. Nicholas, for his oft-recorded feat of having reunited the limbs of two murdered children, which he found in a tub, and restoring them to life, was naturally taken for the child's especial patron and protector. It was on his festival, the 6th of December, that the Boy Bishop was elected in England. According to the custom at Salisbury, the *Episcopus Puerorum* was chosen by his fellow children. He held all the state of a true bishop, but his rule, longer at first, lasted only till the night of Innocents' Day. As elsewhere, he had juvenile officials, and he performed every duty of a prelate, not excepting, as Mr. William Chappell has pointed out, the celebrating mass. At his installation, however—a ceremony not without a solemn magnificence, mixed with some childish circumstance—he took a prominent part, and at the close, in boyish treble, gave the grave benediction. On Innocents' Day the serious farce ended with equal state and ceremony. At both, on the part of the people, there was such "an appetite for seeing," that, to control the crowds, it was provided "that no man whatsoever, under the pain of anathema, should interrupt or press upon these children, at the procession or in any other part of their service, in any ways."

The visitations of Boy Bishops in England were as pleasant as they were lucrative to them, especially at the hands of the local nobility, whose welcome guests they were. Roger de Mortival, Bishop

of Salisbury, found it necessary to curtail some of the observances. In 1319 he forbade both feast and visitation; and in some places the boys were kept from wandering beyond parish bounds. In 1327, at Hyde Abbey, diocese of Winchester, a disbursement was made (according to Warton) "for feasting the Boy Bishop, who celebrated mass on St. Nicholas's Day." De Mortival of Sarum appears to have been more stringent than John de Stratford of Winchester (Chancellor of England, and subsequently Archbishop of Canterbury), or the abbot may have been at issue with the prelate.

In the diocese of York, as early as 1367, it was ordered, as an indispensable qualification, "that the Bishop of the Boys should for the future be he who had served longest in the church, and who should be most suitable, provided, nevertheless, that he was sufficiently handsome in person, and that any election otherwise should not be valid." Dr. Rimbault thinks that though the Boy Bishop was nominally elected by his chapter, "the choice was probably directed by the higher authorities in favour of the most deserving boy." It is clear, however, that good looks must accompany personal merit.

In 1396, John de Cave, Boy Bishop in York, went on his visitation tour to mansions, monasteries, &c. He was attended by a considerable retinue, and his accounts were kept by Nicholas of Newark, "guardian of the property of the Boy Bishop." It was, in fact, a succession of excursions on horseback, from and back to York; and it extended beyond the ordinary limits, namely, to the end of the Purification, Feb. 2. When the accounts were balanced, and receipt of gifts was weighed against expenses, there remained forty shillings and sixpence halfpenny for the little prelate to put in his pocket,—no inconsiderable sum, considering the relative value of money.

What the Nicene decree of 1274 could not suppress was effected, as far as England was concerned, in 1541, when, by proclamation of Henry VIII., the practice of electing Boy Bishops was abolished. Up to this time, what Archbishop Peckham had denounced at Godstowe in 1279, the dressing up of girls to read prayers publicly on Innocents' Day, still continued; but Henry suppressed this also, with other "chylidish observances."

Many people, in the reign of Edward VI., regretted the loss of the old familiar sight; but joy came again—to the Londoners, at least—when, in 1554, after Mary's accession, an order was issued for the going about of the procession of St. Nicholas. For some reason, the order was recalled; but in 1556, festival, processions, and all the rites and ceremonies of the Boy Bishop were restored. The child prelate, with his followers and all their paraphernalia, was introduced to the Queen, in whose honour he sang a song in her presence. All collegiate churches revived the

practice, but this was the last "flare up" of the old but dying splendour. The semi-sacredness which was once connected with the principal character ceased to exist in the eyes of many, who saw much abuse in the sacro-burlesque performance. It all ended with the death of Mary; the boys of Paul's no longer followed the order of their founder, Dean Colet, to attend Childermass, and listen to the Boy Bishop's sermon. Still, some remembered the antique ceremony with regret. A hundred years after Mary, Dr. George Hall, Bishop of Chester, had the boldness to publish, in 1655, his *Triumph of Romanism*, with this passage in it,—not an unaggravating one, considering the time and its temper:—

"What merry work it was here, in the days of our holy fathers . . . that upon St. Nicholas, St. Katherine, St. Clement, and Holy Innocents' Day, children were wont to be arrayed in chimera, rochets, surplices, to counterfeit bishops and priests, and to be led with songs and dances from house to house, blessing the people, who stood grinning in the way, to expect that ridiculous benediction. Yea, the boys in that holy sport were wont to sing masses, and to climb into the pulpit, to preach (no doubt learnedly and edifying) to the simple auditory."

There is some reason to believe that the Eton Montem grew out of the episcopal election. Eton used to elect its juvenile prelate on the day of St. Nicholas, December 6, and he held his title and enjoyed the attendant privileges till December 28. After the election was finally abolished, a procession "Ad Montem," with its captain, soldiers, speeches, &c. (instead of bishop, clerks, and sermon), was celebrated in December. Subsequently the time was changed—first, to the middle of January; next, in 1758, to Whit Tuesday; and twenty years later the celebration was made triennial. Later on, the expense, the carnival quality of the licence, and the prospect of worse following, as the railways threatened to reach nearer and nearer to Eton, caused this remarkable festival to be altogether suppressed. On Whit Tuesday, 1844, it was celebrated for the last time. Such is the date given by the author of the recently published *Eton Portrait Gallery*; Murray's *Handbook for Bucks* says 1846, and the last edition of Haydn's *Dictionary of Dates*, 1847; Howard Staunton (in *The Great Schools of England*) agrees with Haydn. The fact probably is, that in 1844 it was settled that the next triennial Montem should be the last. At one of those old gatherings of "salt," 1,300l. was collected for the "captain." This was something better than the forty shillings and sixpence halfpenny that once went into the pocket of the Boy Bishop in the shire of York. Ed.

#### SERMONS BY BOY BISHOPS.

Whatever interest may be felt in the history of those "Chylde Byshops," who were such important personages during the old Christmas-tide, a greater

interest still attaches itself to their sermons—to what they said rather than to what they did. These addresses were, it is supposed, written by the almoner of the church in which they were preached. In 1329, William de Tolleshunte, almoner of St. Paul's, bequeathed, among books to remain in the almonry for ever, "all the quires of sermons of the Feasts of the Holy Innocents which the Boy Bishops were wont to preach in my time." It is within the bounds of possibility that some of these sermons might be found if careful search were made among the cathedral manuscript treasures. The will of Holbein, affecting the reputation of so many of his alleged pictures, which turned out to have been painted after his death, was discovered a few years ago, by mere accident, among old manuscripts in St. Paul's. Hitherto, however, no "Chylde Byshop's" sermon has been discovered among the possessions of any English cathedral, college church, or grammar school. To the early printing press we owe the preservation of one sermon, first issued, before 1496, from the press of Wynkyn de Worde. One other, written in 1558 by Richard Ramsey for the Boy Bishop, "John Stubs, Querester," who preached it in Gloucester Cathedral, is among the Cottonian MSS. in the British Museum. As Queen Elizabeth came to the throne in November of that year, we are not surprised to find that Ramsey, who was of Mary's religion, was deprived of his rectory of Sheening-ton, Gloucestershire, in 1559.

The sermon preached at St. Paul's had for text, "Præpare vobis domine almyghty God." Psalm cxvii. After an introduction suitable to ordinary congregations, we come upon a passage which must have touched the juvenile hearers:—

"When that infant age is ended, the fader provyeth for hys childe for a mayster, the whyche gyveth instructioun in small doctrynes, as in hys Donate, Partes of reason, and suche other," the which mayster commonly is called *Pedagogus* in Latyne. This mayster gyveth commaundementes to the childe in his growynge age. And he breke them he is sharply correctyd. There is no sawte that he doth but he is punysshed. Sometime he wryngeth hym by the eeres. Sometime he geveth hym a strype on the honde wyth the ferell. Some tyme beteth hym sharply with the rodde. And so with commaundementes and sharpe correctioun he geveth hym full instructioun in the lower sciencyes. So in lyke manere after the lawe of kynde. As mankynde grewe in age almyghty God provyded to man an enformer; that was called Moyses, the which sholde teche man his pryncypalles and small and rude doctrynes."

Comparing the world to a fair, the Boy Bishop says:—

"Here all wayne marchaundyces of the worlde lene bought, to the which is very poore and redy our youthe of Englonde, as we may see dailly. There is no vanyt:

\* "The Grammar of *Elis Donatus* was one of the earliest books placed in the hands of boys."

† "The lower sciences."

‡ "Informator was a usual Latin word for a school-master."

in no partye of the worlde but we bene redy to bye it : longe heres and shorte collers of Almayns; evyll fasshenyd garmentes and devyllishe shoone and sylpers of Frensmen; powches and paynted gryddyles of Spaynardes; newe founde hattes of Romainys; and so is fulfilled the wordes of oure Lord wyrtyn in holy scripture (Jeremie xi.): *Elongaverunt a me, et ambulaverunt post vocatorem, et veni facti sunt.* 'This Youtlie (sayth our Lorde,) hath ferre put hymselfe fro me, and they have walked after their owne vanytees, and by theyr inventions they bene all vayne and undoubtyd.' This alterable vanytees in garmentes is a true argument and a faythfull conclusyon to all wyse straungers that Englyssliemen bee as chaungable in theyr maners and wyttes as they be in outward garmentes. And yf this vayne marchaundyse were only in youth of the reame it were more tollerable, but *in veterati dierum malorum*, boyes of fyfty yere of age are as newe fangled as any yonge men be. The whiche by reasons bolde torne theyr face from the worlde, considering the ende of theyr lyfe."

The text of the second sermon, preached by John Stubs, at Gloucester, on Childermas Day, 1558, is taken from Matthew xviii., "Except yow will be convertyd, and made lyke unto lytill childern, yow shall not entre in to the kyngdom of heaven." As in the first sermon, the opening part concerns adults as well as children. Subsequently, John Stubs tells the congregation that the Innocents were the first martyrs who suffered for Christ, and that the so-called Protestant martyrs were neither martyrs nor innocents, seeing that they "suffryd violence of fyre, hangyng, headyng, banyshyng, or other just execution, for many and divers enormities in ther faith." After this stirring up of adverse feeling, the yonge preacher bewails the extremely bad manners and morals of all the children in Gloucester, consequent on the worse examples they find at home. Then, coming to his own fellows, the choristers, they are thus described by Boy Bishop Stubs:—

"Which then? The questers and childer of the song-scole! Beware what yow do: for I have experience of them more then of the other. Yt is not so long sence I was one of them myself but I can remembre what shrewnes was used among them, which I will not speake of now;\* but I can not let this passe untouched how boyssally they behave themselves in the church, how rashly they cum into the quere without any reverence; never knele nor countenance to any prayer or Pater noster, but rudely squat down on thier tyles;† and jostle wyth ther felows for a place; a non thier startes me out of the quere agayne, and in agayne and out agayne, and thus one after an other, I can not tell how oft nor wherfor, but only to gald and gas abroad, and so cum in agayne and crosse the quere fro one side to another and never rest, without any order, and never serve God nor our Lady with mattyns or with evynsong, no more then thei of the grammer scholes; whose behaviour is in the temple as it were in ther scole ther master beyng absent, and not in the church God being present. I will not wysch you to follow such."

\* "As first written, 'What fightyng, lying, mooching, and forgyng of false excusys was among them, beside that, where they are brought up specially to serve God in the church, thei do nothing lesse in the church then serve God.'"

† "Which lak twynggryng," emmed."

Next, there is eager advocacy of the constant use of the rod in the hands of mothers and of stout severity on the part of fathers, with this characteristic address to schoolmasters:—

"Yow scolemasters have a good order in your scoles for breaking Priscian's head or syngyng out of tune. I wold yow wold take the same order for breakyng of God's comandementes and untunynge of Godes harpe, which soundeth in all his wordes. Yf a scoler of the song scole syng out of tune, he is well wrong by the ears, or else well beatyn. Yf a scoler in the gramer scole speak false Lattyn or Englysh forbyddyn, he is takyn withall of one or the other and warnd custos to be beatyn. I wysch that yow wold take the like order for the evill behaviour of your scoles, that, if any be takyn with a word of blasphemy, with a word of ribaudry, with a manifest lye, and such talke or dedes as are contrary to the laws of God and the holye Church, let them be first warnd custos, or wrong by the ears for it, and after be correctyd as the custos is usyd."

There is a spice of humour in some of the concluding passages, especially in the remark, "Well! if we all amend we shall be never the worse," which is a characteristic dash of Boy Bishop philosophy not to be gainsaid. It was probably received with a chorus of laughter when it was uttered with comic gravity, in 1558, in the cathedral of Gloucester. Ed.

#### CHRISTMAS VERSES.

CHELTEMHAM CHRISTMAS VERSES.—The following carol is sung at the door of every house in this town at Christmas-tide. For some years past I have searched the shops in vain for a printed copy, the singers learning it orally one from another. As a specimen of folk-lore, your readers may be pleased with its plaintiveness, and some correspondent may be able to give the author's name. I took down the words from a sturdy country-boy, and had them printed; possibly verbal errors may have crept in:—

#### "THE ROBIN'S APPEAL."

"When the leaves had forsaken the trees,  
And the forest look'd chilly and bare,  
And the brooks were beginning to freeze,  
And the snow coming fast through the air,—

A robin had fled from the wood  
To the snug habitation of man;  
On the threshold the wanderer stood,  
And thus his petition began:—

"The snow 's coming down very fast,  
Take me in by the side of your fire;  
And when I am well warm'd and fed,  
I will sing what you all will admire.

"The hips and the haws are all gone,  
I can find neither berry nor sloe;  
And the ground is as hard as a stone,  
And almost all buried in snow.

"My nest is all ragged and torn,  
No shelter is found in the tree;  
When you hear the unplying blast,  
I pray you take pity on me.



'And when you come forth in the morn,  
And go walking and talking around,  
Oh, how will your bosom be torn,  
When you find me lie dead on the ground !

'Then pity a poor little thing,  
And give him a part of your store ;  
He 'll fly off in the first of the spring,  
And never will trouble you more.

W. B. STRUGNELL.

CHRISTMAS VERSES IN MIDDLESEX.—Perhaps the following traditional song may not be out of place in "N. & Q." at Christmas-time. I heard it sung in 1868 in the village street of Edgware, only seven miles from London, by a number of rustic children. They sang it, all for their own amusement, to an apt and simple tune, dancing the while in a circle, hand in hand,—for it was before the days of School Boards. I wrote it down at the time ; but the stanzas were interminable, and I could not recollect them all. Foolish as the song may be, it has a certain beauty of form ; and the refrain reminds one of that "terrible ballad" of *Edward, Edward*, in the *Percy Reliques*. Here is the fragment :—

"Betsy's gone a-milking,  
Mother, mother ;  
Betsy's gone a-milking,  
Gentle sweet mother mine !

So buy me a pair o' milk-pails,  
Mother, mother ;  
Buy me a pair o' milk-pails,  
Gentle sweet mother mine !

But where's the money to come from,  
Daughter, daughter !  
Where's the money to come from,  
Gentle sweet daughter mine !

Oh, sell the father's feather-bed,  
Mother, mother ;  
Sell the father's feather-bed,  
Gentle sweet mother mine !

Then what's the father to sleep on,  
Daughter, daughter !  
What's the father to sleep on,  
Gentle sweet daughter mine !

Oh, lay him in the footman's bed,  
Mother, mother ;  
Lay him in the footman's bed,  
Gentle sweet mother mine !

Then what's the footman to lie on,  
Daughter, daughter !  
What's the footman to lie on,  
Gentle sweet daughter mine !

Oh, he shall lie in the pigstye,  
Mother, mother ;  
He shall lie in the pigstye,  
Gentle sweet mother mine !

Then what are the pigs to lie in,  
Daughter, daughter !  
What are the pigs to lie in,  
Gentle sweet daughter mine !

Oh, let them lie in the wash tub,  
Mother, mother ;  
Let them lie in the wash-tub,  
Gentle sweet mother mine !

Then what shall I have to wash in,  
Daughter, daughter !  
What shall I have to wash in,  
Gentle sweet daughter mine !

Oh, you must wash in your thimble,  
Mother, mother ;  
You must wash in your thimble,  
Gentle sweet mother mine !"

*Cetera desunt.* I have called the song traditional, simply because the children knew nothing of its origin ; because it deals with homely matters, and its *motif* and method seem ancient ; and because the mother and daughter address each other in tones of antique courtesy which are not very audible now. But perhaps some more learned contributor will tell us that it was written, as everybody knows, by the late Miss Jones, of the Royal School for Incapables. A. J. MUNBY.

[The above is one of several pieces of doggerel sung by children in connexion with certain games. These pieces are common to many districts. A friend has furnished us with a version of the above which he learnt more than twenty years ago. This version agrees with that given by our correspondent, with the exception of the sixth and twelfth stanzas. The sixth is omitted ; the twelfth and concluding stanzas are as follows :—

"Oh, you must wash in an egg shell,  
Mother, mother ;  
You must wash in an egg-shell,  
Gentle sweet mother mine !

But an egg-shell won't hold the baby's cap,  
Daughter, daughter ;  
An egg-shell won't hold the baby's cap,  
Gentle sweet daughter mine !

Then you must wash by the river-side,  
Mother, mother ;  
You must wash by the river-side,  
Gentle sweet mother mine !

But suppose the clothes should float away,  
Daughter, daughter ;  
Suppose the clothes should float away,  
Gentle sweet daughter mine !

Then take a boat and go after them,  
Mother, mother ;  
Take a boat and go after them,  
Gentle sweet mother mine !

But suppose the boat should tip over,  
Daughter, daughter ;  
Suppose the boat should tip over,  
Gentle sweet daughter mine !

Oh, then you would be drowned,  
Mother, mother ;  
Then you would be drowned,  
Gentle sweet mother mine !"

There is another piece, with the same refrain as the above, commencing—

"London Bridge has fallen down" ;

and various impossible substances are suggested for the purpose of rebuilding it. See "N. & Q.," 5<sup>th</sup> S. iii. 481 ; iv. 51, 157.]

## DIES NATALIS.

They looked for him in pomp of temporal glory,  
Such as the princes of this earth are fond  
To show abroad, proudly caparisoned  
And purpled. Fools! the prophet's mystic story  
Figured his coming, age on age before he  
Had come; yet failed their slow hearts to respond  
Unto his coming. They who saw beyond  
That extern veil which in the transitory  
Sway of a worldly sceptre had confined  
The boundless rule of Heaven,—manger, and stall,  
And stable-roof were to their clearer mind  
Indifferent as the regal throne and hall,  
Well deeming every state of earthly kind  
Equal before the heavenly Lord of all.

E. L. S.

## AN ACROSTIC.

Christmas, great Feast of the Nativity!  
H eaven made thy glorious shrine  
R esplendent with the gift of th' eternal Deity,  
I n whom we live and move, whose large benignity  
S pared not his Son divine:  
T hat well-beloved Son by God was given,  
M ankind to save with his redeeming blood;  
A nd Jesus freely left the bliss of heaven,  
S uffering death, t' achieve our lasting good,

W. F. D.

Coventry.

## DIES PROTO-MARTYRIS.

Of them whose patient brows with palms were crowned,  
Won from the scourge, the furnace, and the wheel,  
The wild beast's talon and the torturer's steel,  
First in their honoured band is Stephen found.  
He, like his sinless Master seized and bound,  
Did to a painful death submissive kneel:  
So doth the proto-martyr's name\* reveal  
His first-appointed crown; wherefore beyond  
The living "praise: we the already dead"†—  
That "noble army," which through every age  
And region for the Faith hath witnessed,  
Alike 'gainst bigot spleen and heathen rage;  
Thus, for the blood on earth valiantly shed,  
Holding in heaven a deathless heritage.

EDMUND LENTHALL SWIFTE.

## CHRISTMAS MUMMERS.

Fifty years ago parties of young men, under the name of Gizards or Guisards, used to make a round of all the country houses in Teviotdale at Christmas-time, and perform a rude play, always in nearly the same words, of which the *dramatis personæ* were Sir Alexander, Galatian, the admiral, the farmer's son, and the doctor.

A version of this rustic drama has been preserved by Mr. James Maidment, under the title of "Galatians, an Ancient Mystery: taken down from the Recitations of the Guisards at Stirling, 1835,"—which corresponds exactly with my recollection of it as performed on the Borders (No. 31 of Mr. James Maidment's publications, Lowndes, vi. 263). "As the schoolmaster," he observes, "is so busy in effacing any vestiges of ancient customs and habits, the preservation of this relic of the olden time will afford gratification to those who

take pleasure in their early recollections," &c. And he refers for some account of it to Hone, and to a "Cornish version given in the recent valuable publication of *Ancient Christmas Carols*," probably the same as the *Budget of Cornish Poems*, mentioned by MR. PENNELL as containing a description of the "Giz-dance."

Hone gives another and more elaborate version of the play as performed in Unniberland, from a tract entitled "*Alexander and the King of Egypt*," &c., as acted by the mummers every Christmas Eve. Whitehaven, printed by T. Wilson, 1826." In this the characters are the King of Egypt, Prince George (the patron saint of England), who fights with Alexander, and the doctor (*Every Day Book*, p. 1646).

In Chambers's *Book of Days* we have a third version, but still with the same general accordance of plot and characters, as performed at Tenby, in South Wales, from an old work called *Tales and Traditions of Tenby*. The actors are introduced by Father Christmas, who first summons St. George:—

"Who fought the dragon and brought him to slaughter,  
And for this won the King of Egypt's daughter.

And, still burning with zeal against the infidels,  
dares any of them to meet him, threatening to—

"Cut him as small as flies,

And send him to Jamaica to make mince-pies."

A Turkish knight accepts the challenge, is killed in the encounter, and is resuscitated by the doctor, only to renew the fight and be slain again. But this time he starts up as Oliver Cromwell, exclaiming:—

"Many nations I have conquered

With my copper nose," &c.

While the doctor is metamorphosed into Beelzebub, jocularly asking:—

"Don't I look a nice young man?"

*Book of Days*, ii. 740.

Chambers traces these exhibitions to the sports which the Roman Catholic Church permitted the rude vulgar to enjoy on special occasions; at which, appointing a lord of the revels, under the name of the Abbot of Unreason, the Boy Bishop, or the President of Fools, they occupied the churches, profaned the holy places by a mock representation of the sacred rites, and sung indecent parodies on hymns of the Church. Sir Walter Scott has well described these in the text and notes of chap. xiv. of *The Abbot*; but he adds that the representation of Robin Hood was the favourite game both in England and Scotland, and was doubtless often revived when the Abbot of Unreason gave an unusual degree of licence.

These, however, can scarcely be identified with the mystery of *Alexander*, which seems to have been a favourite diversion from the Land's End to the Grampians. Chambers again alludes to it in noticing the doings of the Guisers at the new

\* *Στοργις*.† *Eccles.* iv. 2.

year, as "the one rude and grotesque drama which, in various fragments or versions, exists in every part of Lowland Scotland" (p. 789). The performers dress themselves in old shirts, and wear mitres and casques of straw or brown paper, each knight attended by a squire in female attire with a mob cap and a broomstick, who rejoices in the name of Bessie, or rather there is only one, who acts as clown to the party. This character, too, whom I well remember, might have been added to the *dramatis personæ* above.

It was, perhaps, some abuse connected with this exchange of habiliments which called forth the enactment of the Scotch Parliament of 1555, cap. 40, imposing a penalty of ten pounds (Scots), with imprisonment during the queen's grace's pleasure, on any person of the male sex engaged in such pastimes, and any woman to be put upon the huk-stool (Acts ii., 500 folio).

Half a century later the kirk session of Aberdeen, at their meeting of Jan. 19, 1606, ordained that no man or woman in the burgh, about the superstitious times of Yule or New Year's Day, should presume to mask or disguise themselves in any sort, the men in women's, the women in men's clothes, &c., under pain of being punished "in repentance and penalty" at the appointment of the session (*Selections from the Ecclesiastical Records of Aberdeen*, Spalding Club, p. 49).

The schoolmaster, as Mr. Maidment foresaw, and perhaps still more the railway, had led more to do with the disappearance of these rustic performances than either legislative inhibition or ecclesiastical censure. Certain it is that, although parties of young men, calling themselves Gnisards, go about singing popular ditties in winter evenings at the close of the year, all recollection of Alexander and Galatian, or any other mystery, has passed away, so that we may exclaim with Hamlet—

"But oh ! but oh ! the hobby-horse is forgot !"

W. E.

#### FOLK-LORE.

CHRISTMAS FOLK-LORE IN FRANCE.—I do not know whether a large folio volume that I have, entitled *Superstitions Anciennes et Modernes*, and published at Amsterdam in 1733, is rare, but I do know that several English bookmakers have treated both letter-press and plates as a storehouse which it was superfluous to acknowledge. But I do not recollect having seen any translation, acknowledged or otherwise, of the voluminous details of national folk-lore, collected by M. Thiers, with which the work commences. One or two extracts relative to Christmas may be of interest.

Take twelve grains of corn on Christmas Day, and give to each the name of one of the twelve

months. Place them one after another on a fire-shovel slightly warmed, commencing with that which bears the name of January. The grains that leap on the shovel indicate that corn will be dear in the corresponding months of the coming year, and those that remain still foretell its cheapness.

The following verses were used in Provence when bringing in the Yule log on Christmas Eve :

"Souche baudisse,  
Demain sara panisse,  
Tout bon ca y entre,  
Fremes enfantan,  
Cabres Cabrian,  
Fedes anellan,  
Prou bla et prou farine,  
De vin une pleine tine."

Which are thus rendered by M. Thiers :—

"Que la Buche se rejouisse,  
Demain c'est le jour du pain.  
Que tout bien entre ici,  
Que les femmes enfantent,  
Que les chevres chevrentent,  
Que les brebis agnellent,  
Qu'il y ait beaucoup de blé et de farine  
Et de vin une pleine cuve."

The Yule log was blessed by the youngest of the household pouring a glass of wine over it and repeating the words, "In nomine Patris," &c., and it was then placed on the fire. So much reverence was paid to it that none dared to sit down in front of it, lest some evil should befall him for his boldness. The charcoal of the Yule log was preserved for a twelvemonth, and formed part of many of their remedies. A piece of this charcoal, placed under the bed, preserved the house from fire or thunder-storms, and the ashes, mingled with seed-corn, prevented blight in the ensuing harvest.

Another way of ensuring a good harvest was to carry the seed in the table-cloth that had been used on Christmas Day.

It was also the custom on Christmas Eve to make a loaf of bread, called "Le pain de Calende," of a very large size and of the whitest flour. A small piece was cut from this loaf, and three or four crosses marked on it with a knife. This fragment was preserved as a remedy in many illnesses, and the remainder was kept till Twelfth Day, when it was shared amongst the family.

Bread baked on Christmas Eve was also supposed to remain incorruptible for ten years, and was useful in diseases of crows.

It was considered unlucky to make bread between Christmas Day and the Circumcision.

The superstitions relative to Christmas bread still prevail in many parts of Brittany, and probably elsewhere in France. Were they ever current in England? Somewhat similar ideas with respect to Good Friday bread are held in this county at the present day. I know more than one Derbyshire dame who keeps a piece of Good Friday bread all the year round as a remedy

against hooping-cough, and they say that it never grows mouldy.

J. CHARLES COX.  
Chevin House, Belper.

#### SINGULAR SUPERSTITION.—

"On Christmas Day last year a labourer's wife in Wiltshire came to the clergyman of the parish and asked for a sacrament shilling (i.e., one from the offertory) in exchange for one which she tendered. On inquiry, it appeared that her son was subject to fits, and that the only certain remedy was to hang a 'sacrament shilling' round the patient's neck. But this must be obtained by first collecting a penny apiece from twelve maidens, then exchanging the pence for an ordinary shilling, then exchanging this shilling for a 'sacrament one.' This has been tried over and over again, and had never been known to fail except in the case of N., where 'they hadn't amassed the pence to rights.'—From the *Staffordshire Advertiser*.

Can any reader throw any light on this singular superstition? I think the twelve pence have some reference to the twelve Apostles.

WILLIAM ANDREWS.

Hull.

#### A CHRISTMAS DINNER WITH TITUS OATES.

In the *Memoirs of Sir John Resesby* (1634-1689) there are many references to the celebration of Christmas in his own Yorkshire home at Thrybergh. In 1671 the good but somewhat hot-tempered Cavalier says that he kept "open Christmas" there "as formerly." In 1675 he records the keeping of "a great Christmas" there, and adds, "There dined with me on New Year's Day 300 people, at the least." These were usually "neighbours and tenants," and when Sir John remarks that he kept the festival time "with the usual solemnity," he means with hearty thanksgiving and joyous hospitality. When he had to spend Christmas in London, there was sometimes excess, as in 1681, when on the last day of the year Sir John chronicles this wind-up of his Christmas-time:—"The Earl of Huntingdon, my Lord Elland, and some others dined with me, where we ended the year in a more than ordinary debauch, which God forgive me! it being neither my custom nor inclination much to do so." The following year he had a numerous company at Thrybergh during the holiday week, among whom he names "Mr. Belton, an ingenious clergyman, but too much a good fellow." He further shows how Christmas guests were treated by Christmas hosts. "For music, I had two violins and a bass from Doncaster that wore my livery, that played well for the country; two bagpipes for the common people, a trumpeter, and a drummer. The expense of liquor, both of wine and others, was considerable, as well as of other provisions, and my friends appeared well satisfied." In 1684 there were more Christmas guests at Thrybergh than ever. During four days of the week the whole of his tenants in the county dined with him, in divisions; "the

rest of the time fourscore gentlemen and yeomen, with their wives, were invited; besides some that came from York, so that all the beds in the house, and most in the town, were taken up. There were seldom less than fourscore, counting all sorts of people, that dined in the house every day, and, some days, many more. On New Year's Day chiefly there dined above three hundred, so that whole sheep were roasted and served so up to feed them. For music, I had five violins, besides bagpipes, drums, and trumpet." In 1688 the time was so critical that public affairs called Sir John to London, where we find him making this entry on Christmas Day:—"The Lords did not cease to sit on this day, being Christmas Day, and, amongst other things, framed an address to the Prince to take the government upon himself till all things were settled." But the most remarkable guest that Sir John Resesby ever met was one of whom he makes this picturesque and characteristic record; the year is 1680, the day December 26:—

"I received the Sacrament," says the old Cavalier, "at the hands and in the chapel of that excellent man Dr. Gunning, Bishop of Ely. There came and received with us Dr. Oates, the famous evidence of the Popish Plot. We dined together afterwards at the Bishop's table, where the Doctor, blown up with the hopes of running down the Duke" (of York), "spoke of him and his family after a manner which showed himself both a fool and a knave. He reflected not only upon him personally, but on the Queen, his mother, and her present Majesty, till nobody daring to contradict him, for fear of being made a party to the plot, I at last did undertake to do it, and in such a manner that he left the room in some heat. The Bishop told me this was his usual discourse, and that he had checked him formerly for taking so indecent a liberty, but he found it was to no purpose.

Titus Oates lived a quarter of a century after this Christmas dinner. Pensioned by Charles II. with 1,200*l.* a year, he was imprisoned, whipt, and deprived of his annuity by James II. William III. set him free, and awarded him 400*l.* a year. Dr. Oates died, under Anne, 1703. Ed.

**RULE FOR CHRISTMAS DECORATIONS.**—The traditional rule for decorating the church with evergreens at Christmas, as I learn from the clerk of this parish (Middleton Cheney, South Northamptonshire), is contained in this distich:—

"Holly and ivy, box and bay,  
Put in the church on Christmas Day."

Now when Herrick wrote, nearly 250 years since, the box was not admitted at this season, at least for decorating the house, and this probably followed the church rule, for in his "Ceremony upon Candlemas Eve" (*Hesperides*, ii. 135) he writes:—

"Down with the Rosemary, and so  
Down with the Bairs and Mistletoe;  
Down with the Holly, Ivie, all  
Wherewith ye dress the Christmas Hall," &c.

And in another poem, "Ceremonies for Candlemas Eve" (*ibid.*, ii. 105), a reason is assigned for its exclusion :—

"Down with the Rosemary and Bayes,  
Down with the Mistle;  
Instead of Holly, now up-rise  
The greener Box, for slow.

The Holly hitherto did say;  
Let Box now domineer,  
Until the dancing Easter-day,  
Or Easter's Eve appear.

Then youthfull Box, which now hath grace  
Your houses to renew,  
Grown old, surrender must his place  
Unto the crisped Yew.

When Yew is out, then Birch comes in,  
And many Flowers beside,  
Both of a fresh and fragrant kinne,  
To honour Whitsuntide.

Green Rushes then, and Sweetest Bents,  
With cooler Oken boughs,  
Come in for comely ornaments  
To redden the house.

Thus times do shift, each thing his turne do's hold;  
*New things succeed, as former things grow old.*"

Again, in his "New-years Gift sent to Sir Simon Steward" (*Hesperides*, i. 169), he speaks of—

"A jolly  
Verse crown'd with *Ivie* and with *Holly*,  
That tels of Winters Tales and Mirth";

and in his "Christmas Carol, sung to the King in the Presence at White-Hall" (*Noble Numbers*, ii. 222):—

"And bequeath  
This Hollie and this *Ivie* Wreath  
To do Him honour."

The omission of the box is marked. Was this omission of it at Christmas general in Herrick's time, or was it a Devonshire or Western custom, as he wrote most of his poems while resident in that county? (The references are to Pickering's edition of Herrick, London, 2 vols., 1846.)

W. E. BUCKLEY.

**THE BLACK COFFIN, A DERBYSHIRE TALE.**—The following is one of the many tales which used to be told many years ago at Derbyshire firesides in winter time.

A long time ago, a Derbyshire lass, sitting at work in the lowest room of the house in which she lived, received a visit from a *black coffin*. It is said that she expected the visit, and was sitting up on purpose to receive the visitor; but whether or not she knew what would be the result of the visit I never could learn. She was, however, prepared with a sort of spell, and knew the proper time when it must be used. The words of the charm were:—

"Open, hills, open, hills,  
And let the night-light in!"

With the orthodox midnight hour arrived the *black coffin*, which began to rattle and bump

against the window-shutters, as if seeking admittance. The girl repeated her charm :—

"Open, hills, open, hills,  
And let the night-light in!"

Whereupon the window flew open, and the coffin glided feet foremost into the room. Without evincing any alarm—in fact, acting as if nothing in particular was taking place—she again repeated the couplet, and the coffin began to float about the room, at length settling on the girl's head. Once more the lines were said, and the coffin rolled and rested on her breast. Again did she say the words, and the queer visitor rolled to her lap. Another repetition caused the coffin to roll to her feet; whereupon she placed her foot upon it, and again, for the last time, repeated the obscure lines. This last repetition had a most extraordinary effect, for the coffin lid flew open, and out came a complete prince. The natural ending of this strong-minded girl's adventure was that the prince married her, and she became a happy princess.

THOMAS RATCLIFFE.

Worksof.

**CHRISTMAS CAROLS.**—The collections of Sandys, Husk, and others, leave little to be said on the subject of Christmas carols, nor is it likely that any more old ones will be brought to light. But it may perhaps be interesting to make a brief note of the fact that, though the old carols are now but very rarely sung from door to door, they are by no means so much forgotten, or so completely out of circulation, in certain districts, as is generally supposed. Some of the quaintest and oldest of these carols are still in circulation in Derbyshire cottages, and are sold in large quantities about Christmas-tide, chiefly in the shape of broadsides, containing several different carols and woodcuts, and called "Saviour's Garland." I have more than once bought them of late years in Sheffield market-place. When Hone published his volume on *Ancient Mysteries*, he gave (pp. 97-99) a list of the first lines of "Christmas carols now annually printed," thinking that they would "at no distant period become obsolete." More than fifty years have now gone by, but out of his list of eighty-nine there are, I believe, very few which are not now obtainable in the midland counties. "The Carnal and the Crane," "The Twelve Points," "The Seven Joys of Mary," "The Three Ships," "The Holly and the Ivy," "When Joseph was an old man," "Dives and Lazarus," and many others, have all been recently purchased, not as rarities, but as ordinary merchandise, so I suppose they still continue to be annually printed.

J. CHARLES COX.

Chelvin House, Belper.

**CHRISTMAS WITH RICHARD CŒUR-DE-LION.** A.D. 1190.—When Richard was in Sicily, he celebrated the Christmas festival in splendid style at

his castle of Mategrifton (which he had built overlooking hostile Messina); and, instead of exclusive jollity, there was liberal charity, whereby the feast was distinguished. "The knights were amply relieved, who had spent great part of their substance; the footmen and attendants received 100 sols. each, at least; and noble women of Palestine, whether widows or virgins, who had been despoiled of their inheritance and exiled, were bountifully enriched."—*Annals of England*, D. O.

SNOW.—I found recently in an old pocket-book the following note :—

"It is worthy of notice that the longest time during which snow fell, ever known in England, took place in 1614. It will be found recorded, in the register of the parish of Wotton Gilbert, that snow fell on the 15th of January, and from that time every day until the 12th of March. The loss of human life and cattle was immense."

RALPH N. JAMES.

Ashford, Kent.

#### A CHRISTMAS CHARADE.—

I see my first, I see my next,  
And both I sigh and weep,  
Join'd to my third, which much perplex'd  
And sorely puzzled me,  
'Twas fifty and 'twas something more,  
Revers'd 'twas scarce an ell;  
With first and next it form'd my whole,  
Clearer than crystal well.  
What is my whole? "A splen-  
did tear," upheld in cruel thrall.  
Blow soft, ye gales; bright suns, appear,  
And bid it gently fall!

*Answer to Charade.*

*Icicle*—1st, *Ice*; 2nd, *Ice* (and both—*together*—*Ici* and *o*); 3rd, *Ice*, reversed, scarce an ell(l).

LINDIS.

PEPYS'S DIARY.—Mr. John E. Bailey of Stretford exhibited to the Manchester Literary Club recently some fac-similes of passages from Pepys's *Diary*, as well as of his correspondence from originals in the Rawlinson MSS. at Bodley's Library; and communicated a paper, which is to form part of the printed annual *Transactions* of the club, on the curious history and gradual transcription of the MS. diary, and on the cypher (Shelton's *Tachygraphy*) which Pepys used. It was shown that Thomas Shelton's method preceded Rich's by upwards of a generation, the first edition of the former having appeared in 1620, the latter (*Pen's Dexterity*) in 1654. From the slovenly mention of Rich by Lord Braybrooke in connexion with the *Diary*, incorrectly repeated in more definite terms by others, undue notice had been taken of that method by the authorities in shorthand literature; and the claims of Shelton, who really gave to the art a practical character as marked almost as the advance of Willis, 1602, on Dr. Timothy Bright, 1583, had been overlooked. Many of the original editions of Shelton's works

(as also those of Rich and others), from Mr. Bailey's shorthand collection, were exhibited, and the following editions enumerated: 1620; 1630 (2nd ed.); 1637-8; 1639; 1641; 1645; 1647; 1650, 1658, 1659, and 1672 (*Zeiglographia*, a work said by "N. & Q." to have given rise, in its 1650 edition, to the very first advertisement in a newspaper); 1660; 1671; 1671 (Latin edition); 1672; 1693; 1710; and others without dates. The paper stated that Shelton, who was a devout man, had in 1650 referred to the bestowal of the blessing of God on his labours, "many thousands" having reaped profit and comfort from them. A further historic value attaching to Shelton's *Tachygraphy* lay in the fact that the sermons of famous divines—Dr. Preston, Dr. Sibbes, Dr. Martin Day, and others—had been preserved by its means, "which else had perished with the breath that uttered them." Mr. Bailey expressed the hope that the Rev. Mr. Bright would supplement his very valuable labours in regard to the well-known *Diary* by giving to historic students an equally accurate transcript of Pepys's shorthand journal of the expedition to Tangiers and his residence there, which was rich in memorials of Bishop Ken and others.

*N<sup>o</sup> Anto. Deane to Mr Pepys out of Worcestershire. A letter of respect only & Mortification. With S. Ps Answer thereto. [Rawl. MSS. Bodl. A 170. f. 32.]*

"Sir,—These are only to lett you know i am a lise, i haue nothing to doe but reade walke & prepare for all chanciis attending this obligeing world, i haue theould souldiers request, a little space between busines and the graue, which is very pleasant one many considerations, as most men towards there later ends grow serious soe doe i in assuring that am Sir

"Your very humble Seru't

"Oct<sup>r</sup> 29, 1689.

A. D."

"Nov. 23. 1689.

"S<sup>r</sup>,—I am alive too (I thank God) and as serious (I fancy) as you can be and not less alone; and yet (I thank God too) I have not one of those melancholy misgivings within me that you seem haunted with; for the worse the world uses me the better I think I am bound to use my self; nor shall any solicitude after the felicities of the next world (which yet I bless God I am not without care for) ever stifle the satisfactions arising from a just confidence of receiving (some time or other even here) the reparations due to such unaccountable usage as I have sustained in this. Be therefore of my mind (if you can) and be cheerful; if not enjoy yourself your own way and in your devotions think of your friends whom you have so outstripped from their not being able so easily to fall out with themselves as you have done. I kiss M<sup>rs</sup> Hunt's hands with a 1000 respects and am her and

Your faithful humble servant

"S. Pepys."

B. E. J.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**AN ANTHEM ON CHRISTMAS DAY.**—Can any correspondent tell me the authorship, or anything of the history, of this "anthem," which, with its introductory letter, I copy from an old scrap-book of about a century's date? I imagine it not to be really old; but there is no reference to the newspaper or other publication it was taken from:

"The following has evidently nothing to recommend it but its antiquity, so that its being a temporary curiosity must apologize for its publication. It is singular enough that a piece with so moderate a pretence to poetical excellence as the following should ever have been admitted in any part of the service, much less sung in the Chapel Royal long before the year 1580.—Yours, &c., T. S.

*'An Anthem on Christmas Day.*

I.

Lulla, la lulla, lulla, lullaby,  
My sweete little babe, what meanest thou to cry?  
And yet, sweete heavenly darling, huge cause thou haste to mourne;

For why? Juda's cruel kinge unto thy death hath sworned;  
And by a savage massacre of Bethlem's infant Pride,  
With blood of holy innocents the streets were all bedey'd,  
In certain hope, among the rest, our Saviour's blood to spill;

Oh wo and wofull heave dai, when wretches have their will!  
Lulla, &c.

II.

Three kings, this King of kings to see, are come from farre,  
To each unknown, with offerings great, by guiding of a starre;  
And shepherds heard the song, which angells bright did sing,

Giving all glorie unto God, for comming of this King:  
Which must be made away, King Herod would him kill;  
Oh wo and wofull heave dai, when wretches have their will!

Lulla, &c.

III.

Lo, lo, my little babe, be still, lament no more,  
From furie slait thou step aside, help have we still in store;

Wee heavenly warning have, some other soyle to seeke.  
From death must fie the Lord of life, as lamb both myld and meeke;

Thus must my babe obey the king that would him kill,  
Oh wo and wofull heave dai, when wretches have their will!

Lulla, &c.

IV.

But thou shalt live and raigne, as Sibilles have foresaide,  
As all the propheta prophesie, whose mother yet a maide,  
And perfect virgin pure, with her brestes shall upbreede,  
Both God and man that all hath made, the Sonne of heavenly seede,

Whom caitives none can traye, whom tirants none can kill,  
Oh joy and joyfull happy dai, when wretches want their will!"

CHARLES F. S. WARREN, M.A.

Bexhill, Hastings.

"THE PEACE EGG."—This is the title of a pamphlet of eight pages, with five woodcuts, that I bought for a penny in Sheffield market-place three or four years ago. I have also another copy, with the same title, published at Leeds, and differing only in a few expressions. The contents of *The Peace Egg* are almost identical with the old Christmas mummers' play of *St. George*, as given in Halliwell's *Nursery Rhymes and Tales*, pp. 306-310. The *dramatis persone* are—Fool, St. George, Slasher, Doctor, Prince of Paradine, King of Egypt, Hector, and Devil Doubt. My query is, whence the present title of the play? I suppose it to be a corruption of Paschal or Easter Egg, but I cannot trace any connexion between it and Easter, nor does it seem that the play is ever acted at that season. The stationer from whom I purchased a copy told me that he never sold any except at Christmas, and that is the date at which it is generally performed in so many of the villages of this county. The number and titles of the characters are often capriciously varied, and Mr. UDAL was mistaken last year in claiming (5th S. ii. 505) "Old Bet" as peculiar to Dorsetshire. Old Bet, or Betty, took a vigorous part in the version of *St. George* that was given by the neighbouring lads in my kitchen last Christmas, and I am looking forward to her reappearance in the present year of grace. J. CHARLES COX.  
Chevin House, Belper.

"MILTONIS EPISTOLA AD POLLIONEM."—I lately picked up a thin folio, bearing the book-plate of the late Duke of Sussex, entitled as above, "editit et notis illustravit F. S. Cantabrigiensis . . . editio altera, Londini, 1738." Between the title-page and the eleven pages of text are, I think, traces of a missing leaf, possibly of prolegomena, which might have thrown some light on the subject of my inquiry. There are two manuscript notes, one attributing the authorship to William King, LL.D., and the other identifying Pollio with Lord Polwarth. I find no trace of the Epistle in the three-volume edition of Dr. King's works, or the memoir prefixed thereto. Who was F. S.? Was he the author, or are there good grounds for attributing the production to Dr. King? The book is enumerated in Bohn's *Londres* among the Latin works of Milton, but it appears to be an imaginary epistle in his name, adopted as the vehicle for covert allusions to the personages and events of the reign of George II., the principal application of which I shall be glad if some of your correspondents can explain. J. F. M.

THE EARLDOM OF WIGTON AND THE GYLL FAMILY.—In Dr. Howard's *Miscellanea*, Part X., is a pedigree of the Gyll family, purporting to be "extracted from the records of the College of Arms," and certified by "George Harrison, Wind-

sor Herald." In this pedigree it is stated that William Gyll (son of Alderman Gyll, Lord Mayor of London in 1788) married, at Wraybury, in 1794, "Lady Harriet Jane Flemyng, only child of Hamilton Flemyng, ninth and last Earl of Wigton."

ASKEW-SOTUS remarks, in the *Herald and Genealogist* (v. 332), in commenting on the assumption by a family named Flemyng of the armorial insignia of the Earls of Wigton:—

"The fact has been long established that *no male cadets of this ancient house can be traced for at least two centuries back*; and the present Lord Elphinstone, their heir general, is the only person entitled to use the above arms, and might, if he chose, cause them to be expunged [from the windows of Glasgow Cathedral] as a violation of his undoubted rights."

The Gyll family, however, quarter the Flemyng arms, and also use the Flemyng crest.

No doubt Hamilton Flemyng designated himself "Earl of Wigton," but inasmuch as he appears never to have established his right to that title, I was not a little surprised to find his peerage acknowledged by the College of Arms.

It is stated at the foot of the pedigree in the *Miscellanea*, that "the words within brackets are subsequent additions, not entered in the records of the College of Arms." The words I have quoted above are not within brackets, but have they not been inadvertently omitted? H. S. G.

CANON LAW.—Can any of your readers who are versed in the principles of canonical jurisprudence inform me whether the following statements are correct?—

1. No canon passed in an ecclesiastical synod is ever formally repealed in a subsequent one.

2. If a synod has made a canon, and a subsequent synod makes another canon on exactly the same subject, the earlier canon is held to be entirely superseded and abrogated by the later one.

3. Consequently, the omission from the later canon of anything which is enjoined in the earlier one prohibits it, or at least leaves it optional.

4. A canon ceases to be in force if it is not accepted by the Church. I am aware that this statement is ambiguous; but I shall be glad to know what amount of desuetude is held to invalidate a canon regularly enacted at a diocesan or provincial or general synod. J. C. RUST.  
The Vicarage, Soham.

"LENDING BOXES."—At this season of the year it is customary in this part of North Notts for people to give of their means towards the maintenance of a set of "lending boxes." A "lending box" is a box fitted up with a complete set of the necessary articles of clothing required when a little stranger comes into the world, and the box with its contents is lent to farm-labourers' wives and other poor women when "interesting events" are about to take place. As I never heard elsewhere the term

"lending boxes," I shall be pleased to learn if any "N. & Q." readers know if the name is thus applied in their districts. THOMAS RATCLIFFE.  
Worksop.

"THE UNCLAIMED DAUGHTER: a Mystery of our Own Day." Edited by C. G. H.—Can any of the readers of "N. & Q." afford me any information relative to the young lady, whose affecting history, so far as known, was told in the book bearing the above title? Lucy Melville was the name given to her by her kind protectress; but all efforts to discover her parentage and unveil the sad mystery which surrounded her early life had, up to the time of the publication of the book, been unsuccessful. Some twenty years have since rolled away; much or all of the mystery may have been cleared up. I should be glad of any information relative to "the Unclaimed" which is not in the above book, or a reference to any book or periodical in which such may be found.

HUGH JAMES FENNELL.

Dublin.

HOROSCOPE.—In an old book in my possession I have a square roughly marked out with the pen, and within it the following figures and numerals:

| The mark of Gemini. | The mark of Sagittarius. | The mark of Pices. |
|---------------------|--------------------------|--------------------|
| 1.                  | 7. 11.                   | 12.                |
|                     | 1. 1. 1.                 |                    |
|                     | 7. 8. 6. 7.              |                    |

Is this a horoscope? and what is the nature of the calculation? W. C. P.

AN OLD PRAYER BOOK.—In an old Prayer Book, printed at Oxford in 1740, I see a "Note, That the supputation of the year of our Lord in the Church of England beginneth the 5 and 20th day of March." In what sense and for what purpose did the Church year begin on March 25? For ecclesiastical purposes it, of course, always began at Advent. W. C. P.

MESSRS. OGDEN, BALLARD, RODBEKD, AND CANE.—These gentlemen distinguished themselves at meetings of the "Old Sarum Archers" in 1792. Can you give me any information as to them? W. C. P.

THE BATTLE OF QUIBERON BAY, NOVEMBER 20th 1759.—The Soleil Royal, the flag-ship of M. de Conflans in this action, was run ashore near Croisic, burnt and blown up on the following day. The ornament of her stern, a sun with golden rays, is said to have been picked up by the English and brought home as a trophy (Rivière, *La Marine Française sous le Règne de Louis XV.*, p. 424). Can any one verify this, and say where the thing is now? J. K. LAUGHTON.

Royal Naval College, Greenwich.



**THE BADGE OF HAMPSHIRE.**—Can any of the readers of "N. & Q." tell me when the county of Hampshire first assumed its present badge of a rose and crown, or how long the use of that badge can be traced? I have heard a legend to the effect that the red or Lancasterian rose was granted by Henry V., in 1415, to the troops raised in Hampshire for service in France that year, for some special act of gallantry either at the battle of Agincourt or during the brief campaign during which that battle was fought. Can this be authenticated?

I should be grateful to any one who can tell me where details of this celebrated campaign can be found.

N. R.

**INSCRIPTION ON A BRASS TOBACCO-BOX.**—On the bottom it has a conventional representation of a city with towers, &c., and the word "Rotterdam," and, on the top, a device and inscription, which I fear I can hardly make intelligible without a diagram. In the middle is a windmill, between a figure of the sun and a bird sitting on a bough. The inscription appears intended to be read across the windmill, and, if so, is as follows: "De mtele moet male de son (!) dole de virk-stoen (!) of de . . . hou (!) vergoen." The first letters of the words which I have written *son*, *stoen*, and *hou* are strange to me; they are somewhat alike, but apparently not identical. What is the meaning of it?

C. W. BINGHAM.

**LOUISE LATOUR.**—In *Macmillan* for March, 1871, was an interesting article on the case of a Belgian girl of (I think) the above name, who fell into a trance every Friday, and bled from the "stigmata," and in fact presented those signs of crucifixion which have been from time to time counterfeited by religious impostors. Does she still exhibit the same symptoms, or has she been proved to be an impostor? J. H. I. OAKLEY.

**"NON EST VILE CORPUS," &c.**—What is the authority for the story of the poor scholar, who,

when it was said over him, "Fiat experimentum in corpore vili," exclaimed, "Non est vile corpus pro quo mortuus est Christus?"

ED. MARSHALL.

**"GEMATRIA."**—In *Farrar's Life of Christ*, i. 117, we find that Gematria is the name given to an exegetical method of the Kabbala which explains the mystical meaning of a word through the arithmetical value of each letter. By this system the word *περιστερά* (the dove in Matt. iii. 16), the letters of which amount in value to 801, is made to bear the mystical meaning of Christ, the First and the Last, AΩ. I want to know the origin of the word *Gematría*, or, at any rate, the language to which it may belong.

A. L. MAYHEW.

Oxford.

### Replies.

#### GRIMM'S LAW.

(5th S. iv. 449.)

An attempt to reply satisfactorily to T. C. U.'s two questions would require a far larger concession of space than could reasonably be asked; but as he appears to speak in the name of those who are unacquainted with the results of the study of comparative philology, the following very meagre statement may be better than nothing.

Climatic and other natural causes have effected those modifications of pronunciation which exist in the different members of great families of languages. To Jacob Grimm belongs the credit of showing that the interchange of kindred consonants between Low German and High German follows a *law* similar to that which Rask had ascertained to hold between the Low German languages (including the Scandinavian) and the Græco-Latin languages, and of tabulating these permutations. In the following table, exhibiting "Grimm's Law" as applied to six members of the Aryan (or Indo-European) group of languages, it will be seen that the columns are so arranged that the sounds formed in the throat stand first and those formed by the lips last:—

|              | 1.    | 2.        | 3.    | 4.     | 5.    | 6.        | 7.     | 8.     |
|--------------|-------|-----------|-------|--------|-------|-----------|--------|--------|
| Sanskrit ... | k     | j (=g)    | gh, h | t      | d     | dh        | p (ph) | bh (h) |
| Greek ...    | k     | g         | ch    | t      | d     | th        | p      | ph     |
| Latin ...    | c, q  | g         | h (g) | t      | d     | f (d, h)  | p      | f (b)  |
| Gothic ...   | h (g) | k         | g     | th (d) | t     |           | p      | b      |
| German ...   | h     | k         | g     | d      | z, ss | th (t, d) | f (v)  | b (p)  |
| English ...  | h     | c, k (ch) | g, y  | th     | t     | d         | f      | b      |

### Illustrations.

|              | 1.            | 2.                | 3.                | 4.            | 5.            | 6.           | 7.            | 8.             |
|--------------|---------------|-------------------|-------------------|---------------|---------------|--------------|---------------|----------------|
| Sanskrit ... | <i>kirsha</i> | <i>jati</i>       | <i>hiya</i>       | <i>tanus</i>  | <i>danan</i>  | <i>dwar</i>  | <i>parwa</i>  | <i>bhātr</i>   |
| Greek ...    | <i>krus</i>   | <i>genes</i>      | <i>chthes</i>     | —             | <i>dekn</i>   | <i>thura</i> | <i>pleus</i>  | <i>phator</i>  |
| Latin ...    | <i>cornu</i>  | <i>genus</i>      | <i>hes-ternus</i> | <i>tennis</i> | <i>decem</i>  | <i>furis</i> | <i>pleuus</i> | <i>frat-er</i> |
| Gothic ...   | <i>hauru</i>  | <i>kum</i>        | <i>githra</i>     | <i>danus</i>  | <i>taihun</i> | <i>dunr</i>  | <i>fulla</i>  | <i>brothar</i> |
| German ...   | <i>horn</i>   | <i>kind</i>       | <i>gestern</i>    | <i>dann</i>   | <i>zehn</i>   | <i>thüre</i> | <i>voll</i>   | <i>bruder</i>  |
| English ...  | <i>horn</i>   | <i>kin, child</i> | <i>yesterday</i>  | <i>thin</i>   | <i>ten</i>    | <i>door</i>  | <i>full</i>   | <i>brother</i> |

\* That the likeness between English and its ancestor the Gothic is closer than between English and (High) German will be observed in almost all the above illustrations.

As to the second query: those who, with Max Müller and other authorities, regard Celtic as an undoubted branch of the Aryan family, believe that the Celts were the first to arrive in Europe, and were, for the most part, driven into the far west by subsequent migrations. Allowing that many words found in the different Celtic dialects bearing a close resemblance to Latin and German have been borrowed from these languages, there still remains sufficient family likeness discernible (it is pretty generally admitted) to justify our regarding Celtic as having a common origin with the Greco-Latin, Teutonic, and Slavonic languages. But, although these Celtic dialects have been exposed to natural influences similar to those that have modified the Greco-Latin, Slavonic, and Teutonic, I think it may safely be said that the study of Celtic has not at present led to the demonstration of a law of phonetic permutation between its several branches. Celtic, it must be remembered, is comparatively poor in written records of its past conditions.

HENRY ATTWELL.

Barnes.

"Grimm's Law" is the name given by Professor Max Müller to a relation which Jacob Grimm, the German philologist, first observed to exist among the Teutonic languages, and which was afterwards adapted by him and other scholars to the whole Aryan family of languages.

The relation is best shown by quoting (in a slightly altered form) the General Table of Grimm's Law, given in Prof. Müller's *Science of Language*, 7th ed., ii. 246:—

| Sanskrit. | Greek. | Latin.      | Old Irish. | Old Slavonic and Lithuanian. | Gothic.  | Old High German. |
|-----------|--------|-------------|------------|------------------------------|----------|------------------|
| gh (h)    | χ      | h, f (g, v) | g          | g, z                         | g        | k                |
| dh (h)    | θ      | f (d, b)    | d          | d                            | d        | t                |
| bh (h)    | φ      | f (b)       | b          | b                            | b        | p                |
| g         | γ      | g           | g          | g, z                         | k        | ch               |
| d         | δ      | d           | d          | d                            | t        | z, z             |
| b         | β      | b           | b?         | b                            | p?       | f, ph            |
| k         | κ      | c, qu       | c (ch)     | k                            | h, g (f) | h, g, k          |
| t         | τ      | t           | t (th)     | t                            | th, d    | d                |
| p         | π      | p           | p?         | p                            | f, b     | f, b             |

This table shows the different forms under which the same root or word will appear in the various Aryan languages. Thus, a word appearing in Sansk. with the initial consonant *gh*, will appear in Gr. with *χ*, in Old Ir. with *g*, and so on.

There are certain modifications of the law. It is more regularly observed, for instance, by initial than by medial or final consonants. But, subject to a few limitations, the relations above given are found to hold almost universally, and thus they supply an invaluable test for new or suspicious derivations. An exhaustive discussion of the law will be found in the second volume of Max Müller's *Science of Language*; and tables, adapted for special languages, are to be found in various

grammars. There is a very full one for English in Dr. Morris's *English Accidence*, and one for German in Becker's *Handbuch d. deutschen Sprache*.

The "law," strictly so called, is limited to the Aryan family of languages; but the importance of the principle has stimulated various scholars to seek for a similar law in the Semitic and Turanian families. A table for Semitic languages was given in Bunsen's *Phil. of Univ. Hist.*, vol. ii. (*Essay on Semitic Roots*). The Turanian "Grimm's Law" is not yet discovered. We have yet to see whether the newly deciphered Accadian language will supply the required clue.

J. FENTON.

Hampstead.

WHIPPING DOGS OUT OF CHURCH (5th S. iv. 309).—Trysull, Staffordshire.—John Rudge, among other charities to this parish, gave by will dated April 17, 1725, 20s. a year, payable at 5s. a quarter, to a poor man to go about the parish church of Trysull during sermon to keep people awake and to keep dogs out of church.

*Bequest to Awaken Sleepers and Whip Dogs out of Church* (Claverley, Shropshire).—August 25, 1659, Richard Dovey, of Farmcote, granted certain premises to John Sanders upon certain conditions. One was "to pay yearly the sum of 8s. to a poor man of that parish, who should undertake to awaken sleepers and to whip out dogs from the church of Claverley during divine service."

*Dog-Whippers' Lands* (Chislet, Kent).—Ten shillings a year is paid by the tenants of Sir John Bridges, as a charge on lands called Dog-whippers' Marsh, containing about two acres, to a person for keeping order in the church during divine service.

*Bequest for Keeping Dogs out of Church* (Peterchurch, Herefordshire).—From time immemorial an acre of land in this parish has been appropriated to the use of a person for keeping dogs out of church, such person being appointed by the minister and churchwarden.

WILLIAM TEGG.

It would seem that in 1644 the cathedral church of Canterbury either had no dog-whipper among its officers or that he performed his work but negligently. Richard Culmer, "minister of God's Word, dwelling in Canterbury, heretofore of Magdalen Colledge in Cambridge, Master of Arts," tells us, in his *Cathedral News from Canterbury*, that "one of the great Canons, or prebends [there], in the very act of his low conging towards the Altar, as he went up to it, in prayer time, was (not long since) resaluted by a huge mastiff dog, which leapt upright on him, once and again, and pawed him, in his ducking saluting progress and posture to the Altar, so that he was fain to call out aloud, 'Take away the dog, take away the dog.'"—P. 13.

Mr. Culmer's book is well worth reading. It is a curious specimen of the ill-advised zeal of the

time. Many passages in it have a striking family likeness to things that may often be read in some of the newspapers of the present day. Here is a passage which must have amused the more intelligent of the author's own party:—

"A most proud Cathedral Dame there, being to goe to a great meeting, her maid could not please her in starching her Ruffe, though she did it often in one day. The Maid brought it to her againe at night, but she, in a rage, threw it downe, and stamp't it under her feet, and beate her Maid, charging her to sit up and starch it; but it being late, and the Maid out of hope to please her, went to bed, leaving the Ruffe flapt together, as her mistris had stamp't it. The next morning the Ruffe was found starch't, none knew how; she then brought it to her Mistresse, who said, 'I marry! could you not have done it go before?' This matter was most strictly examined, and it could not be found that any knew of the starching of it, though her husband bestid' himself much to find out the truth: whereupon, in conclusion, he threw the Ruffe into the Fire, out of which it leap't, untill hee held it in the Fire with the Tongues, and so consumed it in the flame; so that it is famous in City and Country that the Devil was the Cathedral Landresse."—P. 4.

There is a copy of this interesting tract in the library of the University of Durham, *Routh Pamph.*, ix. 11. EDWARD PEACOCK.  
Bottesford Manor, Brigg.

In an old churchwardens' book, belonging to the parish of Ogbourne St. George, near Marlborough, are the following entries of payments for this purpose:—

"1632. To Looker for whippinge the dogges out of the Church for one quarter, xijd.

1633. To Looker for keepinge out dogges a whole yeare, iijjs.

1639. To Looker for keepinge the dogges, &c., ijs.  
Payde to Looker for keepinge the dogges out of the church, ijs."

At East Witton, in Yorkshire, was an official known as the dog-whipper, who received a salary of eight shillings a year.

In 1571, as appears from the church books of St. Mary's, Reading, Mr. John Marshall was chosen clerk and sexton; and the entry further states that, for the sum of 13s. 4d. per annum, he is "to see the church kept clean from time to time, the seats swept, the mats beaten, the dogs driven out of the church, the windows made clean, and all other things done that shall be necessary for the good and cleanly keeping of the church, and the quiet of divine service." EDWARD KITE.  
Derizes.

I could easily furnish many instances of persons paid for this, but perhaps the two following will suffice:—"1728-9, April 29.—For whipping dogs, 0 4 0" (Wilkinson, *History of the Parochial Church of Burnley*). At St. Mary-le-Bow, Durham:—"Brian Pearson, the abbey dog-whipper, bur. 6 April, 1722" (see Burn's *History of Parish Registers*). The following example is from the records of the "24 sworn men of Goosnargh"

(Lancashire):—"April 10, 1704," it is ordered that "the sexton, so long as he demean himself dutifully, do sweep the church and whip the dogs out of it every Lord's day" (*History of Goosnargh*, p. 80). H. FISHWICK.

This query reminds me of a story related by my mother, which happened about seventy years ago, in her young days, when on a visit to some relatives in Derbyshire. The incident occurred in a church in a neighbouring Cheshire village. A farmer entered during service, accompanied by a dog. The minister remonstrated, when the farmer replied, "It is nur a dog, measthur, bur a faie-nasty bitch uts follud mi." The minister answered, "No one is allowed to speak here but myself." "Aye, aye," replied the man, "I didno know that." G. H. A.

The latest instance I know of in which a payment was made to a dog-whipper occurs among the churchwardens' accounts of Kirton-in-Lindsey. The following is a copy of the bill presented:—

Kirton, 1817.

The Churchwarden Dr. to Rob Robinson:—

|   |     |     |     |         |
|---|-----|-----|-----|---------|
| For dog-whipping                            | ... | ... | ... | 6s. 8d. |
| For filling graves up                       | ... | ... | ... | 5 0     |
| For 2 days mowing nettles in the Churchyard | ... | ... | ... | 5 0     |

16 8

The Louth churchwardens' accounts for the year 1550 contain a charge of twopence "to the belman for betting the dogges out of the church"; and similar entries occur at intervals till 1705, when we find one shilling paid for the performance of this office.

The late Rev. I. Eastwood, in his *History of Ecclesfield*, co. York, speaks of the dog-whipper as being still known under the name of "the dog-noper," p. 219. F. M. W. PEACOCK.

Bottesford Manor, Brigg.

Of all the old registers I have waded through, Yolgrave alone recurs to me as furnishing an instance of what MR. WINTERS requires. I may add that until this fine old Peak church was restored by Mr. Norman Shaw, A.R.A., 1868-70, the dog-whipper's pew in the nave was pointed out to the curious in such matters:—

"1609. To Robt Walton, for whipping y<sup>e</sup> dogges forth of y<sup>e</sup> churche in tyme of divine service, 1s. 4d.  
1617. To Robt Benbowe, for whipping out y<sup>e</sup> dogges, 2s."

JOHN SLEIGH.

Higbgate, N.

See "N. & Q.," 1<sup>st</sup> S. ix. 349, 409; x. 188; xii. 395; 2<sup>nd</sup> S. i. 223; ii. 187; iii. 379.

ED. MARSHALL.

In the churchwardens' accounts of Smarden, Kent, occurs the following entry in 1576:—"Pd. to John Quested for whipping dogs out of the

church, xijd." From the churchwardens' accounts of Battle Church in 1633:—"To the dogge-whipper, js." G. BEDO.  
Clapham.

NAUTICAL SCENE IN THE "COMPLAINT OF SCOTLANDE" (5th S. iv. 121, 142, 350).—MR. KILGOUR has overlooked the fact that my note professed to deal with three previous essays on the subject. The task I set myself was to supply deficiencies and to correct mistakes. It followed, as of course, that in any point I left untouched I was satisfied with the correctness of the explanations already given by others.

*False flasche*, for instance, I passed without remark of that sort, as it had been rightly translated by Mr. Murray "*false flesh*." This term is just a merry taunt addressed to some whose flesh was false, in that it had the show of strength without the reality; the promise of vigorous hauling thereby held out being redeemed only by puny effort, thus betraying general flabbiness and absence of muscle. Gibes, and such like playful railery, are quite common in hauling songs. They are flung forth "at lairge," as the Scotch steward swore; caps to be picked up by any one whose head seems a likely fit. There is here no question of the capstan or of any of its parts. The text says nothing about taking the fall of the halyards to the capstan to hoist the sail: the merest waste of time in a ship so well manned.

*Linche*. I carefully considered all the French words of which this might be a corruption, but without being able to satisfy myself. *Lange*, the Danish equivalent of the word (*clingue*) suggested by H. K., came nearest, and in the case of the mizen would have signified the cringle or strop into which the halyard block was hooked. But the order to haul *that* and the sheet would have been absurd: besides, the fore end of the mizen yard (lateen, as I explained) is left knocking about all this time, unless *linche* be the tack, which undoubtedly it is, whatever be the derivation of the word. Reference to the *Glossaire Nautique* of Jal (s. v. "Artimon") will show the whole of the gear belonging to the mizen yard of the sixteenth century.

*Her sails in hou*. The suggestion that in *hou* means "lowered" will not stand. The idea contained in *hou* is not "low," but "hollow." True, a plain is called *hou*; but not because it is low, but because (in Scotland) it forms a hollow with the surrounding hills. Then, although when sails are furled, topsail and top-gallant yards are lowered on their respective caps, it would never occur to a landsman (as our author was), seeing them in that position, to describe them as lowered. It would not strike him that they were at all lower than they should be if sail were set. But *hou* also means a "coif" or "hood"; so in *hou* may point

out that the sails were in their covers, if sail covers can be shown to have been in use at that period. Or it may simply mean that they were furled, the bunt of the sail when furled showing like a *humplock* or elevation, which is still another meaning of the word *hou*.

*Raibandia*. It is quite possible that the Scotch sailors took this word from some other source than French. Old English had *rap-band*; the Dutch said *raaband*; both as nearly as possible identical in sound with the French *raiban*.

*Veyra*. Doubtless this is essentially the same word as *veer* and *sear*. *Vear* is just *veer* spelt with a *ve*; and both forms are from *vire*, of the imperative of which *veyra* is the transcript.

*Veyra*, *pourbossa*, *caupona*, *sarrabossa*, &c. It is asked if the final *a* or *au* of these words is not to be taken as the Scottish *a'* for *all*. I answer, Decidedly not. My explanation of these words has already been given at p. 123. I leave it to the common sense of the well-informed reader to choose between *vire* and *veer a'* as explanatory of "*veyra*"; between *pour bossa* for "*pourbossa*" and *pourboss a'*. How explain the latter absurdity? Mr. Murray has ingeniously tortured the word into "pi' our best a'." Perhaps that will meet your correspondent's views?

*Paucis veil the top wiht paucis and mantillis*. I regret that the mistakes of *paneis* and *paneis* (section 19, page 122) for "*paucis*" (*pareis*) and "*paneis*" (*pareis*) escaped my observation. The correction of these errors seems to be all that is required by way of reply to the remarks under this head.

The profusion with which French words were introduced into Scottish speech is well known to every student of our literature of the sixteenth century. The facts of the case are too stubborn for any considerations that may now be urged. There the words are, not only in the literature, but even in the vulgar speech of Scotland to the present day, and it is perfectly well known how they came to be there.

R. B. S.

Killermont.

Whether Scotch seamen borrowed *raibands* from the French or not I could not say; but the French word *raiban* really derives, as MR. HENRY KILGOUR thinks, from the Dutch *raaband*, *raa* meaning yard, and *band*, band or tie. *Pan* or *pane* would have, I suspect, a French origin, quite as much as *parois* or *parcis*. I quote Littre:—

"*Pan*. Partie considérable d'un vêtement, robe, manteau, habit."

"*Panne*. Étoffe fabriquée à la façon du velours et de même largeur, mais dont le poil est plus long et moins serré."

Both derive from the Lat. *pannus*, Gr. *πῆνος*.

HENRI GAUSSERON.

Ayr Academy.

"TWENTITEEM" (5th S. i. 27.)—To my query as to the meaning of the above word, inserted now nearly two years ago, I have received no reply, and I conclude either that the question raised is of no general interest, or that the term is so thoroughly local as not to be known beyond this neighbourhood, or that it has passed altogether from the knowledge of those who are likely to read "N. & Q."

In my last communication I am represented as saying that I was making a collection of trial terms, an announcement which, no doubt, puzzled every one who took the trouble to read it. The word I wrote was local, and I must express my regret that my writing is so illegible.

Now to the purpose. The word "twentiteem" or "twentiethem" is perfectly well known in Almondbury and its neighbourhood amongst the old people; but they do not agree as to the precise day indicated by the term. All the evidence I have been able to glean amounts to this, viz.—1. That "twentiteem" is twenty days after Christmas. 2. That Christmas Day is one of the twenty and not one of the twelve. 3. That "twentiteem" is the last "bit o' Christmas."

Each of these statements merits a little consideration. 1. The first statement seems to imply that the twentieth even is either the nineteenth or twentieth day after Christmas Day, and the point left here in debate the second consideration seems to settle. 2. I am informed that it used to be a question in dispute, chatted over in public-houses and round Christmas fires, "whether Christmas Day was one of the twelve or one of the twenty," i.e., whether it was reckoned in counting for the Epiphany, and not for "twentiteem," and *vice versa*. Now, as it assuredly is not reckoned in the twelve days counting forward to the Epiphany, we come to the second conclusion, as the former village gossips and sages appear to have done. 3. As to its being the last "bit of Christmas." This, of course, means it was the last day of the Christmas festival. Christmas-tide is generally supposed to begin on Christmas Eve, and this would bring us to the twentieth day after Christmas Eve, which corresponds with our result deduced from considerations 1 and 2.

I am aware that it is doubted by some whether Christmas Eve is the first day of the Christmas festival, but I have, to no purpose, tried to reconcile the evidence gleaned here with the assumption that Christmas begins at any other date. It seems to me conclusive that twentieth "e'm" must be the thirteenth of January, which also happens to be the octave of the Epiphany, and the first day of the new year, old style. I imagine it has nothing to do with either of these festivals as such, more especially the latter, as previous to the year 1801 the thirteenth of January would not be New Year's Day (O.S.), and there can be no doubt that

the word "twentiteem" was in use long before that date.

A. E.

Almondbury, Huddersfield.

THE COSTUME OF MACBETH (5th S. iv. 228, 458).—It is asked what is the correct costume for Macbeth. We Scots feel grateful to Shakspeare for preserving in the lasting setting of his genius one of the many striking episodes in Scotch history. As one who for some years lived close to the foot of Birnam Hill, I take an interest in the above question. Your correspondent quotes Dr. John Macculloch (the geologist). Macculloch had very anti-Celtic prejudices, and, except on geology and scenery, his ideas have to be received with caution. It is certain that the kilt is older than the trows. To go fully into this would take up too much space in "N. & Q."

*Feiladh* (pronounced *feile*) is a covering. *Feile-mor*, or the big *feile*, was a garment in one piece, and representing the plaid and the kilt. *Feile-beag*, or the little *feile*, was the philibeg, or what Lowlanders call the kilt. For convenience the *feile-mor* was cut in two, one part being the plaid and the other the kilt. After some time, when on horseback the trows came into use. After a community had been accustomed to wear the trows or trousers it is not likely that they would invent and use the kilt: there is here sufficient reason for believing that the kilt is a more ancient garment than the trows. *Feile* is akin to the Gaelic *bil* in *bilcach*, a leaf; also to the Latin *folium*, &c. Your correspondent refers to the wearing of a skene or knife in the left stocking; this is a very convenient place to carry it; this plan can be carried out only when the kilt is worn. He refers to Prince Charles in 1745. He speaks of him as the Pretender. If he was a pretender, he only pretended to be what he was—the son of his father, and the grandson of his grandfather. As he usually was on horseback during the movements in the civil war, the trows were more convenient. In former times the hose or stockings were made of the same piece of cloth as the kilt; they were sewn up the back. They are now woven. They ought to be of the same tartan, or of one like it, and the pattern smaller. I should certainly vote for Macbeth wearing a kilt and not the trows.

As to the plumes worn in Highland regiments, I fancy there is no authority for this; it seems to be a mistake. I do not know if it is the custom for Macbeth, on the stage, to have anything on his head. He does not seem to require it. If a plumed bonnet be thought to be more impressive, it ought to be made known that it is a modern idea. If play-goers are to be taught history, it is better to teach it correctly. Speaking of Birnam Wood, close to the Tay, there are two trees called the Big Trees, which were standing when Birnam

Wood went to Dunsinnan. Till a few years ago Birnam Hill had no other covering but heather, and it was a standing joke to say that the absence of trees was a proof that the wood *had* gone to Dunsinnan. Ten or twenty years ago the hill was planted, and in a short time will lose its peculiar bare appearance. Some of the trees are near the top, and may spoil the view. If this should turn out to be the case, it is to be hoped that the good taste of the owner (Stewart of Murthly) will have the trees cut down. If the trees are not cleared in this way, the admirers of grand scenery have still an ally in the wind.

THOMAS STRATTON, M.D.

Stoke, Devonport.

WM. CUNNINGHAM, BISHOP OF ARGYLL (5<sup>th</sup> S. iv. 242, 357, 433.)—I believe my good friend A. S. A. will be satisfied if it is admitted that in the abstracts in English of the Glasgow Protocol Book, the years, up to 25th March, ought to have been given thus, e.g., "1st February, 1506-7." This is the usual, and probably the best, way of showing the different styles. From several causes, absence from this country for one, it was not in my power to revise either this abstract, the notes, or index so fully as could be wished, and hence various slips and typographical errors have occurred. Nor is the gentleman who prepared the extract to be blamed, for the most accurate writer often is the better for revision, even, it may be, by a less competent hand. One of such oversights was noticed by the Rev. Canon Raine, in a review of the book that appeared some months ago, e.g., the words "in Ramis Palmarum" had been (literally) translated "on the branches of palms,"—whereas, of course, it should have been *Palui* Sunday.

But I must observe that the Indiction, on which A. S. A. founds, as supporting his view, proves nothing. The Tenth Indiction, according to the most usual computation, commenced on 24th September, 1506, thus including about half of that civil year and half of the following, or, taking the historical year, three months of 1506 and nine of 1507. As to the correction, that "Dies Lune" was not Sunday in 1506, but Monday in 1507, I am not aware that any one has said that "Dies Lune" stood for "Dies Dominica."

I see that William Cunningham, the Master of Glencairn, is frequently noticed in *The Memorials of the Montgomeries, Earls of Eglintoun* (Edinburgh, 1859, 2 vols. 4to.), one of the best histories of a Scottish family extant. He appears to have distinguished himself by burning the Castle of Eglintoun and many of the early charters of that family, about 1526, showing that he was capable of acting for himself in such affairs. Still, the "fenzeit frenzie" shown in such a malicious act may account for the fact that he was occasionally

subject to the tutory of his father in executing important deeds.

The feud between the families of Montgomerie and Cunningham was marked by many cruel acts, only paralleled by that, later in the same century, between the Maxwells and the Johnstones.

JOSEPH EAIN.

WATERLOO BRIDGE (5<sup>th</sup> S. iv. 247, 415.)—So far from Mr. John Rennie having erected Waterloo Bridge from the designs of Mr. George Dodd, "that great schemer only projected the work," writes Mr. Elmes, in his *London of the Nineteenth Century*, "and took the design from Perronet's bridge over the Seine at Neuilly, near Paris."

The same writer continues to state that, pp. 127-128,—

"The width of the river in this part is 1826 ft. at high water, and covered by nine elliptical arches of 120 ft. span, of 35 ft. rise, supported by piers 20 ft. wide at the springing of the arches, all built of large blocks of granite. The entire length of the bridge is 2456 ft.; the bridge and the abutments 1380 ft.; the approach from the Strand 310 ft., and the causeway on the Surrey side, as far as supported by the land arches, 766 ft.; the roadway 28 ft., besides a foot pavement of 7 ft. on each side."

In the *Encyclopedia Britannica* (8th edit., MDCCCLIV.) the mean specific gravity of the materials is stated to be such, that "a cubic yard of the granite weighs exactly two tons, of the brickwork one ton, and of the earth a ton and an eighth." A statement of the weight of the whole is also given. The bridge was erected by a joint-stock company incorporated by an Act of Parliament passed in June, 1809. In July, 1813, they obtained a second act, and in 1816 a third act, by which the bridge is named "Waterloo," in honour of that great and decisive victory; previous to that date it had been called the Strand Bridge. It is reported to have cost more than 100,000*l*.

At the spot chosen for its erection stood the magnificent Palace of the Savoy, the residence of the great Plantagenets, Dukes of Lancaster—the place of the captivity of John, King of France, who was taken prisoner at the battle of Poitiers—and which was devoted by Wat Tyler to the flames in 1381, from the hatred he bore to its owner, the celebrated John of Gaunt, Duke of Lancaster. The last remains of this old palace and the hospital were, with the exception of the chapel, swept away in 1811, in order to make room for the approaches to this bridge (Jesse's *London*, ed. 1871, vol. ii. p. 63; iii. pp. 368-9).

To its solidity and durability the celebrated French engineer, Baron Dupin, bears strong testimony in his *Memoir on the Commercial Power of Great Britain*, by observing that, "from the revolutions to which empires are subject, the people of the earth will one day inquire where formerly stood the New Phœnicia and the Western Tyre, which covered the ocean with her vessels. In the dumb lan-

guage of monuments the Strand Bridge will ever exist to repeat to generations the most remote, 'Here stood a rich, industrious, and powerful city'; and a mere company of merchants built this colossal monument, worthy of Sesostris and the Cæsars."—Pp. 359-360. (Translation published by Charles Knight, Pall Mall East, MDCCCXXI.)

WILLIAM PLATT.

115, Piccadilly.

THE "GLORIA PATRI" (5th S. iv. 409).—It is quite certain that St. Jerome was not the author of this doxology, there being plenty of evidence to show that it was known and used in the Church long before his time. Chrysostom makes frequent allusions to it; and Athanasius, in his treatise of *Virginity*, gives the very words:—*Δόξα Πατρί, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι καὶ τοῖς, καὶ αἱ, καὶ εἰς τοὺς αἰῶνας.*

Durandus was evidently misled by a letter, attributed to St. Jerome, inserted in the Decretals of Pope Damasus (Harduin, vol. i. 763), in which, in reply to certain inquiries supposed to have been made of him by that Pope on the subject of psalmody, are these words:—

"Precatur clients tuus, ut vox ista psallentium in sede tua Romana, die noctuque caviatur, et in suis psalmi cujus libet vice matutinis vel vespertinis horis conjungi precipiat apostolatus tui ordo, 'Gloria Patri, a Filio, et Spiritui Sancto,' &c.

—where *ista* clearly indicates that the "vox," or hymn, was not Jerome's, but one already well known to the person to whom the advice was given. But Bingham tells us that (*Origin. Eccles.*, vol. iv. 449, 8vo., 1844)—

"This epistle is rejected as spurious by learned men of all sides—Bellarmine, Baronius, Bona, and others of the Romanists, as well as Protestants in general, because it contradicts the known practice of the Roman Church in another particular; for at Rome they did not use the *Gloria Patri*, at the end of every psalm, long after this, in the time of Walfridus Strabo; neither do they now by the Rubrics of the Roman Breviary at this day," &c.

Of both the letters, the Jesuit Harduin says, in a marginal note,—

"Nullius pretii sunt hæc duæ epistolæ; sed hoc loco haud prætermittendæ, ne quid ex Isidori Collectione desideretur."

(These two epistles are of no value, but must not be omitted here, lest any portion of Isidore's collection should be lost.) And no great loss either, I should say, speaking from my own knowledge of these precious documents. A more shameless imposture was never palmed upon the world; and upon these—*proh pudor!*—is mainly based the Roman Canon Law. EDMUND TEW, M.A.

I do not think that any contemporary authority can be found for the belief that St. Jerome composed the *Gloria Patri*. If S. W. T. has not seen it, he would do well to read the very learned note

\* "Romani eum (hymnum) in psalmis rarius, in responsoriis iterant."—Strabo, *De Reb. Ecclesiast.*, c. xxv.

on these verses in *The Book of Common Prayer, with Notes, Legal and Historical*, by Archibald John Stephens, vol. i. p. 431. K. P. D. E.

[See note in Blunt's *Annotated Book of Common Prayer*.]

THE TITLE "GENTLEMAN" (5th S. iii. 489; iv. 316.)—I quote the following passage from Stephen's *Commentaries*, sixth edition, vol. ii. p. 653:—

"Esquires and gentlemen are confounded together by Sir Edward Coke, who observes that every esquire is a gentleman (2 *Inst.*, 668), and a gentleman is defined to be one *qui arma gerit*, who bears coat armour, the grant of which adds gentility to a man's family; in like manner as civil nobility, among the Romans, was founded in the *ius imaginum*, or having the image of one ancestor at least who had borne some curule office. It is indeed a matter somewhat unsettled what constitutes the distinction, or who is a real *esquire*, for it is not an estate, however large, that confers this rank upon its owner. . . . . As for *gentlemen*, says Sir Thomas Smith, they be made good cheap in this kingdom; for whosoever studieth the laws of the realm, whoso studieth in the universities, who professeth the liberal sciences, and (to be short) who can live idly and without manual labour, and will bear the port, charge, and countenance of a gentleman, he shall be called master, and shall be taken for a gentleman (*Commonwealth of Eng.*, bk. i. c. xx.)."

This passage is taken by Stephen *verbatim* from Blackstone. The passage cited from Sir Thomas Smith is quoted from Blackstone by Pollock, C.B., in Allen v. Thompson, 1 H. & N., 17. There is, as it seems (*pace* Lord Coke), certainly a distinction between esquires and gentlemen, for in Messor v. Molyneux (in C.B. Hil., 14 Geo. II., cited *per Nares arguendo* in R. v. Brough, 2 Hils., 245) the Court refused to allow an affidavit to be read wherein a person styled "gentleman" appeared to be a barrister, because a barrister is an esquire by profession. I believe the question, Who is a gentleman? has recently arisen before the Court of Common Pleas, but has not yet been decided.

MIDDLE TEMPLAR.

Some time since the claim to this title was discussed in "N. & Q." There has just been a legal decision upon the question in Smith v. Cheese, in which it was objected that the witness was described as "gentleman." It is reported in the *Times* of Nov. 25:—

"Mr. Justice Grove, in discharging the rule, said he was by no means inclined to extend the vague definition at present attaching to a gentleman where a better one could be suggested. Originally, no doubt, the term gentleman corresponded to the French *gentilhomme*, and meant a person of gentle birth, however ignorant he might be; but now the word had changed its significance, and might be said to extend to the lowest range of the middle classes. In this case the person had been a proctor's clerk, and was, therefore, presumably educated; but he had ceased to act in that capacity, and it would not have done therefore to have given him that description. As to the other pursuits in which he had been engaged, none of them were sufficiently definite that they should be preferred to that of gentleman."

Mr. Justice Lindley concurred, and observed—

"That it would be unfit when a man was entitled to be called a gentleman to take away his right when the term, though indefinite, could not be improved upon by a more precise signification."

ED. MARSHALL.

REV. DR. LAMBE (5<sup>th</sup> S. iv. 308, 392, 418, 492.)

—Since writing my note upon the Rev. Robert Lambe, I have heard a curious account of his marriage from a gentleman who was formerly curate of Norham, and who could vouch for its general accuracy.

After leaving college, young Lambe lived for some years as a bachelor in Durham. One day, having had occasion to go about some parcel to the house of Mr. Nelson, the carrier, he was struck by the energy and activity of the carrier's daughter, Philadelphia Nelson. He thought no more of it, however, at the time.

Many years afterwards (1747) he was appointed to the living of Norham by the Dean and Chapter of Durham, and found himself in a position to support a wife, thinking also, perhaps, that he would find it somewhat lonely living by himself in his vicarage.

Then he remembered Philadelphia Nelson, and wrote at once to ask her to be his wife, telling her that if she thought well of his proposal she must come to Berwick by the coach, and he would meet her there. "But," said he, "we have met but once, and that is many years ago: you will not know me; I shall not know you. If, therefore, you come, bring a tea-caddy under your arm and walk down upon the Berwick pier. I will meet you there early in the morning."

Upon the day fixed Miss Nelson came, and went down upon the pier as Lambe had told her. An old customs-house officer, going his rounds, saw a young woman with a tea-caddy on the pier at nine o'clock, saw the same young woman at twelve o'clock, saw her finally at six in the evening, this time weeping bitterly. On questioning her kindly, she poured into his ears the tale of Lambe's treachery and deceit. "Oh," said the old man, "cheer up, my lass. Come home with me to-night, and we'll go over together to Norham in the morning. Lambe is a friend of mine, a good fellow, but absent-like in his mind. I'll warrant he's forgotten all about it."

This proved to be the case. Lambe fulfilled his engagement to Miss Nelson the next day, and they lived happily together for five-and-twenty years.

H. F. BORD.

See *Proceedings of the Society of Antiquaries of Newcastle-upon-Tyne*, p. 311, for some account of this eccentric individual, in a paper read before the Society at their anniversary meeting in 1858, by the late Rev. Dr. Raine, on the authorship of the Chillingham Inscription.

E. H. A.

"VICISSITUDES OF FAMILIES" (5<sup>th</sup> S. iv. 426, 494.)—Under the above heading is a note which makes one think of the old saying, "Defend me from my friends." I should think Mr. Elwes, the station-master, will not thank F. F. particularly if he knows that his name has been brought before the readers of "N. & Q." by him. Mr. Elwes must know very well that he has not the shadow of a claim to the baronetcy that at one time existed in a branch of the Elwes family. Your own note dissipating his claim to being a lineal descendant from the celebrated John Meggot, *alias* Elwes, is quite correct, neither are the latter's descendants in any kind of want, but very much the reverse; they may be found in Gloucestershire, Berkshire, Norfolk, Hampshire, and, I have no doubt, in other counties, fulfilling their several duties in life, some gifted with considerable wealth and others in honourable professions. Mr. Elwes, the station-master, is himself descended from an illegitimate son of Sir William Elwes, who, by Burke, is asserted to be the last baronet of the family, and died in 1778. In this, however, he is wrong, for this Sir William had a younger brother, Sir Henry, who certainly succeeded him in the baronetcy, as a trial in Chancery between Thomas Newell, D.D., John Alleyne, clerk, and the Chancellor, Master, and scholars of the University of Oxford, plaintiffs, and Sir William Elwes, Bart., lately deceased, and Peter Sheppard and Mary his wife, late Mary Elwes, spinster, defendants—on which, in 1787, the date of death of the above Sir Henry Elwes, the truly last baronet of the family, is a charge by Major Henry Elwes, not as heir, but simply as sole devisee and executor of Sir Henry's will—proves. This Major Elwes and his elder brother, William, were illegitimate sons of Sir William, who died in 1778, and are mentioned in his will. Mr. Elwes, the station-master, is a direct descendant from the above Major, afterwards Colonel, Henry Elwes, who married Isabella, dau. of Col. Aird, and by her had a son, William Henry, b. 1785 at Newcastle, who married Anne Banatyne, of Lanarkshire, and had two sons, the first dying young, the second being, I believe, John Henry, the Mr. Elwes the station-master of St. Boswell's.

D. C. E.

THE BOAR'S HEAD (5<sup>th</sup> S. ii. 507; iii. 156, 338.)—I fancy old Queen's men must have an affection for this custom, which is so peculiarly associated with their college. I was for some years at a school kept by a fellow of this college, and on the night before breaking up for the Christmas holidays we had a boar's (or at least a swine's of some kind) head carried in procession, pretty much as MR. PICKFORD describes it at Queen's (barring the "four tall serving-men," whom MR. PICKFORD mentions as the bearers of the dish). The carol quoted by MR. ELTHAM was



sung by any boy who was possessed of a tolerably good voice, the remainder of the pupils joining, if I remember rightly, in the chorus, "Caput apri defero," &c. The words we used to sing were, with one or two trifling exceptions, exactly the same as those given by Washington Irving in his *Sketch Book*. The school was at Burgh (pronounced by high and low in the neighbourhood *Bruff*)-by-Sands, near Carlisle, and as the line "In Reginensi atrio" was somewhat inappropriate to our modest seat of the Muses, our worthy preceptor (now, alas! no more) ingeniously altered it into "In hoc Burghensi atrio," which was, I venture to think, a "happy thought" worthy of Mr. Burnand himself. JONATHAN BOUCHIER.

Morant, in his account of Hornchurch (*History of Essex*, i. 74), informs us that "the inhabitants pay the great tithes on Christmas Day, and are treated with a bull and brawn. The boar's head is wrestled for; the poor have the scraps." Holinshed (*Chronicles*, iii. 76) tells us that in the year 1170, upon the day of the young prince's coronation, King Henry II. served his son at table as server, bringing up the boar's head with trumpets before it according to the manner.

HARRY BLYTH.

Camden Road Villas.

CHARLES CLARK OF TOTHAM, ESSEX (5th S. iv. 464).—There are many others who, like CUTHBERT BEDE, would wish to know more of this witty Charles Clark of Totnam; and it is a great marvel that he has kept out of the pages of "N. & Q." so long. I have known him by sight for the last twenty years or more. He is a plain simple-minded man to all appearance; one of the type who never seem to grow any older. He has a private printing press at his house, from which has issued quite a series of prints, and more especially of reprints. Allibone notices one, and one only, published as early as 1838, *John Nokes and Mary Styles: a Poem exhibiting Lingual Localisms in Essex*, 12mo., Lond. Lowndes passes him in silence, even in Bohn's edition.

I have only once met with any detailed reference to this quaint gentleman in print, but cannot now remember where that is—perhaps in one of the histories of Essex. He has tasted the savage injustice of our law of libel, at the instance, I think, of some of his neighbours, whose appreciation of wit is by no means equal to his power of producing it.

If none of your correspondents should be able to furnish you with a complete list of his works, I think a direct application to him from you would be regarded in an appreciative light.

CORNELIUS WALFORD.

BELL HORSES (5th S. iv. 408).—I have heard children at Torquay sing the words mentioned by

MR. PRICE, but not within the last twenty years. The last line, however, instead of being "three and away," was "off and away." A friend, whose childhood was spent at Worcester, tells me that she has frequently sung it, the last line being "three, start away." Both at Torquay and Worcester the words were sung by the "starter," when a number of children ran races, the pronunciation of the last word "away" being the signal for the start.

WM. PENGELLY.

Torquay.

In my childhood there was a version of this song, substituting "pack horses" for "bell horses"; at each hour we blew away some of the seeds of dandelion flowers. The person who at "away" cleared the head won the game. These pack horses, many of which wore bells (at all events, the foremost always did), were, some ninety years ago, perhaps even more recently, in general use for conveying cloth from Bradford to Bath, passing in strings through the narrow road over the hill behind Limpley Stoke, and through the village of Monkton Combe. I think it was an ancient British trackway, leading up to Wansdyke, on Claverton Down, and thence wending into Bath. The bells were very needful in the narrow roads to give warning of the approaching string of loaded horses.

THUS.

The following extract from an article of mine, "Notes on Yorkshire Village Life during the last Century," in the *Yorkshire Magazine*, vol. ii. p. 184, will perhaps answer the question of MR. PRICE:—

"The mode of transit was generally by the pack horse. Long strings of them would sometimes pass over hill and dale along the very narrow bridle roads, the first carrying a bell, and called the bell horse, a custom which has given rise to the *nominey* we sometimes hear from the mouths of children now-a-days:—

'Bell horses, bell horses, what time of day?

One o'clock, two o'clock, three and away.'

SIMEON RAYNER.

Pudsey.

CARRINGTON'S "DARTMOOR" (5th S. iv. 408).—I have also "*The Banks of Tamar: a Poem; with other Pieces*." By N. T. Carrington. A New Edition. London: John Murray, Albemarle Street, 1828, 8vo. The first edition of this little work was published in 1820, before the publication of *Dartmoor*. Carrington was a schoolmaster at Plymouth Dock, "whose genius," says the *Imperial Magazine*, Feb., 1828, "has been matured by the shades of adversity, and, without a patron or friend, has forced itself upon the world by the intrinsic brightness of its conceptions." C. D.

A shilling edition of this work is published by Mr. W. Wood, 52, Fore Street, Devonport, and by Houlston & Wright, 65, Paternoster Row. Down to 1818 Carrington had written occasional

pieces of poetry for provincial papers and London magazines, under his initials "N. T. C." These, with a longer poem, entitled *The Banks of the Tamar*, were issued in one volume in 1820. Carrington's *Dartmoor* was first published in 1826, after which he continued to compose occasional pieces for magazines and annuals. These were collected and published in a separate volume in 1830, under the title of *My Native Village*, the name of the principal poem. R. DYMOND.  
Exeter.

I purchased recently a copy of Carrington's *Dartmoor* at the bookstall at the railway-station, Newton Abbot, Devonshire, and have little or no doubt that a copy may be bought at any such stall in the two south-western counties. It was published by W. Wood, 52, Fore Street, Devonport, and Houlston & Wright, 65, Paternoster Row, London, but is not dated. Carrington also wrote, *Remarks on the Rev. R. Polchele's Letter to the Rev. Robert Hawker* (1799); *The Banks of the Tamar* (1820); *My Native Village* (1830); *Guide to Teignmouth*; and *Scenery at the Mouth of the Lynher* (MS.). See "The Three Towns' Bibliotheca," by R. N. Worth, in *Annual Reports and Transactions of the Plymouth Institution*, &c., vol. iv., 1873. WM. PENGELLY.  
Torquay.

**AUTHORS WANTED** (5<sup>th</sup> S. iv. 467.)—All the treatises inquired after by C. H. P. were by Sir Fulke Greville, first Lord Brooke. An account of him may be found in Arthur Collins's *Peerage*, edit. 1779, vol. v. p. 121. EDWARD PEACOCK.  
Bottesford Manor, Brigg.

**RELATIONSHIP** (5<sup>th</sup> S. iv. 329, 415, 476.)—Will C. S. state what the relationship between A.'s children and the maternal first cousin of B.'s children would be? A. R. B.

**YELLING** (5<sup>th</sup> S. iv. 408.)—Yelling means crane's meadow. ED. MARSHALL.

**WELSH BOOK WANTED** (5<sup>th</sup> S. iv. 408.)—The book to which MR. FITZGERALD refers must, I think, be the following:—

"The Cambrian Popular Antiquities; or, an Account of some Traditions, Customs, and Superstitions of Wales: with Observations as to their Origin, &c. Illustrated with Copper Plates coloured from Nature. By Peter Roberts, A.M., Rector of Llanarmon, Vicar of Madeley, and Author of 'Collectanea Cambrica,' &c. London: Printed for E. Williams, Bookseller to the Duke and Duchess of York, No. 11, Strand, 1815."

I possess the work, and will with pleasure lend it to MR. FITZGERALD for inspection and perusal, if he will give me his address. My address is—Rev. Chancellor Harington, Exeter.

E. C. HARINGTON.

I have a copy of the book about which MR. FITZGERALD inquires, and shall be happy to lend

it to him if he will communicate with me. The title is *The Cambrian Popular Antiquities, &c.*, by Peter Roberts, A.M., &c. HUGH PIGOT.  
Stretham Rectory, Ely.

At the Abergavenny Eisteddfod, in 1848, the Rev. William Roberts of Blaenau, Monmouthshire, gained a prize for an historical essay on "Mari Lwyd (blessed Mary), or the Superstitions of the Dark Ages," under the *nom de plume* Nefydd, by which he was afterwards best known among his countrymen. This, with another essay and an appendix containing the "Welsh Calendar, Saints' days," &c., he afterwards published. This, I have no doubt, is the work referred to by MR. FITZGERALD, but I am sorry I cannot now tell him where it was published, it being several years since I have seen it. Probably Messrs. Hughes of Wrexham, or some other Welsh booksellers, may be able to obtain a copy for him. R. W.

Possibly a work in my library entitled *Cambrian Superstitions, comprising Ghosts, Omens, Witchcraft, Traditions, &c.*, by W. Howells—printed by Thomas Danks of Tipton, and published by Messrs. Longman, 1831—may be the book referred to. It is dedicated to the Right Hon. Earl Cawdor. The work contains 193 pages, and has a list of subscribers' names at the end.

HUBERT SMITH.

**NEITHER READ NOR WRITE** (5<sup>th</sup> S. iv. 408.)—CLARRY asks, "Has any one ever met with that phenomenon . . . who was able to write without being able to read?" In reply I beg to inform him that, although I am not aware I ever knew a person who could read but not write, I have been informed on undoubted authority that such people do exist. In 1867, a well-educated and most intelligent carpenter (now dead), who lived in a neighbouring village, was talking to me about the necessity of compulsory education. He said, "You see, sir, what we want is not so much that children should be sent to school as that they should go regularly and for several years. Some children are quick at reading, others at writing. Why, there's ——. When he left school he could both read and write middling; now he's clear forgot how to read, but as he always took a delight in writing, so he can copy anything you give him real well, though he won't know a word what it is all about when he has done it."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Most people, with CLARRY, would think it impossible to conceive the idea of any one being able to write without knowing how to read. A Lancashire woman took one of her sons to a school, telling the master she wished him to learn to write. At noon, the master went home with the boy, and said to the mother, "Why, the lad can't read!"

"No," she replied; "we have a lad as can read, we want one as can write."

ELLICE.

STEELEY (NOT STEEBLEY) CHURCH, DERRY-SHIRE (5th S. iv. 425).—I was present at the special service to which Mr. Cox alludes, and, indeed, wrote the account of it from which he quotes. The "restoration" of this church, to which the Rector of Whitwell is looking forward, must not be taken in the sense of what is usually understood by being "restored," but simply restored to its original uses. If the trustees of the present owner can be induced to hand it over to the bishop of the diocese, then I believe funds will be forthcoming to put a roof on the building, supply it with windows and door, and otherwise fit it up with the requisites necessary for the proper conducting of divine worship. I believe there is no intention of touching a single stone except in the way of fastening those which are loose. It may interest Mr. Cox and others to know that it is several months since the church ceased to be used as a "hen-house." THOMAS RATCLIFFE, Worksep.

ST. GOVOR'S WELL (5th S. iv. 427).—The Rev. Robert Williams, in his *Biographical Dictionary of Eminent Welshmen*, Llandovery, 1852, 8vo., p. 178, says:—

"Govor, a saint who founded a church in Monmouthshire, called Llanovor or Llanover. There are in this parish nine springs, close to each other, called Fynnon Ovor, which have been recently cleared and restored by Sir Benjamin Hall, Bart., on whose ground they are situated. He was commemorated May 9th (Iolo Morganwg's Welsh Manuscripts, 549, 558)."

Sir B. Hall, afterwards Lord Llanover, was for three years, viz., from 1855 to 1858, First Commissioner of Public Works, and it may have been during his term of office that the well was entrusted to the aged nymph, and the name transferred from the springs on his own estate. This hypothesis fails if the name existed before the time mentioned, as to which some local oracle must pronounce. It is merely offered as a conjecture.

W. E. BUCKLEY.

In the Iolo Manuscripts, a selection of ancient Welsh MSS. published by the Welsh MSS. Soc., Govor is mentioned as one of the saints of Gwent, or Monmouthshire (see p. 144 for the Welsh text, and p. 549 for the translation). GLANIFYON.

"INTOXICATING" (5th S. iv. 409).—I venture to suggest its origin from the Spanish *entoxicar*, or *atoxicar* (from *toxico*), to poison, to be driven to madness. We have also *toxico* in Latin, to poison; but these words are now obsolete in both Spanish and Latin, and *inubriar* is generally applied to the English meaning of the word in both languages, whilst *veneno* is used to signify to poison. The inference, however, to be drawn, as to the etymology

of the word "intoxication," from these premises appears to me (under correction) very obvious.

GEO. PEACOCK, F.R.G.S.

Starcross, near Exeter.

A ROYAL REMEDY FOR SEA-SICKNESS (5th S. iv. 425).—The paragraph referred to by E. S. H. is to be found in the *Sanitary Record* of August 14 last, in an account of Folkestone. The authority for the statements made is a work entitled *Præcos Mayernianæ, &c., Syntagma*, London, 1690, pp. 217-19. I may add that *landanum* has been substituted for the warm stimulating gum *ladanum*. JOHN MACPHERSON.

Mayfair.

FRENCH PROTESTANT REFUGEES (5th S. iv. 427).—MR. MASON will find a part of his question answered in White's *History of the Massacre of St. Bartholomew*, p. 441, note (Lond., 1868).

H.

"HUMAN ORDURE," &c. (5th S. iv. 427).—In 1731, the breach between the English Government and himself having become irreparable, "the great Dean" repaired to his Irish preferment, whereat he passed the next nine years in the free exercise of his faculties. So fearful, however, were his antagonists, that in less than two years they put one of their retainers on publishing the book with the above title, "by Dr. S\*\*\*\*, printed at Dublin and reprinted at London, 1733,"—a three asterisked authorship standing as dubiously for Swift as for Scott, Smart, Sprat, or any other so initialed and terminated surname. That the Dean's active spirit would, in political or social questions, give way to a certain *contra bonos mores* phraseology, is scarcely to be wondered at.

APIS may be readily supplied with his desiderated equivalent. *Scateo, Anglicè* "to scatter"; *Bibliotheca Scatologica*, a copious, a comprehensive library. EDMUND LENTHALL SWIFTE.

"SCATOLOGICA" (5th S. iv. 427).—Considering the etymology Σκῶπ, gen. σκατός, may we suggest "Dungological"? P. J. F. GANTILLON, 5, Fauconberg Terrace, Cheltenham.

LYME REGIS CHURCH (5th S. iv. 388).—The stone slab in question is part of a square raised tomb, formerly in the churchyard, erected to the memory of Mr. William Hewling, son of Mr. Hewling of London, and grandson of Alderman Kiffin. He was at school in Holland in 1685, joined the Duke of Monmouth's unfortunate expedition, and was hanged at Lyme, Sept. 12, 1685, aged nineteen.

The lines and inscription on the tomb are given in full in Hutchins's *History of Dorset*, and in Robert's *Life of the Duke of Monmouth*. From the latter the following short extract explains the present position of the stone:—

"A tomb, of Ham-hill stone, was afterwards erected, with the following inscriptions. This being much decayed, the late Rev. Dr. Tucker caused two large slabs to be removed into the porch of Lyme Church. One the masons have made away with; the other has been used in the church, where the concluding line, appearing from under a pew in the north aisle, has occasioned its being shown as the grave of a person who was buried alive."

The entire lines are :—

"Brave youth! could vows have charmed Fate's partial dart,  
Death had missed thine, and reached the tyrant's heart;  
Thou worthier far to live, whose blooming youth,  
By honour guarded and secured by truth,  
Gave early hopes, when hast'ning years came on,  
To find in thee a perfect gallant man:  
No more we'll thy untimely loss regret;  
Just was thy cause, and glorious was thy fate.  
Thus Curtius, when no other means were found  
To make Rome safe, leaped bravely underground;  
Scorning his country's ruin to survive,  
Chose to be buried in the breach alive."

William Hewling's history is one of the deepest interest; his body, saved from quartering, probably by the payment of a large bribe, was borne to the grave by the ladies of the town. His portrait, and also that of his elder brother Benjamin, aged twenty-two, who was executed in Taunton, are given in T. Pitt's (Tutchin's) *New Martyrology, or the Bloody Assizes*, with many interesting details relating to them. EDWARD SOLLY.

"NUNCHON" (5th S. iv. 366, 398, 434).—When I was a boy I used to fraternize with the mowers in the hay season, and learned from them the following doggerel, expressive of their meals :—

"Dewbit and scrumpin,  
Breakfast and nunchon,  
Dinner and scrag,  
Supper and bed."

*Nunchon* has now been explained; but what is "scrumpin"? C. S.

PENALTY ATTACHED TO THE SALE OF NEWSPAPERS (5th S. iv. 388).—By the 38th Geo. III., cap. 78, sect. 22, passed in 1798, it was enacted that—"Every person during the present war who shall send any newspaper out of Great Britain into any country not in amity with his Majesty shall forfeit five hundred pounds." The same statute contained several other severe penal enactments. See Hunt's *Fourth Estate*, vol. i. pp. 282, 283, and Andrews's *History of British Journalism*, vol. i. pp. 252, 253. ALEXANDER PATERSON.

"GLOVE" (5th S. iv. 346, 409) may be derived from *glif*, but whence is *glif* derived? In broad Scotch we have a very common word *loof*, signifying the palm of the hand, which might have originated it. J. R. H.

COIN (5th S. iv. 349, 456).—MR. YOUNG (p. 456) is incorrect in stating that the half-crown of

Charles I. is distinguished from any other of the English series by bearing an equestrian figure of the king. The crowns and half-crowns of Edward VI., the crowns and half-crowns of James I., and the silver pounds, half-pounds, and crowns of Charles I., all have an equestrian figure of the king on the obverse.

HENRY W. HENFREY.

"LAST OF THE STUARTS" (5th S. iv. 484).—In quoting Kearsley's *Pecrage* for 1796, we might have added that it is an authority not to be relied on. We have much pleasure in inserting the following interesting communication, which (we believe) is above contradiction :—

Lady Louisa Stuart, sister and heiress of Charles, eighth and last Earl of Traquair, was really born March 20, 1776, and therefore very nearly lived to be one hundred years old. She died in the possession of all her faculties. In the splendid history of the Maxwell family, entitled the *Book of Carlatcrook*, 1873, vol. i. p. 19, is the following :—

"The Earl of Traquair having no children, and no brothers, made a disposition in favour of his only sister, Lady Louisa Stuart, of the Traquair estates, to trustees, to be held for her benefit during her lifetime; and on her death they were to be entailed on the Hon. Marmaduke Maxwell, whom failing, on his brother Henry of Scarthingwell Hall, Yorkshire, who is now heir apparent of the Traquair estates. At the time of the death of Lord Traquair his sister had reached the advanced age of eighty-five years, and Mr. Maxwell was aged fifty-five. It might have been anticipated that the latter would be the survivor, yet the elder and weaker of the two survived the younger and stronger, her faculties remaining wonderfully entire in her ninety-sixth year. For his cousin Mr. Maxwell ever entertained an affectionate regard. In July, 1867, he wrote that she was then on a visit to him at Terregat, that she was in her ninety-second year, and as well as possible."

"Colonel the Count Edward Stuart d'Albanie," who married Lady Alice Hay, is the elder of the two sons of the excellent gentleman who erroneously believes himself to represent the royal Stuarts. C. G. H.

ANCIENT IRISH CROSSES (5th S. iv. 349, 473).—I recommend GREYSTEIL to apply for what he wants to Mr. Frederick H. Mares or Mr. Thomas H. Reilly, both of Grafton Street, Dublin. There are others in the Irish metropolis who could furnish the photographs which he requires.

ARHDA.

"COTILLON" (5th S. iv. 309).—In a work entitled *Mankind, their Origin and Destiny*, by an M.A. of Balliol College, Oxford, published by Longmans, 1872, p. 91, we read :—

"Gebelini says that the minuet was a *danse oblique* of the ancient priests of Apollo, performed in their temples. The diagonal line and the two parallels described in this dance were intended to be symbolical of the zodiac, and the twelve steps of which it is composed were meant for

the twelve signs and the months of the year. The dance round the Maypole and the *cotillon* have the same origin."

EDWARD PURFITT.

Devon and Exeter Institution, Exeter.

The *London Magazine* of July, 1768, gives rules for dancing "cotillons," quoting from *Instructions for the more Ready and Perfect Attainment of Cotillons or French Country Dances*. By Mons. Gherardi, of Rathbone Place, Soho.

W. PHILLIPS.

The following extract may prove useful to GREYSTEIL:—

"This word means properly the 'under-petticoat.' The word was applied to a brisk dance by eight persons, in which the ladies held up their gowns and showed their under-petticoats."—Dr. Brewer's *Phrase and Falsette*.

W. S.

Manchester.

CAPTAIN RICHARD FALCONER'S "VOYAGES," &c., 1724 (5th S. iv. 348).—Sir Walter Scott's copy of Falconer's *Voyages*, with MS. note, is in Scott's library at Abbotsford (see Catalogue of the library at Abbotsford, Edin., 1838, and any edition of Lockhart's *Life*). Z.

CÆSAR'S FIRST CAMPAIGN IN BRITAIN (5th S. iv. 348).—Merivale probably adopted Witsand, or Wissant, as Cæsar's port of embarkation, from the elaborate summing up of the various suggestions and their supporting evidence by M. Henry. M. Henry, in his *Essai Historique sur l'Arrondissement Communal de Boulogne-sur-Mer*, published in 1810, rejected all the various ports that had been suggested, with the exception of three, Calais, Wissant, and Gesoriac (now Boulogne); and he considered the respective degrees of probability to be—Boulogne three, Calais five, and Wissant 19. But, since that date, the probabilities have considerably changed, and much fresh light has been thrown upon the subject, nearly all of which tends to establish the identity of Boulogne with the Portus Itius of Cæsar's Commentaries. Having recently had occasion to refer on this point to *The Invasion of Britain by Julius Cæsar*, by T. Lewin, 1859; *Étude sur le Portus Itius*, by M. l'abbé Haignère, 1862; and to the late Emperor's *Histoire de Jules Cæsar* (vol. ii. p. 201, &c.), I am at a loss to conceive what argument can now be adduced against the superior claims of Boulogne, in whose favour these three authorities concur.

J. CHARLES COX.

Chevin House, Belper.

See, in *The Archaeologia*, vol. xxxix. pp. 277-314, important articles on this subject entitled—

"Correspondence between the Society of Antiquaries and the Admiralty respecting the Tides in the Dover Channel, with Reference to the Landing of Cæsar in Britain, a.c. 55, together with Tables for the Turning of the Tide-Stream off Dover, made in the Year 1862."

"Observations on the Question of the Spot at which

Cæsar landed, as affected by the Communication received from the Admiralty on the Tides in the Channel. By G. B. Airy, Esq., Astronomer Royal."

"Further Observations on the Landing of Cæsar, in Connexion with the Correspondence between the Society of Antiquaries and the Admiralty. By Thomas Lewin, Esq., M.A., F.S.A."

EDWARD PEACOCK.

MADAME DE LANSDOWNE AND MADAME D'OVERKIRQUE (5th S. iv. 389).—Madame d'Overkirk was the wife of Henry de Nassau, Lord of Auverquerque, the faithful follower and companion in arms of William III., and mother of Henry d'Auverquerque, who, during his father's lifetime, was created Baron Alford, Viscount Boston, and Earl of Grantham.

Madame de Lansdowne, daughter of the first-named lady, was Isabel de Nassau, second wife of Charles Granville, Viscount Lansdowne (afterwards second Earl of Bath), who had been created a Count of the Holy Roman Empire by the Emperor Leopold for his eminent services in the war in Hungary, where he served as a volunteer in the army that defeated the Turks at the siege of Vienna, 1683. In Burke's *Extinct Peerage* the date of Lady Lansdowne's death is not given. Her husband, however, died in 1701, only surviving his father, the first Earl of Bath, twelve days, being accidentally killed by the discharge of his own pistol while preparing for that nobleman's funeral.

The affectionate and kindly terms of Queen Mary's letter give confirmation (if that were needed) to the scene of William's death-bed, as described by Macaulay, where he says the king "strained his feeble voice to thank Auverquerque for his faithful services of thirty years."

G. D. T.

Huddersfield.

AMERICANISMS (5th S. iv. 404).—Perhaps the word "obstructionist" itself may be a Transatlantic peculiarity, but the form is too common in England. We read every now and then of the "revisionists" of the Bible, and I remember to have heard of the "ascensionists" of a mountain.

C. F. S. WARREN, M.A.

Add "cablegram" for "telegram," which most cacophonous word appeared recently in the *Times*, in an extract from an American paper. As to "tumble-dung beetle," a common English name for the Dorr, *Geotrupes stercorarius*.

W. J. BERNHARD SMITH.

Temple.

"LACKRY" (5th S. iv. 405).—The far-fetched etymology ascribed by Ménage to this word is, I think, a mere fancy. Littré says:—

"Etym.—Espagn. et portug. *lacoço*; ital. *laccò*. D'après Diez, *laccò* provient d'un radical qui est dans le provençal *leccò*, gourmand; anc. portugais *lecco*, répandant au provençal *lee*, même sens, de l'ancien verbe

*laccare*, lécher, être gourmand. D'autre part, d'Herbelot le tire de l'arabe *lacaa*, exposer: enfant exposé; et Pihan, avec plus de vraisemblance, de l'arabe *lakiyy*, attaché à quelqu'un ou à quelque chose. Ce qui appuie une origine arabe, c'est que le mot est originairement espagnol et portugais, et qu'une de ses formes est *alacay*: c'est là que nous l'avons pris, comme le montre l'historique *alagues*, *alacays*,\* et c'est de nous qu'il vient en italien. On remarquera que primitivement il a signifié une sorte de soldat.

*Naquet* seems to be a quite different word. There was in Old French a verb *naquer*, to cheat and to chatter (speaking of the teeth), which Littré refers to the German *nagen*, to gnaw, and *necken*, to tease, to mock. HENRI GAUSSERON.  
Ayr Academy.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Roxburghe Ballads.* Part VI. (Vol. II. Part III.) Edited by William Chappell, F.S.A. Pp. 417-671. (Ballad Society.)

*The Roxburghe Ballads.* Part VII. (Vol. III. Part I.) Edited by William Chappell, F.S.A. Pp. 342. (Ballad Society.)

At this season, when all hearts are earolling—

"Sing lie! sing ho!  
For the Mistletoe,  
Sing ho! for the green Hollie!  
With Christmas Songs and Christmas Tales,  
Christmas Games and Christmas Ales,  
A Fig for Melancholie!"

no two volumes could be more welcome or appropriate than the two issued by the Ballad Society, of which we have here transcribed the titles.

The establishment of the Ballad Society—the credit due to Mr. Furnivall or to any of his associates in the great work of disseminating a taste for, and a sound knowledge of, our early literature—was certainly a "happy thought," not less so that of publishing the celebrated Roxburghe collection; and equally happy, though not the less obvious, was the thought of entrusting the editorship to one who has won for himself so high a reputation for his thorough knowledge of everything connected with our ballad literature and our popular national music. Whether, if Mr. Chappell's influence on the council of the Percy Society had had its deserved weight, it would have been left to the Ballad Society to perform this good work may be doubted; but a good work it is, and we are thankful to all who have had any share in it. It is long since the lovers of our old ballads have had a greater boon than in this five hundred pages

here presented to them, with the admirable facsimiles of the original woodcuts, and the judicious and instructive introductory notices by which Mr. Chappell has prefaced his reprints, and which are quite worthy of the historical sketch of our ballad literature by which the editor has introduced his first volume. But even the dullest of Dry-as-dusts must enjoy these ballads, for they abound in illustration of manners, customs, social and national life, and for such will no doubt hereafter be frequently referred to. Part VII. completes the collection to the end of the first Roxburghe volume. We congratulate the editor and the Society on its progress; and we pay Mr. Chappell the compliment of saying that if he rivals Mopsa in her love for a ballad in print, it is not for Mopsa's reason, because he then knows it to be true, for in his prefatory note to *The Old Man's Life Renewed* he displays a judicious scepticism as to the 116 years' age of old Macklaim worthy of Cornwall Lewis himself.

*Cedmon, the First English Poet.* By Robert Spence Watson. (Longmans & Co.)

Is the early part of the latter half of the seventh century, when Hilda was founding a Christian church and community on the rock above Whitby, one of the joyous festivals of the year was being held, at which much ale was drank and much of heathen song, of battle, and banqueting of victors went round. One man left the revellers, and withdrew to the stables, where he dreamed of sacred song, and awoke with inspiration for writing it. This was the ferryman, or farmer, at Whitby, whom we know now by a name he did not bear then—Cædmon. Of this first English poet Mr. Watson has given a clear and interesting narrative, prefacing it by an account of the previous process of national life generally, and of the condition of that in England in the seventh century in particular. Professor Morley, in his *First Sketch of English Literature*, had previously gone over much of the same ground. Mr. Watson amplifies the same subject, and brings to bear upon it all the light that history and his own ingenuity can afford. Watson barely names Cædmon in the *History of English Poetry*, but now, thanks to research made by earnest students, we have a conjectural, indeed, but a possible biography. We know that Hilda taught our first English singer scripture history, and that the singer turned the story, bit by bit, into verse. One MS. of his *Paraphrase* alone exists, and that dates from three centuries after his death. Archbishop Usher discovered it in the library of Trinity College, Dublin, early in the seventeenth century. Usher gave it to Dujon (librarian to the Earl of Arundel), the friend of Milton, and Dujon deposited it in the Bodleian, where it is now preserved.

As Milton swept the lyre to the same solemn

\* "En l'année passée, au dernier voyage de l'armée de Catalogne, le suppliant eut charge de par son capitaine de mener et conduire certain nombre de gens arabes- triers, apelés laquais (Du Cange, *lacioues*). Deux hommes de guerre que, selon l'usage du temps présent en fait de guerre, on nomme balagues (Id. ib.). *Alagues*, *alacays*, et *lacays* (Id. ib.)."

measure as that of the *Paraphrase*, which is said to have Cædmon for its author, it is thought possible that he may have read his friend Dujon's MS. copy of the English poem. Mr. Watson modernizes the English of the early minstrel, "at the same time," he tells us, trying "to adhere faithfully to the spirit of the text," and the following sample will enable the reader to compare the Satan of Cædmon with that of Milton :—

"Thus, as like fire-gleam, brilliant he stood,  
The danc'd fiend spake forth, through that dread den,  
His many woes in words with venom blended :—

'I am limb-fast and wounded sore with sins,  
So that I cannot move in this high hall  
Where hot and cold at times together mix,  
Where hell's disciples otherwhiles I hear,  
A sorrowing race, deep down in the abyss,  
Moaning their vanished earth; and sometimes see  
Serpents wind cruelly round naked men.  
This windy hall is all with horror filled,—  
Nor may I hope to find a happier home  
In town or burg, nor, on creation bright,  
May I gaze once again with gladdened eyes.  
Now is it worse to me that, in old days,  
I ever knew the Angels' blessed song,  
I ever was a form of heavenly light,  
Where all, I with them, ever circled round  
The Blessed Child with Hallelujah song.  
I may not claim allegiance from aught  
Save those whom He rejects,—such may I bring  
Down to this bitter gulf, and captives, home.  
We are not now as erst we used to be  
When, high in heaven, graceful and glorious,  
We raised the love-songs' words around our Lord.  
Now I am sin defiled and sin-defaced;  
Now I must bear this weary load of woe,—  
Burning in hottest hell, of hope bereft."

It is Mr. Watson's opinion that "the one manuscript of Cædmon's *Paraphrase* which we possess is very imperfect. It certainly contains much which he did not write, and probably does not contain much which he did write." Perhaps, through dictators and writers, the *Paraphrase* got materially altered in the course of years, till it took the form in which we find it in the only existing manuscript copy, now, in round numbers, a thousand years old. Prof. Morley says of the original author :—

"He was taught by religious men, trained in the Celtic school, which was more closely allied to the Eastern than the Western Church. They knew and read the Chaldee Scriptures, and, as their new brother began his work with the song of Genesis, the name they gave him in the monastery was the Chaldee name of the book of Genesis, derived from its first words, 'in the beginning,' that being in the Chaldee b'cadmon."

*British Popular Customs, Present and Past, illustrating the Social and Domestic Manners of the People.*  
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A PORTABLE volume on the above subject was much needed. Mr. Dyer has admirably succeeded in furnishing one which contains the information, well condensed and arranged, of library tomes and heavy books of reference. He has also brought in many a rich gleaming from fields wide apart, and we may note that he has

stored waggon-loads of full sheafs lifted from the harvests to be found in "N. & Q." On "Christmas Day," a subject very fully treated, Mr. Dyer says :—"The Christmas tree, such as we now see it, with its pendant toys and mannikins, is distinctly portrayed in a single line of Virgil (*Georg.* ii. 389), 'Oscilla exalta suspendunt mollia pinu.' The succeeding three lines, however, show that the custom was observed in order to render Bacchus propitious to the adjacent vineyards.

*Dante and Beatrice: from 1282 to 1290. A Romance.*  
By Roxburghe Lothian. 2 vols. (Henry S. King & Co.) THESE elegant volumes, with an exquisite portrait of Dante in his youth, contain something more than mere romance, namely, the romance of history. Mr. Lothian tells very much of the contemporary story of Italy as well as of the eventful eight years in the lives of an immortal poet and (through the poet) an immortal maiden. Great qualities were required on the part of any writer who attempted to illustrate and interpret so delicate and so difficult a subject; and we find none wanting in Mr. Lothian.

*The Dead Cities of the Zuyder Zee.* From the French of Henri Havard. (R. Bentley & Son.)

To sit by a winter fire and quietly sail the while from one dead city to another on the coasts of the Zuyder Zee is one of those rare pleasures which any one may enjoy by means of what we may call this "delicious" book, through the pages of which tarry-at-home travellers are made to view the picturesque side of Holland. Political, social, and religious history is included in these lively pages, most welcome addition to the literature of travel. *The Dead Cities* would make a rare gift-book.

*Clevedon.* By Stephen Yorke. 2 vols. (Henry S. King & Co.)

A NOVEL by the author of *Tales of the North Riding* needs no recommendation. *Clevedon* is a simple, natural, interesting love story, or rather a combination of love stories, told with great effect, especially in the portraiture of Yorkshire character.

"NOT LOST, BUT GONE BEFORE."—We beg to point out to several correspondents, who write in reference to this line, that our old and much esteemed correspondent, MR. HENRY T. RILEY ("N. & Q." 3rd S. x. 404), showed that the words are quoted in a collection of epitaphs, Pettigrew's, in fact, published by Lackington, in the early part of this century. They are given as part of an epitaph on Mary Angell, widow, who died at Stepney, in 1693, aged seventy-two. We reprint the lines for more general satisfaction :—

"To say an angel here interr'd doth lye,  
May be thought strange, for angels never dye;  
Indeed some fell from heav'n to hell;  
Are lost and rise no more;  
This only fell from death to earth,  
Not lost, but gone before;  
Her dust lodg'd here, her soul, perfect in grace,  
Amongst saints and angels now hath took its place."

We have only to add that a note in the last American edition of Bartlett's *Familiar Quotations* says, "This is literally from Seneca, *Epist.* lxxii. 16."

DEAN SWIFT, as would appear from the *Life* by Mr. Forster, the first volume of which was recently published by Mr. Murray, was the original projector of what would now be called "a Permissive Bill." In his *Project for the Advancement of Religion and the Reformation of Manners*, "he ventures to say that, among other public regulations, it would be very convenient to prevent the excess of drinking; and he called attention to a scurvy custom, the parent of the former vice, which

had grown up among 'the lads' at the universities, of taking tobacco in excess. In addition to his public-house bill, Swift has even his permissive bill, for besides that 'all tavern and ale houses should be obliged to dismiss their company by twelve at night,' and that women should be altogether excluded from them, he would have, upon the severest penalties, only a proportional quantity served to every company, so that the drunken and disorderly should not have more drink."

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Z. Z.—We never heard of the hangman having done so; but about five-and-twenty years ago, a then celebrated preacher, Father Archange, burnt in the marketplace of Grasse all the books upon which he could lay hands, and which were, in his opinion, profane. Among them, we remember, were Thiers's *Histoire de la Révolution* and Prosper Mérimée's *Colomba*. Father Archange was a successful teacher of boys, but his career was interrupted, and he disappeared under painful circumstances.

"HORACE WALPOLE" (*ante*, p. 500).—MR. F. G. H. PRICE writes:—"I have discovered that the Horace Walpole, to whom I referred last week, was the second son of Sir Edward Walpole, consequently uncle of the Horatio Walpole, born in 1678 and died in 1757, and great-uncle of the celebrated Horace Walpole, fourth Earl of Orford. He married in April, 1691, the Lady Ann Coke, widow of Robert Coke, Esq., of Holkham. She was a daughter of Thomas Osborne, first Duke of Leeds."

F. J. V. writes:—"I cannot resist pointing out to you that Mr. Skeat has come to the same conclusion with myself about a passage in the *Two Noble Kinsmen*, v. 3. I wrote a note, which appeared in 'N. & Q.' 5th S. I. 343, suggesting a considerable change in the punctuation, and this change appears in Mr. Skeat's new edition."

DEAN SWIFT (5th S. iv. 497).—UNEDA should have quoted the first line of the couplet thus—"From Marlborough's eyes the streams of dotage flow," and credited Dr. Johnson (*Vanity of Human Wishes*), not Pope, with the distich.

G. E.—"Dennis's thunder" was produced by shaking thin sheets of copper. Previously, theatrical thunder was effected by the rolling of heavy weights over the upper flooring of the auditorium.

H. R.—If the paper be confined to history only, and theological controversy be avoided, it would probably be very acceptable.

ENATO HILIS will find "Aut amat aut odit mulier, nihil est tertium," among the *Sententiae* of Publius Syrius.

J. P. B. is thanked, but the contribution is nearly identical with one sent last Christmas.

F. M'P. should apply to Messrs. Williams & Norgate, Henrietta Street, Strand, London, W.C.

O. S. (Antwerp).—Declined with thanks.

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